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THE  
**Eclectic Review.**

MDCCCXXIV.

**JULY—DECEMBER.**

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**NEW SERIES.**

**VOL. XXII.**

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Φιλοσοφίαι δὲ οὐ τῆς Στωικῆς λεγού, οὐδὲ τῆς Πλατωνικῆς, ἢ τῆς Ἐπικουρεῖας τε καὶ Ἀριστοτελικῆς· ἀλλ' ὅσα εἰρηται παρ' ἑκάστη τῶν αἰρέσεων τούτων καλῶς, δικαιοσύνην μετὰ εὐσεβούς πιστημῆς ἐκδιδασκοῖα, τούτο συμπάν το **ΕΚΑΕΚΤΙΚΟΝ** φιλοσοφικὸν φημι.

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**1824.**

# CONTENTS.

	PAGE.
Keith's Sketch of the Evidence of Prophecy	185
Kempis's, Thomas à, Imitation of Christ, with an Introductory Essay, by Thomas Chalmers, D.D.	541
List of Works recently Published	89, 192, 288, 383, 479, 574
London and Paris, by the Marquis de Vermont and Sir Charles Darnley	447
Lyon's Private Journal of H. M. S. Hecla, during the recent Voyage of Discovery under Captain Parry	97
Malcolm's Memoir of Central India, including Malwa, and the adjoining Provinces	115
Marsh's, Bishop, Course of Lectures, Parts V. VI. VII.	206
Martyn's, Henry, Sermons	154
Matthewes's last Military Operations of General Riego	381
Maximilian's, Prince, Travels in Brazil in 1815, 1816, and 1817, Part I.	385
Modern Traveller	150
Montpensier, Memoirs of the Duke of, written by Himself	427
Morell's Christian Stewardship	280
Morgagni's Seats and Causes of Disease investigated by Anatomy; with Notes, &c. by William Cooke	378
Mortimer's Sixteen Lectures on the Influences of the Holy Spirit	154
Munter's Narrative of the Conversion and Death of Count Struensee	570
Owen's Strictures on the Rev. E. T. Vaughan's Sermon, entitled "God the Doer of all Things"	508
Parks's concise Exposition of the Apocalypse so far as the Prophecies are fulfilled	339
Parry's Journal of a Second Voyage for the Discovery of a North West Passage from the Atlantic to the Pacific	97
Prinsep's Narrative of the Political and Military Transactions of British India under the Administration of the Marquess of Hastings, 1813 to 1818	342
Prior's Memoirs of the Life and Character of the Rt. Hon. Edmund Burke	312
Romaine's Treatises upon the Life, Walk, and Triumph of Faith, with an Introductory Essay, by Thomas Chalmers, D.D.	541
Say's Historical Essay on the Rise, Progress, and probable Results of the British Dominions in India	528
Select Literary Information	88, 191, 288, 383, 479, 574
Sherwood's, Mrs., Bible Teacher's Manual	376
Slaney's Essay on the beneficial Direction of Rural Expenditure	464
Spix and Martius's Travels in Brazil in the years 1817—1820	385
Stanbope's, the Hon. Col. Leicester, Greece in 1822—1824	475
Stonard's Commentary on the Vision of Zechariah, the Prophet	406
Taylor's Calmet's Dictionary of the Holy Bible	454
—— the late Jane, Contributions of Q. Q. to a periodical work	432
The Slave, and other Poems	187
Townley's Answer to the Abbé Dubois, &c.	61
Wallace's Memoirs of India	528
Ware's Hints on Extemporaneous Preaching	232
Werninck's Twenty Sermons on Practical Subjects; translated from the Works of eminent French and Dutch Protestant Ministers	154
White's Considerations on the State of British India, &c.	342
Williams's Dictionary of all Religions and Religious Denominations, &c.	380
Wolferstan's Enchanted Flute, with other Poems; and Fables from La Fontaine	543
—— Eugenia, a Poem	543
Wolf's Missionary Journal, &c.	239
Worthington's, Hugh, Sermons	154
Wright's Account of the Life of Richard Wilson, Esq. R.A.	498



# CONTENTS.

	Page.
A Sabbath among the Mountains: a Poem	85
Barton's Poetic Vigils	49
Beauchamp sur L'Indépendance de L'Empire du Brésil	286
Bingley's Biography of celebrated Roman Characters	84
Birt's Moral Government of God in the Dispensation of the Gospel vindicated	508
Blacker's Memoir of the Operations of the British Army in India during the Mahratta War of 1817, 1818, and 1819	528
Boys's <i>Tactica Sacra</i>	359
Brown's Exercises for the Young, on important Subjects in Religion	87
Bullock's Six Months' Residence and Travels in Mexico	140
Burnet's, Bishop, History of his own Time	481
Cary's Birds of Aristophanes	217
Catton on the Eternity of Divine Mercy established, and unconditional Reprobation discarded, &c.	558
Chalmers's Sermons, preached in St. John's Church, Glasgow	154
Champollion's <i>Précis du Système Hiéroglyphique des Anciens Egyptiens</i>	330
Cole's Philosophical Remarks on the Theory of Comets	423
Coquerel's <i>Tableaux de L'Histoire Philosophique du Christianisme, ou Etudes de Philosophie Religieuse</i>	1
Correspondents, To,	574
Cottle's Strictures on the Plymouth Antinomians	508
Crowther's Critical Dissertation on Acts xvii. 30. &c.	452
Cunningham's Sermons	154
Dale's Tragedies of Sophocles, translated into English Verse	289
Daniell's Meteorological Essays and Observations	133
Dibdin's Library Companion	417
Duncan's Travels through Part of the United States and Canada, in 1818 and 1819	79
Eighteenth Report of the Directors of the African Institution	275
Gambold's, the Rev. John, Works, with an Introductory Essay by Thomas Erskine, Esq.	541
Godwin's History of the Common Wealth of England, from the Commencement to the Restoration of Charles the Second	194
Graham's, Maria, Journal of a Voyage to Brazil and Residence there, in the Years 1821, 1822, and 1823	385
Hall's Extracts from a Journal written on the coasts of Chili, Peru, and Mexico, in 1820, 1821, and 1822	40
Harris's Natural History of the Bible	454
Heber's Life of the Right Rev. Jeremy Taylor, D.D.	17
—— whole Works of the Right Rev. Jeremy Taylor, D.D. Lord Bishop of Down, &c.	17
Hervey's Australia, with other Poems	567
Hill's, Noah, Sermons	154
Hinton's Biographical Portraiture of the late Rev. J. Hinton	267
Hough's Reply to the Abbé Dubois on the State of Christianity in India	61
James's Christian Ministry	538
Johnson's Sketches of Field Sports as followed by the Natives of India	553
—— Typographia, or the Printer's Instructor	366
Jones's Charge to the Clergy of the Archdeaconry of Merioneth, July 1823	190
Journal of a Horticultural Tour through some parts of Flanders, Holland, and the North of France, in the Autumn of 1817	560

# CONTENTS.

	Page.
Keith's Sketch of the Evidence of Prophecy	185
Kempis's, Thomas à, Imitation of Christ, with an Introductory Essay, by Thomas Chalmers, D.D.	541
List of Works recently Published	89, 192, 288, 383, 479, 574
London and Paris, by the Marquis de Vermont and Sir Charles Darnley	447
Lyon's Private Journal of H. M. S. Hecla, during the recent Voyage of Discovery under Captain Parry	97
Malcolm's Memoir of Central India, including Malwa, and the adjoining Provinces	115
Marsh's, Bishop, Course of Lectures, Parts V. VI. VII.	206
Martyn's, Henry, Sermons	154
Matthewes's last Military Operations of General Riego	381
Maximilian's, Prince, Travels in Brazil in 1815, 1816, and 1817, Part I.	385
Modern Traveller	150
Montpensier, Memoirs of the Duke of, written by Himself	427
Morell's Christian Stewardship	280
Morgagni's Seats and Causes of Disease investigated by Anatomy; with Notes, &c. by William Cooke	378
Mortimer's Sixteen Lectures on the Influences of the Holy Spirit	154
Munter's Narrative of the Conversion and Death of Count Struensee	570
Owen's Strictures on the Rev. E. T. Vaughan's Sermon, entitled "God the Doer of all Things"	508
Parks's concise Exposition of the Apocalypse so far as the Prophecies are fulfilled	339
Parry's Journal of a Second Voyage for the Discovery of a North West Passage from the Atlantic to the Pacific	97
Prinsep's Narrative of the Political and Military Transactions of British India under the Administration of the Marquess of Hastings, 1813 to 1818	342
Prior's Memoirs of the Life and Character of the Rt. Hon. Edmund Burke	312
Romaine's Treatises upon the Life, Walk, and Triumph of Faith, with an Introductory Essay, by Thomas Chalmers, D.D.	541
Say's Historical Essay on the Rise, Progress, and probable Results of the British Dominions in India	528
Select Literary Information	88, 191, 288, 383, 479, 574
Sherwood's, Mrs., Bible Teacher's Manual	376
Slaney's Essay on the beneficial Direction of Rural Expenditure	464
Spix and Martius's Travels in Brazil in the years 1817—1820	385
Stanbope's, the Hon. Col. Leicester, Greece in 1822—1824	475
Stonard's Commentary on the Vision of Zechariah, the Prophet	406
Taylor's Calmet's Dictionary of the Holy Bible	454
——— the late Jane, Contributions of Q. Q. to a periodical work	432
The Slave, and other Poems	187
Townley's Answer to the Abbé Dubois, &c.	61
Wallace's Memoirs of India	528
Ware's Hints on Extemporaneous Preaching	232
Werninck's Twenty Sermons on Practical Subjects; translated from the Works of eminent French and Dutch Protestant Ministers	154
White's Considerations on the State of British India, &c.	342
Williams's Dictionary of all Religions and Religious Denominations, &c.	380
Wolferstan's Enchanted Flute, with other Poems; and Fables from La Fontaine	543
——— Eugenia, a Poem	543
Wolf's Missionary Journal, &c.	239
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Art. I. *Tableaux de L'Histoire Philosophique du Christianisme, ou Etudes de Philosophie Religieuse.* Par Charles Coquerel. 18mo. Paris. 1823.

**T**HAT very frequent phrase, 'the dark ages,' which we have heard and used so often from the time of our earliest initiation into history, has become, perhaps, in most minds, surrounded with images of physical obscurity. Even among our maturer thoughts, there may remain an indistinct impression that, during the period usually so designated, there was stretched over the nations a constant shroud of wintry vapours, reaching from the flats of Holland to the steppes of the Crimea, and from the stormy bay of Biscay to the frozen gulf of Finland. And a momentary effort of reason may be required before we can persuade ourselves, that, in those days of intellectual dimness, when men seemed to dream, rather than to think, when the lamp of Science had gone out in the sepulchre of Truth, and when the spider wrought her web from year to year without disturbance over the records of mind,—that in those days, as in these, placid lakes reflected bright blue skies, and dashing streams sparkled in the rays of an unclouded sun. And it may be supposed, that a similar prejudice of the imagination insensibly influences the notions we form of the present state of the moral world. Thus, for example, while we see that our days are made glad by brilliant suns, we do not readily believe, that the times we live in will be spoken of by posterity as times of darkness. This sort of illusive association in the mind between material images and abstract facts, may make us hesitate for a moment to admit, that this vaunted nineteenth century is, throughout the continent of Europe, as well as over the neighbouring divisions of the globe, as dark an age as any that have preceded it.

# CONTENTS.

	Page.
Keith's Sketch of the Evidence of Prophecy	185
Kempis's, Thomas à, Imitation of Christ, with an Introductory Essay, by Thomas Chalmers, D.D.	541
List of Works recently Published	89, 192, 288, 383, 479, 574
London and Paris, by the Marquis de Vermont and Sir Charles Darnley	447
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Malcolm's Memoir of Central India, including Malwa, and the adjoining Provinces	115
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Martyn's, Henry, Sermons	154
Matthew's last Military Operations of General Riego	381
Maximilian's, Prince, Travels in Brazil in 1815, 1816, and 1817, Part I.	385
Modern Traveller	150
Montpensier, Memoirs of the Duke of, written by Himself	427
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Parry's Journal of a Second Voyage for the Discovery of a North West Passage from the Atlantic to the Pacific	97
Prinsep's Narrative of the Political and Military Transactions of British India under the Administration of the Marquess of Hastings, 1813 to 1818	342
Prior's Memoirs of the Life and Character of the Rt. Hon. Edmund Burke	312
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Say's Historical Essay on the Rise, Progress, and probable Results of the British Dominions in India	528
Select Literary Information	88, 191, 288, 383, 479, 574
Sherwood's, Mrs., Bible Teacher's Manual	376
Slaney's Essay on the beneficial Direction of Rural Expenditure	464
Spix and Martius's Travels in Brazil in the years 1817—1820	383
Stanbope's, the Hon. Col. Leicester, Greece in 1822—1824	475
Stonard's Commentary on the Vision of Zechariah, the Prophet	406
Taylor's Calmet's Dictionary of the Holy Bible	454
——— the late Jane, Contributions of Q. Q. to a periodical work	432
The Slave, and other Poems	187
Townley's Answer to the Abbé Dubois, &c.	61
Wallace's Memoirs of India	528
Ware's Hints on Extemporaneous Preaching	232
Werninck's Twenty Sermons on Practical Subjects; translated from the Works of eminent French and Dutch Protestant Ministers	154
White's Considerations on the State of British India, &c.	342
Williams's Dictionary of all Religions and Religious Denominations, &c.	380
Wolferstan's Enchanted Flute, with other Poems; and Fables from La Fontaine	543
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If, indeed, surprising improvements in all the arts of life,—if the din of machinery in every town,—if steam-engines, and fast colours in printed cottons,—if the glitter of cast-iron cutlery, and well elaborated chemicals, and hard roads, and gas-lights, and Congreve rockets, fill up all that should belong to our notion of an enlightened age, then, truly, the present is not a dark age. But if we must chiefly regard the condition of human nature in its highest interests, and if we believe that wherever the light of the Christian Revelation does not shine, there, there is no true light; if we must grant, that the superstitious mummeries of devout ignorance are ill exchanged for the same mummeries employed to cover the hypocrisy of atheism;—then we must acknowledge that, from one extremity of Europe to the other, the nineteenth century is as dark as was the thirteenth. Let the facts of the case be severally examined and compared, and we believe it will become apparent, that no exaggeration is contained in this assertion;—the sum of such a comparison being, that the religious opinions of the European nations are not less grossly or childishly erroneous, than were the opinions of their ancestors five hundred years ago; and, that the state of *feeling* towards religion throughout these countries, is even less favourable and more offensively profane now, than it was then. It is true, that a door of hope for the Continental nations has been opened of late; but the ray of light that rests upon it, too much dazzles the eyes of British Christians, and too much diverts their attention from the far-stretching gloom around. A general expectation seems to be entertained, that this darkness will neither go on to thicken, nor be of long continuance; but this expectation must be acknowledged to rest upon a vague anticipation of some sudden and almost supernatural changes, to be effected by an extraordinary interference from above, rather than upon any assignable and adequate grounds of common probability.

But let us for a moment compare the circumstances of the present times, with those of the age that preceded the Reformation. In that age, there were, no doubt, to be found, the faithful “seven thousand,”—scattered, divided, and unknown to the world, and to each other; but there no where existed numerous and tolerated societies of the true worshippers of God. The same, and nothing more, may be said of this age.

In that age, philosophic minds looked with a melancholy dissatisfaction upon the corruptions of the existing religious system. But the same class of persons in this age, instead of a melancholy dissatisfaction, regard the very same system with the contempt of an indurated and universal scepticism, that ranks them in moral worth far beneath its deluded votaries.

In *that* age, the frivolous made a jest only of the absurdities under which the substance of religion was concealed. But in *this* age, the frivolous make a jest of the essential principles of religion under every form. In *that* age, the manners of the people were generally licentious, yet, the great truth of a judgement to come held its place in their fears; and, in the day of their calamity, they returned to the faith, and paid it the homage of their terrors, their penitence, and their alms. But in *this* age, the manners of the people are not less generally licentious; and this licentiousness has broken the bands of all fear, as well as cast away the cords of affection; and the profane spirit holds out to the last in its defiance of God and of his laws. In *that* age, an adulterous hierarchy seemed to have filled up the measure of its sins,—to have reached the last state of profligacy, of ignorance, of arrogance, of violent tyranny; so that an intelligent observer might with confidence have predicted, that the first ray of the long obstructed light from Heaven that should break through, would dissipate the delusion, and consume the corruption,—never again to return upon earth. But in *this* age, men have had exposed fully before their eyes, the cheat and the wrong; they have been invited, by often repeated opportunities, to rid themselves of the degrading yoke; yet, they have wittingly sought again the darkness,—have consented to the oppression,—covenanted afresh with the corruption, and after having deliberately looked the hideous evil in the face, they now yield themselves again to its arms. The demon has been expelled, and has returned; and truly, the last state of the possessed is worse than the first.

A distinction must always be made, and borne in mind, between those isolated facts which Christian charity delights to hear of, to seek for, and to believe in,—even where the evidence of their existence cannot be found,—and those more general facts which are matters of common observation, and in relation to which it would be a mere weakness of mind to close our eyes, because the spectacle is painful or fearful. Thus, for example, much scattered evidence may be gathered, from which it may be hoped, that, in every country of Europe, there is a considerable and an increasing number of individuals who hold, love, and obey the word of God. This agreeable hope being admitted, we must then turn to that state of things which is obtruded upon the notice of every one who sets his foot upon any part of the continent. And these obvious and unquestionable facts will force upon us the sad conviction, that, if we put out of the question the existence of certain usages, and the occurrence of certain phrases,—carrying with them



If, indeed, surprising improvements in all the arts of life,—if the din of machinery in every town,—if steam-engines, and fast colours in printed cottons,—if the glitter of cast-iron cutlery, and well elaborated chemicals, and hard roads, and gas-lights, and Congreve rockets, fill up all that should belong to our notion of an enlightened age, then, truly, the present is not a dark age. But if we must chiefly regard the condition of human nature in its highest interests, and if we believe that wherever the light of the Christian Revelation does not shine, there, there is no true light; if we must grant, that the superstitious mummeries of devout ignorance are ill exchanged for the same mummeries employed to cover the hypocrisy of atheism;—then we must acknowledge that, from one extremity of Europe to the other, the nineteenth century is as dark as was the thirteenth. Let the facts of the case be severally examined and compared, and we believe it will become apparent, that no exaggeration is contained in this assertion;—the sum of such a comparison being, that the religious opinions of the European nations are not less grossly or childishly erroneous, than were the opinions of their ancestors five hundred years ago; and, that the state of *feeling* towards religion throughout these countries, is even less favourable and more offensively profane now, than it was then. It is true, that a door of hope for the Continental nations has been opened of late; but the ray of light that rests upon it, too much dazzles the eyes of British Christians, and too much diverts their attention from the far-stretching gloom around. A general expectation seems to be entertained, that this darkness will neither go on to thicken, nor be of long continuance; but this expectation must be acknowledged to rest upon a vague anticipation of some sudden and almost supernatural changes, to be effected by an extraordinary interference from above, rather than upon any assignable and adequate grounds of common probability.

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If, indeed, surprising improvements in all the arts of life,—if the din of machinery in every town,—if steam-engines, and fast colours in printed cottons,—if the glitter of cast-iron cutlery, and well elaborated chemicals, and hard roads, and gas-lights, and Congreve rockets, fill up all that should belong to our notion of an enlightened age, then, truly, the present is not a dark age. But if we must chiefly regard the condition of human nature in its highest interests, and if we believe that wherever the light of the Christian Revelation does not shine, there, there is no true light; if we must grant, that the superstitious mummeries of devout ignorance are ill exchanged for the same mummeries employed to cover the hypocrisy of atheism;—then we must acknowledge that, from one extremity of Europe to the other, the nineteenth century is as dark as was the thirteenth. Let the facts of the case be severally examined and compared, and we believe it will become apparent, that no exaggeration is contained in this assertion;—the sum of such a comparison being, that the religious opinions of the European nations are not less grossly or childishly erroneous, than were the opinions of their ancestors five hundred years ago; and, that the state of *feeling* towards religion throughout these countries, is even less favourable and more offensively profane now, than it was then. It is true, that a door of hope for the Continental nations has been opened of late; but the ray of light that rests upon it, too much dazzles the eyes of British Christians, and too much diverts their attention from the far-stretching gloom around. A general expectation seems to be entertained, that this darkness will neither go on to thicken, nor be of long continuance; but this expectation must be acknowledged to rest upon a vague anticipation of some sudden and almost supernatural changes, to be effected by an extraordinary interference from above, rather than upon any assignable and adequate grounds of common probability.

But let us for a moment compare the circumstances of the present times, with those of the age that preceded the Reformation. In that age, there were, no doubt, to be found, the faithful “seven thousand,”—scattered, divided, and unknown to the world, and to each other; but there no where existed numerous and tolerated societies of the true worshippers of God. The same, and nothing more, may be said of this age.

In that age, philosophic minds looked with a melancholy dissatisfaction upon the corruptions of the existing religious system. But the same class of persons in this age, instead of a melancholy dissatisfaction, regard the very same system with the contempt of an indurated and universal scepticism, that sinks them in moral worth far beneath its deluded votaries.

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#### 4 Coquerel's *Philosophical History of Christianity*.

to moral influence,—Europe is not effectively more christianised than Asia.

The prejudices of education and habit do, indeed, strongly incline us good Christians to think, that a Cathedral, with a cross on its summit, is a more Christian-like looking building than a Mosque surmounted with a crescent. And it is hard for us to allow, that those who repeat prayers under the segment of a circle, can be as good men as those who count beads under a transverse rectangle. But unquestionable testimony compels us to confess, that the one mathematical figure is nearly as favourable to *morals* as the other. Nor do we think it could be maintained, that the people of Lisbon, of Grenada, of Naples, or of Moscow, stand higher on the scale of any one of the substantial virtues, than the people of Ispahan, of Aleppo, or even, if we pass beyond the light of the crescent, of Pekin or of Meaco.

Which of the continents—Europe or Asia, promises to be the first subjugated by the religion of the Bible, is a question it would be presumptuous to speculate upon. But it can hardly be affirmed that, on the ground of ordinary probabilities, the one division of mankind is greatly in advance of the other. Perhaps, the actual triumph of truth in both, will be accomplished by means that shall prevent and surprise all human calculations. In the mean time, the duty of those to whom are committed the oracles of God, is matter of no question or doubt. And if, during a hundred years to come, the mass of mankind should continue, as they are now, under the black darkness of foolish and cruel errors, the faithful few would not be a whit discharged from the obligation of this duty by the small success of their long continued efforts.

In regard to the *principal* means by which we must hope and labour to reclaim our brethren from the various error of their ways, no question can be raised. To send the Bible through every *open* channel, and by every *worthy* method, to all who will receive it, is plainly this principal means. Yet are there some auxiliary measures, that may deserve consideration. The Writer before us gives hints of this kind, to which we shall presently advert.

It is a principle which might almost be affirmed as universally true, that great changes in the moral condition of mankind, have not been produced by human agencies designedly directed towards the accomplishment of those specific changes. Even if some *apparent* exceptions to this principle were granted to be indeed exceptions, it would still appear generally to have pleased Him who governs the world, when he leaves men, with all their petty force, to urge on the

minor movements of the great machine, yet, to set their faces in a direction opposite to that in which their efforts are giving it impulse. Even those who have laboured with a cool and intelligent calculation to afflict, to corrupt, to destroy the earth, have, most often, been cheated in the ultimate effect; which has resulted in the re-edification of society upon a better plan, in the diffusion of knowledge, and in the establishment of securities against similar devastations. Of other great changes in the state of the world, the history is lost amid a complication of causes; so that no claim can be advanced in behalf of any individual, of whom it might be said,—This is *his* work; he *planned* it, and he brought it to pass. If we look at the beneficial effects of particular benevolent designs, it will generally be found, that the honoured agents have been placed, as it were by accident, in the midst of their worthy labours, without having had the leisure to indulge in long-drawn calculations of what they were to do. This general principle may even receive confirmation from an observation which many may have had opportunity to make, namely, that men who, all their lives, have been alternately elated and tormented by the planning of vast designs for the melioration of the world, are very rarely the persons actually called out of their obscurity by the voice of the Divine Providence, to become the prime agents in great and happy undertakings. Vastly more has been done for the world by men who, like Jonah, were urged forward in their course against all their intentions, and all their predilections, and all their tastes, than by those who have been forward to run without a commission. To the most eminent and successful servants of mankind, it may be said, with peculiar significance, by their Lord, “You have not chosen me, but I have chosen *you*.”

The tendency of these views is, to promote a patient continuance in those obvious, humble, and unambitious efforts to diffuse the word of life, which are clearly incumbent upon every one who holds it in his hands, rather than to encourage the devising of such novel and special plans as might seem adapted to produce more quickly the desired reformation in the corrupted opinions and practices of our fellow men. And the duty required of British Christians seems to be, simply that of *acquitting themselves of their responsibility* as the depositories of the true religion; while they wait, and hope, and pray for that change in the state of the world, which shall be produced by means at once beyond human agency, and beyond human calculation. Now, so far as concerns this quiet discharge of our responsibilities, we know not that any



thing important could well be added, in *substance*, to those labours of Christian charity that are actually in progress. But, as to the *manner* in which these labours are prosecuted, we think the responsibilities of British Christians towards their brethren of the neighbouring nations, will not be fully acquitted, until the tone and style of their intercourse with them, on subjects connected with religion, shall be greatly altered; and until the maxims of a timid and compromising policy, shall give place to the dictates of manly and Christian sincerity. In order that the following remarks may be liable to the fewer exceptions, they must be understood as referring exclusively to the state of things among our *nearest* continental neighbours.

Laying aside, then, the anticipation of some extraordinary interposition of the Divine Providence to produce a religious reformation in France, and calculating only upon *calculable* probabilities, it is apparent, that all our hopeful regards must be turned towards the few scattered individuals in that country, whether Romanists or Protestants, whose piety and zeal, or whose enlightened public spirit, seem almost to make them foreigners in their own country, and at home in ours. That these worthy men should view in a full and clear light, their own religious state, their relative position, their responsibilities, and the true condition of their country, is indispensable to their fulfilling the hope that centres in them. And how much does this full and clear view of themselves and of their circumstances, depend upon the fidelity of that reflected image of both, which is presented to them in the manner and the *Reports* of those who visit them from a land which, as they acknowledge, abounds with better feelings, and enjoys a purer light! Do we not know, that our own privately formed conceptions of things are liable to be, suddenly, either diminished or enlarged ten-fold, by the impression which we perceive the same objects make upon those whom we believe to be like-minded, and better instructed than ourselves? The zeal of one who has in secret sighed and wept over prevailing corruptions, until he is inspired with the fervour and the constancy of a martyr, may, in a moment, be chilled down into hopeless and degrading timidity, by his first conference with foreign brethren, who hear his recitals with a lower feeling than his own, and who, if they do not whisper to him the maxims of a too cautious policy, impart more of the spirit of patience, than of enterprise. A case cannot, perhaps, be imagined, in which we can be required actively to urge our brother forward towards the fires of martyrdom; but if he is placed where "Satan's seat is," and where he may be



actually exposed to this trial, we do him an incalculable injury, when we whisper a thought of compromise, that may make his constancy to falter.

The few individuals of this character at present to be found in France, are immediately confronted with the irreligious and licentious members, and the heterodox and intolerant heads of their own communion, with whom will be their first conflict; and by whom, if they prove faithful to their high calling, they will, ere long, be abandoned or betrayed into the strong hands of the government, as incorrigible fanatics, to be dealt with by force. Unless political changes should alter the position of parties, to us it seems inevitable, that these persons should meet with actual persecution; and that, by their sufferings and humble courage, perhaps by their blood, they must win for their country a *real*, as well as a chartered religious liberty. By *sympathy* with their sufferings, and by means of their appeals, there may gradually be created in France a party, at present not existing, whose strong and serious convictions shall render them unconquerable; and to whom, at length, must be conceded, what has been at length conceded to the dissidents of England. To the pious few in France, the language of appropriate Christian counsel would dwell on the strength, courage, and grace which shall be needed to meet the fiery trial. And all the incitement, and all the support that can be given, are due to them from their brethren of England. Well will it be if this needed *spiritual* aid shall be administered with an entire exclusion of the pestiferous suggestions of certain politico-religious fanatics, who are ever wandering through dry places, seeking occasion to promote conflagration. Our free country has always bred, and it still breeds, a small party of men, whose brains have been scorched by a rabid hatred of "dignities." These persons would exult to find in France, or indeed any where, individuals who might be instigated to an open contempt of the "powers that be;" and who, once pushed into the fires of persecution, would be talked of here in speeches long and loud,—and—abandoned. May He who is wont to restrain the wrath of man, avert the interference!

Besides the pious members of the *Reformed* communion, the agents of our several religious societies are occasionally brought into contact with some not less pious persons,—members of the Romish Church. Our intercourse with individuals of this description, if it be at once faithful and wise, is a matter of so much difficulty and delicacy that we can hardly venture a suggestion on the subject. But we think it evident, that the spirit of the present times places all the

danger on the side of a certain Christian *bonhomie*, very naturally inspired by the pleasure of finding piety where we had not looked for it; the effect of which must be, to lull the slumbers of these estimable individuals in the arms of the idolatrous communion to which they belong; thereby lessening the probability of their becoming the active instruments of overthrowing its corruptions. An enlightened and pious Protestant cannot, we think, hold continued intercourse with a pious Romanist under *any circumstances* which shall free him from the obligation to *protest*, and to repeat the warning, "Come out of her." We doubt whether there is to be found in the present day, a single *conscientious* Romanist of sound understanding and competent knowledge, quite free from certain disquietudes on the subject of his religion, which, though they are never freely admitted among his thoughts, he is unable to appease or dismiss. Perhaps, nothing can more directly tend to waken these hopeful anxieties, and to bring them to a favourable issue, than a friendly intercourse with persons whom all his best feelings oblige him to acknowledge as Christian brethren, while his own Church, in her loudest and plainest tones, commands him to think of them and to treat them as the worst enemies of God, and the undoubted heirs of perdition. This sort of proof of the arrogant error of his Church, comes close home to the heart; and it even appeals to the understanding more irresistibly than that derived from the evidence of his senses, persuading him that a wafer is still a wafer. For when things supernatural are to be credited, the mind is not staggered by a little more or a little less in the miracle. But no authority, no prejudice will avail in a sound mind and a Christian heart, to produce the conviction, that the purity of manners, the active beneficence, the love of God, the faith, the humility, the heavenly-mindedness, which have passed under its own observation, are, in fact, only the false shews of damnable heresy, and the fearful omens of an impending and final exclusion from the Divine favour. To believe that God may, in special instances, contravene the laws of the material world, is easy; but to believe that he will ever permit the laws of the moral world to clash, is impossible. We say, then, that the intercourse of pious Protestants with pious Romanists, affords an opportunity not to be trifled with; and that it should be directed by the aim to urge forward the above-mentioned auspicious perplexity towards the vastly important inference in which alone it can be resolved. Nor can the immediate attainment of any seemingly desirable object excuse, on our part, a *bland finess*,—a false charity, that would lead us to represent the con-

scientific difficulties of the Romanist as among the many which may safely be left to be explained in the day when all doubts shall be cleared up. There are some questions that must be determined *now*, under peril of our own salvation: there are other questions that must be determined *now*, under peril of the salvation of all to whom our influence may possibly extend. If the question concerning the pretended authority of the Romish Church be not one of the first class, it clearly belongs to the second.

But there is yet another, and a very different class of persons in France, with whom the agents of our several religious societies are brought in frequent friendly correspondence. We refer to those liberal-minded and partially enlightened men, who may be adduced as specimens of the influences of the Revolution, viewed on its fairer side. They have imbibed the heartiest abhorrence of all that was abhorrent in the ancient order of things; they have stood at a sufficient distance from the scene, to condemn the deeds and to dread the principles of the men by whom the Revolution was achieved; they have watched the course of a complete experiment for founding a government of brute force upon the doctrine of atheism; and they acknowledge the ill result and the utter failure of this experiment. They witness with disgust, the attempt to bring back the forms of a religion which has now nothing left to it but its forms, its follies, and its evils. They look wistfully towards England, where they see the unblemished and safe triumph of reason, and of liberty, under the immediate auspices of a system, of which, indeed, they have no distinct notion, but which they know is called *le Christianisme*. They are willing,—nay, they wish, and are ready to give effect to their wishes by their exertions,—they wish to introduce this *Christianisme* among their countrymen. They hail, therefore, with pleasure the visits of men who profess to bear the panacea, and to understand the mode of its administration; and they yield to them the deference due to messengers of health from a land where the balm seems indigenous. The respectable men to whom we are referring, have then certainly a claim upon all the wisdom that can be found among us for their aid. They have this claim on many grounds: especially because, if yet lacking in true knowledge, it must in candour be confessed, that they have gained as much of it as has been fully placed within their reach. One or two quotations from the well intended volume before us, will best shew in what region of thought these persons are moving.

M. Coquerel, we would fain hope, knows more about Christianity than appears in his book. He labours to recal

the attention of his countrymen to the Bible ; but, by an error of judgement very common in such cases, he seems to have deemed it necessary to cringe to existing prejudices, and to confine himself scrupulously within the limits of certain phrases, licenced in good company. He would piously trick his reader into an acceptance of *the Book*, by closely wrapping it in an envelope of philosophic generalities. Nor dares he to place openly in front of the *lumières du siècle*, any one of the 'dogmas' it contains ;—unless, indeed, it be such of them as are countenanced by natural religion. Thus, when *le christianisme* is the theme of discourse, it is allowable to talk of *l'immortalité de l'ame*, or *la pureté des mœurs* ; and, further than this, it may be safe to mention—*la constance, dans les souffrances, des premiers Chrétiens*, or *la sainte simplicité des Apôtres* ; and even perhaps, if no circumlocution will serve instead, to introduce the initials N.S.J.C. But neither M. Coquerel nor, we suppose, any writer who hopes to gain a moment's attention among readers *bien instruits*, would presume to found a bold appeal to the conscience upon a doctrine the authority of which is derived *exclusively* from the Bible. No such writer would now dare employ, as his own, the explicit language addressed by the preachers of the age of Louis XIV. to that licentious prince ; much less can it be attempted, in the plain language of the Scriptures, to urge upon the 'enlightened people of France,' repentance towards God, and faith towards our Lord Jesus Christ.

The Author before us, we do not doubt, sincerely believes that the Bible is what it claims to be. But is he so simple, or so ill informed, as not to know, that the far-famed writers whose works ushered in the Revolution, devoted their strength to the accomplishment of a deliberate conspiracy against revealed religion ? Or, knowing this, how can he speak of them as he does ? It might well be allowed him to admire the genius of these men ; and, as a Frenchman, an extravagant admiration of their genius may be permitted to him. But language such as the following, we can account for in no other way, than by attributing it to a very ill-judged endeavour to conciliate and to flatter that fatal prejudice in favour of the Encyclopedists, which still holds almost the entire male population of France in the chains of atheism. What will avail the Author's timid endeavours to confute the errors of these writers, when he thus concludes his account of their systems ?

'Such were some of the errors of the French philosophers of the eighteenth century :—they were all derived from the spirit of the times. But who shall attempt to appreciate the amount of good

which these writers produced? Can the most fertile imagination form to itself a just representation of the sum of happiness,—of intelligence,—of liberty,—of *morality*, which *their* theories have realized in the world, and the immense advantages which they still promise for the future? Never did these men neglect an occasion for defending the claims of toleration, of equality, of reason. Never let us pronounce their names without respect. It is no wonder that their works are reprinted every day. Their principles belong to all times. These philosophers *were what they ought to have been*. They performed admirably the part that was assigned to them. Their manner, brilliant with wit and grace, gave the fatal blow to inveterate abuses; and overthrew long standing evils, of which the fall might have been retarded by a more serious mode of attack. The light which they shed abroad, still shines upon the field that is every where strewed with the wrecks of the institutions that fell under their influence. Coming after them, there is nothing left for us to demolish: we have only to clear away the rubbish; and all that remains for us to do, is, to labour without ceasing, to substitute in the place of their incomplete philosophy, principles more certain, because they will be derived from the true nature of the human mind, and more useful, because they will give an immoveable basis to morals.'

Addressing the youth of France in his concluding chapter, M. Coquerel says:—

'Let us beware lest we forget those to whom we owe all our present advantages. Let a holy gratitude consecrate the memory of the men who have cleared for us the way,—of those philosophers whose manly genius scattered the darkness of their age,—of those sages who made truth to be heard, even within the courts of kings,—of those benefactors of the human race whose lessons were misunderstood by their contemporaries. The day which they announced, has arisen upon us;—for, to us it is permitted to think as they thought, and to speak what we think.'.....

'If it were allowable to imagine a recompense worthy of the labours of these great men, we might venture to suppose that it is granted to their immortal spirits, to contemplate the fruit of their exertions; to see their memory on earth becoming every day more fondly cherished, and their example held in higher veneration.'

This is French rhetoric; and, alas! it is French feeling. It would be idle to remonstrate seriously against it: our sole object in bringing these passages before our readers, is, to illustrate that state of opinion among even the *better portion* of the French people, which is too plainly indicated by them. While he rendered to the philosophers of the Revolution the tribute of praise due to their genius, and while he allowed to them the merit of having laboured sincerely and successfully in demolishing the ancient order of things, with its evils, it was incumbent upon a writer professedly a friend of Christianity, to

reprobate in the strongest terms their atheism, their profligacy, and their malignancy; and to throw back upon them the reproach of having utterly rooted out, not only the principle of religious belief, but almost every sentiment of morality from the soil of France.

We shall quote one passage more, which sets in a still stronger light the irreligious condition of the mass of the people, and the hopeless distance they have travelled beyond the reach of the recalling voice of Revealed Religion. The Author is suggesting the propriety of accompanying the distribution of the Scriptures in France with some brief preliminary apology; without which, he confidently predicts, that the Bible will never be opened by his countrymen, or will be opened only to be spurned!

‘ I am here constrained to dissent, on an important point, from the opinions of those who have framed the fundamental regulations of Bible Societies. Far from admiring the precaution to which they attach so much importance, of never accompanying the Sacred text with note or comment of any kind, I am persuaded that, in many countries, but especially in France, the labours of our Bible Societies are rendered fruitless by this very condition. In the first place, it is an incontestable fact that ought never to be lost sight of, that, in the bosom of our country, the state of opinion relative to the Christian Scriptures wears an appearance altogether different from that which it assumes in Germany, or in England. Among these people, the sacred writings are studied with unwearied assiduity. They are quoted with a respect that naturally results from their having been, from remote times, without any interruption, the object of religious regard. In France, there is nothing of this. The Bible does not present itself to our people, surrounded with recollections favourable to its serious and attentive perusal:—it is absolutely a new book. It is necessary to familiarise the people with the truths it contains,—to induce the volatile mind to commence a study which demands a degree of attention,—to persuade them to undertake the perusal, and to inspire them with a motive that shall give them patience to accomplish it. And in these respects, every thing is yet to be done. Generally speaking, the Scriptures are almost entirely unknown in France. Nearly all that is known of the Gospels by the people, is comprised in a few quotations, perfidiously rendered, and some passages, maliciously commented upon. There exists, moreover, a strong prejudice against the sacred volume, the deplorable consequence of the ridicule which has been heaped upon it. No writings can less invite ridicule; but ridicule, which injures whatever it assails, is fatal to the influence of things sacred. Nor are there to be found among us any just notions of the nature and the merits of the poetry of the Bible; which, in truth, is such as should assign it an elevated rank among works of imagination, if reasons of a higher kind did not give it a yet stronger claim to respect. It is necessary, therefore, to begin



by attempting to destroy all these unfavourable impressions, which inevitably neutralize, in great measure, any good effect that might be produced by a perusal of the Bible. So long as these prejudices remain, the Scriptures may indeed have, in the eyes of the people of France, a certain merit on the ground of the morality they inculcate, but will never possess those features of antiquity and of dignity, which serve so much to attach and to charm pious minds. No doubt, it is painful to be obliged to acknowledge that obstacles of this sort exist; but experience presents them before us at every step: they are the difficulties of the course upon which we have entered. Let us now inquire in what way they may be surmounted.'

Although what follows is foreign to our immediate purpose, we shall, on another account, continue our quotation.

'The plan to be pursued, is plainly indicated to us by the nature of the case.—The Sacred Scriptures ought never to be presented to the public, unaccompanied with a concise and clear summary of the historical evidence upon which their authenticity rests. At the commencement of each book, there should be placed a table of the testimonies by which its antiquity is proved, and an account of the circumstances under which it was written. It should be explained in what way it has been handed down to our times, unimpaired; and proofs should be given of its having escaped unhurt the ravages of time, the negligence of transcribers, and the restless spirit of fanaticism. There should be set forth, the powerful motives which produced the wide diffusion of Christianity at its first publication, and which, in so many instances, subdued even its enemies. All this might be done in a manner the most simple, perspicuous, and convincing. The great matter for the people of France,—ardent as they are, and disposed to pursue to its utmost extent, every idea they lay hold of,—is to have the means of learning, by a series of contemporary testimonies, carried up to the earliest times of the Church, that, in the whole compass of ancient literature or history, no book can be named, the authenticity of which can be so triumphantly established, as that of the Bible. This is the point of supreme importance; and until it be duly provided for, we must not expect any great success in our Bible Societies. The second point is, to shew on what grounds so many nations adopted with eagerness, the religion of the Bible fifteen hundred years ago; and on what grounds they ought, with equal eagerness, to receive it now. Without these easy and indispensable introductions, the Sacred Writings will be, to the French, only like other books; except that they will be read in a spirit of levity that must entirely destroy their proper influence. Let it not be objected to the plan here proposed, that the different bodies of Protestants who have exhibited so striking an example of concord in uniting their efforts for the diffusion of the Scriptures, could never be brought to join in the execution of a plan so much in accordance with the spirit of the Reformation. Have they then forgotten the principles to which they owe their existence as religious bodies? The matter in question is nothing more than to prepare a digest of histori-



cal proofs. Are they, indeed, so far divided in opinion, that they cannot agree relative to the most obvious facts? I can readily conceive that they must refuse to prefix to the Bible any systematic summary of the doctrines which are derived from its pages. This precaution is most wise: it would be highly dangerous to depart from it. It must be left to every man to ascertain for himself the doctrines of religion. Christians must raise with their own hands the edifice of their faith, in order that the foundations of it may remain unshaken. For nothing can remove men from a religion which themselves, in the sincerity of their hearts, have demonstrated to be supported by the authority of Revelation. But we are clearly engaged in an incomplete and fruitless labour, if we obstinately persist in refusing to accompany the Scriptures with some such abridged historic testimony of their authenticity. No, assuredly, the disciples of the Reformation are not so widely divided in views and intention, that they cannot meet in the design to prepare a summary of facts; or even to explain the motives which influenced the Reformers to break the yoke of a Church that was not evangelical.'

The above suggestions we leave to be considered by those whom the business concerns: certainly, they are worthy of being very seriously considered. To return to the state of religion in France. Such observation as we have had opportunity to make, inclines us to believe, that Mad. de Stael, concentrating by her genius a variety of influences belonging to the times,—formed, and has left behind her, a numerous sect in France, now constituting the soundest and the best informed portion of the educated class.

The opinions of this sect,—but we would not shock them by talking of their *opinions*, *car ils n'ont point de dogmes*,—well, then, their sentiments are founded upon the two or three following articles:—*l'immortalité de l'ame*; *respect pour l'Evangile*; (of which, however, they do not think it necessary, in the present enlightened age, often to unhook the clasps;) an absolute neglect *de tous les dogmes speculatifs*; and the principle that, while religious observances are quite superfluous *pour les hommes éclairés*,—the *gens du peuple* must be provided with *un culte*, *des prêtres*, and *des spectacles*. These well intentioned but ill instructed persons lend their willing aid to every liberal and benevolent design; and so bland is their philosophy, such is the vagueness of their own opinions, and such their ignorance of the specific grounds of existing religious opinions, that they might be drawn into almost any course by an influence that should be congenial with their temper. This easiness offers, as we fear, too strong a temptation to the polite and compromising spirit which just now prevails among us; for nothing is needed to secure the friendship and aid of this liberal party, but an extension of the policy with which we have become fa-

miliar at home. And if our object be to win, at any price, long and euphonous lists of brilliant patronage, such practices must not be condemned. But, in truth, it is a serious thing, even for the sake of smuggling the Bible into a country, to lull our unthinking coadjutors in their fatal errors, by a complaisant avoidance of all but the most vague generalities.

Little will it avail, that we take occasion now and then to whisper to our foreign friends some vapid truisms. For when the minds of men have travelled far from the way of truth, they can hardly ever be recalled, except by a direct reference to *specific facts*, and *specific opinions*. Thus, for example, the party to which we have just alluded, look back upon the religious history of their own country through an illusive medium, which utterly conceals from them the lesson they ought to read in it. One may hear them, with all the serenity and all the benignity of supernal intelligences, speaking of the Waldenses as simple creatures—the victims of an innocent enthusiasm, &c. &c.; of the Hugonots, as pitiable and in many instances estimable, though obstinate fanatics, &c. &c.; and of the Jansenists, as fierce and devout dogmatists, whose energies were spent upon their austerities, and the fruitless pursuit of metaphysical subtleties, &c. &c. And by these and many such like sage inanities, the eyes of these persons *bien instruits*, are tight-bandaged against the possible admission of true religion. Now this bandage ought to be removed by the first Christian friend, whose intercourse with them shall give him the opportunity to say:—The men whom you thus lightly speak of, were, in substantial knowledge, in true wisdom, in purity of manners, in force of character, immeasurably your superiors. They are the very men whom you must take as your patterns. You must peruse their lives, inspire yourselves with their zeal, and fortify your courage by the recollection of theirs. You must follow their faith, read the Scriptures as they read them; and if, in these studies, you want direction, seek it in their writings. You will not have made a first step in religion, until you have entered upon the path that bears the prints of their feet. In contemning the martyrs and the worthies of ancient France, you do but take up the theme of a school-boy. For what smatterer in history does not know, that men who have been closely pent up between surrounding absurdities, have always unavoidably been forced into some opposite distortions of opinion? Who does not know, that the best and the wisest men, if all their days they have been crushed under intolerable oppressions, have at times been maddened by their sufferings? Who does not know, that the loftiest spirits, having to contend for important principles, against crafty, shameless, and

profligate sophists, must often have been obliged to pursue their adversaries home to their dens, through all the briars and the poisoned marshes where they haunt? Leave, then, these jejune and obvious topics to those who can look only at the surface of things, and who, in every subject they examine, must needs find some ground of self-gratulation. But rather learn this lesson from the history of religion in your own country;—That if formerly there existed purity of manners in *France*, it must have been derived from doctrines that are now utterly unknown there; that if formerly there was found in *France* a serious and manly spirit, capable of enduring sufferings for conscience sake, it must have been supported by a faith that has long since disappeared; that if formerly there were in *France*, men able, by their learning and their intelligence, to confound popes, cardinals, and jesuits, they must have been trained in a school of which no vestige remains. When pure manners, and a serious religious spirit, and substantial learning shall be recovered in *France*, it must be by a return to the faith, the manners, and the spirit of its persecuted worthies. Instead, therefore, of looking back upon the dissidents of *France*, in successive ages, with affected pity, you must call them your Fathers; you must follow their faith, and follow their courage.

With language such as this we should boldly put to the test the sincerity of our liberal friends in *France*. To us it seems, that one of the most promising means that could be used with the hope of wakening the Protestants of *France* from the dead sleep of heresy,—of inciting in the liberal party serious and efficient thought, and, if it be possible, of bringing some few of the pious Romanists out of their corrupt communion,—would be the compilation and dissemination of a concise history of Religion in that country, during the last five or seven centuries. Such a history, to answer any good purpose, must, indeed, unite some rare excellencies. It must be absolutely free from the taint of sectarianism, as well as from all political malignancies: it must not be written by an indignant dissident, any more than by an arrogant priest. It must be at once truly Christian and truly philosophical; but it must neither adopt the phrases of the religionists of this country, nor the inane and disgusting philosophical cant which is at present in fashion in *France*. The leading object of such a history would be, to shew, that whenever the substantial excellencies of the Christian religion have appeared in *France*, it has been among the small and oppressed party;—that these excellencies have been of a kind and degree, not to be accounted for by the shallow and arrogant theories of infidel philosophers;—that

the faith and the spirit of these successive parties,—whether within or without the pale of the national church, have been *essentially the same*;—and that this faith and this spirit are also essentially the same that have been derived from the Bible in all ages, by all who have made it their study and their sole authority. The style of thinking and reasoning in France upon moral, political, and religious subjects, is vague, pompous, antithetical, and inconclusive, far removed from all laborious inquiry, strict adherence to facts, and close deduction. Such a style naturally belongs to the shallowness and the levity of scepticism; but it is wholly unfit for the serious discussion of positive principles. In our friendly intercourse with our continental neighbours, instead of adapting ourselves good-humouredly to their bad manner of thinking and talking, we should resolutely adhere to our own; and presume upon their good sense, while we constantly confine their attention to *actual facts, to particular and closely drawn inferences, and to the direct proofs of specific principles*. Especially we should avoid all the flattering phrases of a false charity. Mere absurdities of opinion may be exposed, while we conciliate the vanity of the party with whom we have to do; but men are never reclaimed from grave errors, until self-love be deeply wounded.

To the writer before us, we give credit for the best intentions. His speculations on religious subjects would seem, perhaps, rather vague to English readers; but we will not question their being likely to benefit those to whom they are addressed. If we understand aright one of M. Coquerel's notes, he promises a volume of a more specific kind, on the subject of religion. We heartily wish him the diligence, the seriousness of spirit, and the aid from above, that are requisite for such a work.

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Art. II. 1. *The whole Works of the Right Rev. Jeremy Taylor, D.D. Lord Bishop of Down, Connor, and Dromore*: with a Life of the Author, and a critical Examination of his Writings. By Reginald Heber, A.M. 15 Vols. 8vo. London, 1822.

2. *The Life of the Right Rev. Jeremy Taylor, D.D.* By the Right Rev. Reginald Heber, Lord Bishop of Calcutta. 2 vols. London, 1824.

**W**E hold ourselves indebted to the enterprising publishers of this well-edited and well-printed collection, for the very high gratification of possessing a uniform edition of the entire works of one of the greatest men of an age fertile in genius and virtue. With all our predilection for old folios, as well as for the black ink and solid type of former times, we

are not insensible to the advantage of ranging on our shelves, in a convenient form for use and reference, a series of volumes enshrining the rich remains of the brilliant intellect of Jeremy Taylor. Many of his works were rare; the different editions frequently vary in their contents; and in the best, the printer has by no means done his work with accuracy. Hence it became peculiarly desirable, that the whole should be brought together, that a correct transcript from the most complete copies should be made under the eye of a competent editor, and that a full apparatus of indices should be appended. All this has been done in such a way as to leave nothing to be desired. 'The correction of the press, the verification of the numerous quotations and references, and, in some instances, the rectification of the previous readings,' have been carefully and judiciously attended to by the Rev. J. R. Pitman; while the general arrangement and superintendence could not fail of successful execution in the hands of Reginald Heber. A difficulty occurred in the outset, which has, we think, been met, not altogether in the best, though certainly in the most convenient and systematic manner. It was necessary to determine the order of publication; and, though the obvious advantages of a chronological series were not overlooked, there were many reasons which rendered it adviseable, in Mr. H.'s view, to adopt a different method. 'The works have been accordingly divided under the several heads of Practical, Polemical, Casuistic, and Devotional; but, subject to this division, they have been arranged, as nearly as possible, according to the dates of their respective publication.'

In 1815, the Rev. Henry Kaye Bonney, whom Mr. Heber is pleased to designate as his 'learned and *amiable* friend,' put forth a 'Life of the Right Reverend Father in God, Jeremy Taylor, D.D.' which was reviewed by us in December 1816. That volume was so far from exhibiting the moral trait selected by Mr. Heber as one of the characteristics of his predecessor, that we were compelled to stigmatize it as betraying an ill-concealed design of making the memoirs of the bishop, 'a vehicle of invective against the enemies of the Star-chamber and the opponents of Episcopacy; an occasion of preferring the most extravagant claims in behalf of the hierarchy, and a channel through which flattery of a most fulsome and indiscriminate nature might be lavished on its more dignified members.' This miserable production seems to have occasioned some little embarrassment to Mr. Heber; he greets it, however, with the courteous observation, that 'it would have precluded the necessity of all succeeding labourers in the cause, had not a more detailed and critical examination of

‘Taylor’s writings been contemplated, than fell within the scope of his (Mr. Bonney’s) plan.’ Whatever might be the reason, we are glad of the result, since it has given us a biography of Taylor, at once worthy of its subject, and highly creditable to its Author, as a liberal-spirited and most accomplished man. Something is to be allowed to circumstances and associations; and if we cannot congratulate Mr. Heber on having wholly exempted himself from these, we are not to forget that our opposite and, as we believe, more correct notions on certain points, have made us more quick-sighted than he could possibly be.

We have, at different periods, called the attention of our readers to portions of the voluminous works which bear the impress of Jeremy Taylor’s consummate genius and not less consummate learning; but we have not yet had the opportunity, which we gladly seize on the present occasion, of giving a general view and estimate of his writings; a task to which we shall now address ourselves with a feeling of regret, that we cannot pursue it at greater length and with more minuteness than we shall be able to afford. Of the events of his life, our notice will be only incidental, since we have already, in an article before alluded to, made them the subject of specific comment; and we must further refer our readers to our Number for February 1817, in which they will find a review of the “*Contemplations on the State of Man*,” containing much that is applicable in the present instance, and that we shall therefore feel it unnecessary to repeat.

If, indeed, we deemed it expedient, or compatible with the limits of this article, to accompany Mr. Heber through the various and interesting matter of his spirited and well-written memoir, we should find frequent opportunity for praise, and sometimes occasion of difference. He is too well known to our readers as a writer, to render encomium necessary on this point; and the liberality of his sentiments is so thoroughly ascertained, as to take away the inclination we might otherwise feel, to use strong language in reply to certain observations of a sectarian character. An illustration or two shall be given of the interesting way in which he manages the accessories to his general subject. In his brief account of the genealogy of the Bishop, Mr. Heber had occasion to mention the illustrious martyr, Dr. Rowland Taylor, as one of his immediate ancestors; and, after touching on the main circumstances of the persecution, he concludes the episode as follows:—

‘There is nothing, indeed, more beautiful in the whole beautiful *Book of Martyrs*, than the account which Fox has given of Rowland



Taylor, whether in the discharge of his duty as a parish priest, or in the more arduous moments when he was called on to bear his cross in the cause of religion. His warmth of heart, his simplicity of manners, the total absence of the false stimulants of enthusiasm or pride, and the abundant overflow of better and holier feelings, are delineated, no less than his courage in death, and the buoyant cheerfulness with which he encountered it, with a spirit only inferior to the eloquence and dignity of the Phædon. Something, indeed, must be allowed for the manners of the age, before we can be reconciled to the coarse vigour of his pleasantry, his jocose menace to Bonner, and his jests with the sheriff on his own stature and corpulency. But nothing can be more delightfully told, than his refusal to fly from the lord chancellor's officers; his dignified, yet modest determination to await death in the discharge of his duty: and his affectionate and courageous parting with his wife and children. His recollection, when led to the stake, of 'the blind man and woman,' his pensioners, is of the same delightful character; nor has Plato any thing more touching, than the lamentation of his parishioners over his dishonoured head and long white beard, and his own meek rebuke to the wretch who drew blood from that venerable countenance. Let not my readers blame me for this digression. They will have cause to thank me, if it induces them to refer to a history, which few men have ever read without its making them 'sadder and better.'

The following extract, though conveying useful information in a very agreeable way, strikes us as being not quite in character with the general subject. We may be somewhat fastidious on these points; but it does appear to us a little out of keeping, for the Rev. Reginald Heber, in the life of Bishop Taylor, to bring in the merry-making personages of Massinger's play, and the flippant lacqueys of the French comedy, for the purpose of illustrating the situation of a college sizar. It looks too much like an anxiety to exhibit extent and variety of reading, and reminds us of a much more direct and unquestionable violation of good taste which we once heard from Mr. H. when occupying the pulpit of Lincoln's Inn Chapel. We allude to his marked and specific introduction of the *Alcestis*, in connexion with an investigation of a most important Christian doctrine. We have no Gothic antipathy to the *belles lettres*, and we can relish the exquisite drama of Athens as keenly as Mr. Heber, though perhaps less conversant with its peculiarities; but we really cannot distinguish the *à-propos* of bringing into contact, the theatre and the Gospel, Euripides and St. Paul. In the present instance, however, it is not to be forgotten, that, in one point of view, excursions of this kind are permissible in application to Jeremy Taylor, whose reading was of the most extensive and multifarious kind; he was perfectly omnivorous, and as little

troubled with discretion in the communication of his knowledge, as with scruples about kind or quantity in its acquisition.

‘ When thirteen years old, on the 18th of August, 1626, he was entered at Caius College as a sizar, or poor scholar; an order of students who then were what the ‘servitors’ still continue to be in some colleges in Oxford, and what ‘the lay brethren’ are in the convents of the Romish church. This was an institution which, however it may be now at variance with the feelings and manners of the world, was, in its original, very far from deserving the reprobation which has been sometimes cast on it, and owed, indeed, its beginning to a zeal for the education of the poor, as well directed as it was humane and Christian. In the time of our ancestors, the interval between the domestics and the other members of a family was by no means so great, nor fenced with so harsh and impenetrable a barrier, as in the present days of luxury and excessive refinement. As the highest rank of subjects was elevated then at a greater height than they now are above the most considerable private gentry, so the latter constituted a far more efficient link in the great chain of society, and a far easier gradation existed between the nobles and that class of men from whom their own domestics were taken. There was, in those days, no supposed humiliation in offices which are now accounted menial, but which the peer then received as a matter of course from ‘the gentlemen of his household;’ and which were paid to the knight or gentleman by domestics chosen in the families of his own most respectable tenants; while, in the humbler ranks of middle life, it was the uniform and recognized duty of the wife to wait on her husband, the child on his parents, the youngest of the family on his elder brothers or sisters. But while the subordination of service was thus perfect and universal, this very universality softened its rigours. The well-born and well-educated retainers of a noble family were admitted by its head to that confidence and familiarity which their rank and attainments justified. The servants of the manor-house were usually the humbler friends of the master and mistress, whose playmates they had been during childhood, and under whose protection they hoped to grow old. We have been, most of us, impressed with the tone of equality assumed by the valets of the old French comedy; and the jovial familiarity of Furnace, Amble, and Order, in Massinger’s ‘New Way to pay Old Debts,’ is a well known and, probably, an accurate portrait, of that species of graduated intercourse which once connected the aristocracy, and the throne itself, with the humblest orders of society, and in the abolition of which it may be reasonably doubted whether all parties are not rather losers than gainers.’

The few passages in which Mr. Heber has felt it necessary—we do not mean to insinuate that he has in the least gone out of his way for that purpose—to express opinions, and bring forward circumstances, favourable to the hierarchy of England,



and, in a greater or less degree, injurious to its opponents, might perhaps be passed over altogether without any disadvantage to either cause. We must, however, be permitted to make a few casual remarks as opportunities present themselves. One of the earliest, and, assuredly, one of the weakest of these, occurs in reference to the parliamentary deprivation of Taylor when rector of Uppingham. 'There is not,' remarks Mr. Heber, 'the smallest appearance, during the following years of Taylor's life, that he received any part of that pittance which the clergy presented to livings by the parliamentary commissioners, were enjoined to pay to their expelled predecessors.' Is there any evidence to the contrary? Neither Mr. Heber nor Mr. Bonney has been able to obtain any information whatever concerning this event in the life of Taylor. The very date of the sequestration is unknown, and the name of his successor is uncertain. His 'subsequent poverty' proves nothing, inasmuch as it was not likely to be efficiently relieved by a 'pittance.' We should be inclined rather to infer the payment of the stipulated portion, from the entire absence of complaint and remonstrance in all existing documents. The length of the following observations has occasioned us some hesitation as to the expediency of citation; but, as they express the sentiments of an able and high-minded clergyman, on questions of much importance in the Dissenting controversy, we shall give them entire, and subjoin a brief corrective of the objectionable points.

'It has happened almost uniformly, in cases of religious difference, that those schisms have been most bitter, if not most lasting, which have arisen on topics of dispute comparatively unimportant, and where the contending parties had, apparently, least to concede, and least to tolerate. Nor are there many instances on record, which more fully and more unfortunately exemplify this general observation, than that of the quarrel and final secession of the Puritan clergy from the Church, in the year 1662. Both parties, in that case, were agreed on the essentials of Christianity. Both professed themselves not unwilling to keep out of sight, and mutually endure, the few doctrinal points on which a difference existed between them. The leading Puritans were even disposed to submit to that episcopal government, their opposition to which, during former reigns, had created so much disturbance, and had led, by degrees, to such abundant bloodshed and anarchy. And it is no less true than strange, that this great quarrel, which divided so many holy and learned preachers of the common faith, was occasioned and perpetuated by men, who, chiefly resting their objections on the form and colour of an ecclesiastical garment, the wording of a prayer, or the injunction of kneeling at the Eucharist, were willing, for questions like these, to disturb the peace of the religious world, and subject themselves to the same

severities which they had previously inflicted on the episcopal clergy.

With these men, whether in England or Ireland, there were apparently only three lines of conduct for the ruling powers to follow. The first was, the adoption of such a liturgy and form of church government as would, at once, satisfy the advocates of episcopacy and presbytery. This was attempted in vain ; and was, indeed, a measure, the failure of which, a very slight attention to the prejudices and animosity of both parties would have enabled a bystander to anticipate. The second was that which was, at least virtually, promised by the King in the Declaration of Breda ; namely, that uniformity of discipline and worship should, for the present, not be insisted on ; that the Presbyterian and Independent preachers should, during their lives, be continued in the churches where they were settled ; ejecting only those who had been forcibly intruded, to the prejudice of persons yet alive, and who might legally claim re-instatement ; and filling up the vacancies of such as died, with ministers episcopally ordained and canonically obedient. In this case, it is possible that, as the stream of preferment and patronage would have been confined to those who conformed, as the great body of the nation were strongly attached to the Liturgy, and gave a manifest preference to those churches where it was used ; and as the covenanting clergy would have no longer been under the influence of that point of honour, which, when its observance was compulsory, induced them to hold out against it,—the more moderate, even of the existing generation, would have by degrees complied with their own interests and the inclination of their flocks ; while the course of nature, and the increasing infirmities of age, must, in a few years, have materially diminished the numbers and influence of the more pertinacious. We have found, in fact, by experience, that the Liturgy has, through its intrinsic merits, obtained, by degrees, no small degree of reverence even among those who, on other grounds, or on no grounds at all, dissent from the church of England as at present constituted. And it is possible that, by thus forbearing to press its observance on those whose minds were so ill prepared to receive it, a generation would soon have arisen, to whom their objections would have appeared in their natural weakness, and the greatest and least rational of those schisms have been prevented, which have destroyed the peace and endangered the existence of the British churches.

But, while we, at the present day, are amusing ourselves with schemes of what we should have done had we lived in the time of our fathers, it may be well, for the justification of these last, to consider how little the principles of toleration were then understood by either party ; how deeply and how recently the episcopal clergy, and even the laity of the same persuasion, had suffered from the very persons who now called on them for forbearance ; how ill the few measures which were really proposed, of a conciliatory nature, were met by the disingenuousness of some of the presbyterian leaders, and the absurd bigotry of others ; and the reasonable suspicion which was thus excited, that nothing would content them but the entire prescrip-

myself and keep me from too intense and actual thinking of my trouble. Deare Sir, will you doe so much for mee as to beg my pardon of Mr. Thurland, that I have yet made no returne to him for his so friendly letter and expressions. Sir, you see there is too much matter to make excuse; my sorrow will, at least, render me an object of every good man's pity and commiseration. But, for myself, I bless God, I have observed and felt so much mercy in this angry dispensation of God, that I am almost transported, I am sure highly pleased with thinking how infinitely sweet his mercies are when his judgments are so gracious. Sir, there are many particulars in your letter which I would faine have answered; but still my little sadnesses intervene, and will yet suffer me to write nothing else, but that I beg your prayers, and that you will still own me to be,

Deare and Honoured Sir,

Your very affectionate friend and hearty servant,  
Jer. Taylor.'

In the following year, he was called upon to administer consolation to his friend Evelyn under a similar bereavement. The letter will be found in one of our former volumes.\*

Of Jeremy Taylor as a writer—taking the estimate with reference to the great mass of his compositions—it is far more easy to speak in general terms, than it is to bring within reasonable limits a satisfactory induction from particulars. When we have described him as eloquent and imaginative, boundless in general knowledge, and, as a reasoner, though far from clear, yet powerful and comprehensive, we shall have done very little towards making out an intellectual resemblance of this illustrious man. The best way will probably be, availing ourselves to a certain extent of Mr. Heber's previous investigations, and adopting his plan, to take a rapid view of the leading works comprised in the volumes before us; though we shall so far yield to our old partialities as to make our references to the dingy folios, which we cannot yet persuade ourselves wholly to discard. The arrangement adopted by Mr. H. is not, indeed, free from objection; nor do the particulars uniformly and exclusively belong to their respective heads. For instance, the "Life of Christ" and the "Holy Living" and "Dying" are placed among the Practical Works; whereas they contain much that is entirely and intentionally Devotional; while the "Divine Institution of the Office Ministerial," though ranged under the latter head, belongs, as far as we can judge, partly to the "Theological," and partly to the "Practical" department. We should, in fact, have been

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\* Vol. XIV. N.S. page 585.

inclined to simplify Mr. Heber's scheme, and, instead of the Practical and Devotional divisions, to have comprised them more generally under Theology and Casuistry, with a separate title for Pulpit exercises, which, as being of a mixed character, might well be taken as a distinct class. It is not, however, worth while to deviate, for our present purpose, from an arrangement, of which, whether accurate or otherwise, Mr. H. has made use in a very interesting way.

In the Practical division of Taylor's works, Mr. Heber places the "Life of Christ," the "Contemplations on the State of Man," the "Holy Living and Dying," the "Sermons" and the posthumous treatise on "Christian Consolation." Of these, the second has been reviewed by us in an article already referred to, and the third is too popular to require from us any thing in the way of analysis or criticism. "The Great Exemplar, or Life of Christ," has been made the subject of one of those desperate falsehoods which popish writers seem to consider as eminently praiseworthy when employed to the advantage of their own Church. The Rev. Jno. Sergeant, a divine of whom we know nothing but the awkward circumstance before us, has affirmed, that this work is a mere translation of a similar book, compiled by Ludolphus of Saxony, a Carthusian monk. In nine cases out of ten, a bold assertion of this kind answers its purpose. Few of those to whom it is addressed, will have any inclination to examine into its accuracy, and still fewer would have the means of such examination. Happily, Mr. Heber belonged neither to the tribe of indolents nor to that of incapables; and he has ascertained the total dissimilarity of the works in question. In fact, the imputation was both absurd and malignant. The "Great Exemplar" bears throughout, the impress and coinage of its unquestionable Author: it has all the brilliancy of his imagination, and the redundant richness of his style; and no one of ability to discriminate could hesitate for a moment in ascribing it to its proper source. The first title of this volume is more indicative of its character than the second, since the "Life of Christ" is a mixed and popular narrative of the leading events and traditions connected with our Saviour's earthly course; while the 'considerations' and 'discourses' are designed to illustrate and enforce them as holding forth the 'great exemplar of sanctity and holy life.' Like all the productions of Taylor, its merits are of a very marked but mingled character. Its pages are crowded to satiety with sparkling thoughts and 'thick-coming fancies;' but its theology is generally superficial, and occasionally hazardous; and it is disfigured by that propensity to glittering phrase and forced conceit which

myself and keep me from too intense and actual thinking of my trouble. Deare Sir, will you doe so much for mee as to beg my pardon of Mr. Thurland, that I have yet made no returne to him for his so friendly letter and expressions. Sir, you see there is too much matter to make excuse; my sorrow will, at least, render me an object of every good man's pity and commiseration. But, for myself, I bless God, I have observed and felt so much mercy in this angry dispensation of God, that I am almost transported, I am sure highly pleased with thinking how infinitely sweet his mercies are when his judgments are so gracious. Sir, there are many particulars in your letter which I would faine have answered; but still my little sadnesses intervene, and will yet suffer me to write nothing else, but that I beg your prayers, and that you will still own me to be,

Deare and Honoured Sir,

Your very affectionate friend and hearty servant,  
Jer. Taylor.'

In the following year, he was called upon to administer consolation to his friend Evelyn under a similar bereavement. The letter will be found in one of our former volumes.\*

Of Jeremy Taylor as a writer—taking the estimate with reference to the great mass of his compositions—it is far more easy to speak in general terms, than it is to bring within reasonable limits a satisfactory induction from particulars. When we have described him as eloquent and imaginative, boundless in general knowledge, and, as a reasoner, though far from clear, yet powerful and comprehensive, we shall have done very little towards making out an intellectual resemblance of this illustrious man. The best way will probably be, availing ourselves to a certain extent of Mr. Heber's previous investigations, and adopting his plan, to take a rapid view of the leading works comprised in the volumes before us; though we shall so far yield to our old partialities as to make our references to the dingy folios, which we cannot yet persuade ourselves wholly to discard. The arrangement adopted by Mr. H. is not, indeed, free from objection; nor do the particulars uniformly and exclusively belong to their respective heads. For instance, the "Life of Christ" and the "Holy Living" and Dying" are placed among the Practical Works; whereas they contain much that is entirely and intentionally Devotional; while the "Divine Institution of the Office Ministerial," though ranged under the latter head, belongs, as far as we can judge, partly to the "Theological," and partly to the "Practical" department. We should, in fact, have been

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\* Vol. XIV. N.S. page 585.

inclined to simplify Mr. Heber's scheme, and, instead of the Practical and Devotional divisions, to have comprised them more generally under Theology and Casuistry, with a separate title for Pulpit exercises, which, as being of a mixed character, might well be taken as a distinct class. It is not, however, worth while to deviate, for our present purpose, from an arrangement, of which, whether accurate or otherwise, Mr. H. has made use in a very interesting way.

In the Practical division of Taylor's works, Mr. Heber places the "Life of Christ," the "Contemplations on the State of Man," the "Holy Living and Dying," the "Sermons" and the posthumous treatise on "Christian Consolation." Of these, the second has been reviewed by us in an article already referred to, and the third is too popular to require from us any thing in the way of analysis or criticism. "The Great Exemplar, or Life of Christ," has been made the subject of one of those desperate falsehoods which popish writers seem to consider as eminently praiseworthy when employed to the advantage of their own Church. The Rev. Jno. Sergeant, a divine of whom we know nothing but the awkward circumstance before us, has affirmed, that this work is a mere translation of a similar book, compiled by Ludolphus of Saxony, a Carthusian monk. In nine cases out of ten, a bold assertion of this kind answers its purpose. Few of those to whom it is addressed, will have any inclination to examine into its accuracy, and still fewer would have the means of such examination. Happily, Mr. Heber belonged neither to the tribe of indolents nor to that of incapables; and he has ascertained the total dissimilarity of the works in question. In fact, the imputation was both absurd and malignant. The "Great Exemplar" bears throughout, the impress and coinage of its unquestionable Author: it has all the brilliancy of his imagination, and the redundant richness of his style; and no one of ability to discriminate could hesitate for a moment in ascribing it to its proper source. The first title of this volume is more indicative of its character than the second, since the "Life of Christ" is a mixed and popular narrative of the leading events and traditions connected with our Saviour's earthly course; while the 'considerations' and 'discourses' are designed to illustrate and enforce them as holding forth the 'great exemplar of sanctity and holy life.' Like all the productions of Taylor, its merits are of a very marked but mingled character. Its pages are crowded to satiety with sparkling thoughts and 'thick-coming fancies;' but its theology is generally superficial, and occasionally hazardous; and it is disfigured by that propensity to glittering phrase and forced conceit which



is almost as characteristic of its Author as are his brighter and unrivalled excellencies. He tells his readers of 'an itch, which must be scratched and satisfied.' In his description of the journey taken by the Virgin Mary, 'to visit her cousin Elizabeth,' he speculates as follows :

'When the holy Virgin had begun her journey, she made hast over the mountains, that she might not onely satisfie the desires of her joy by a speedy gratulation, but lest she should be too long abroad under the dispersion and discomposing of her retirements: And therefore she hastens to an inclosure, to her Cousin's house, as knowing that all vertuous women, like *Tortoises*, carry their house on their heads, and their chappel in their heart, and their danger in their eye, and their souls in their hands, and God in all their actions. And indeed, her very little burden, whiche she bare, hindred her not but she might make hast enough; and as her spirit was full of cheerfulness and alacrity, so even her body was made aery and vegete: for there was no sin in her burden to fill it with naturall inconveniences; and there is this excellency in all spiritual things, that they do no disadvantage to our persons, nor retard our just temporall interests. And the religion by which we carry Christ within us, is neither so peevish, as to disturb our health; nor so sad, as to discompose our just and modest cheerfulness; nor so prodigall, as to force us to needs and ignoble trades; but recreates our body by the medecine of holy fastings and temperance; fills us full of serenities and complacencies by the sweetnesses of a holy conscience and joyes spirituall; promotes our temporall interests by the gains and increases of the rewards of charity, and by securing God's providence over us, while we are in the pursuit of the heavenly kingdome. And as in these dispositions she climbed the mountains with much facility, so there is nothing in our whole life, of difficulty so great but it may be managed by those assistances we receive from the holiest Jesus, when we carry him about us; as the valleys are exalted, so the mountains are made plain before us.'

He illustrates the universal peace which prevailed at the time of the Saviour's birth, by telling his readers, that the great body of the Roman empire had 'no limb out of joint, not so much as an *aking tooth*, or a rebelling humour in that huge collection of parts.' The following is a curious sample of the way in which he too frequently suffers his learning, his fancy, and his boundless command of language, to run riot together. After a string of whimsical comments on the name Jesus,—informing us that 'the Tetragrammaton is made fit for pronounciation,' since the highest name of deity 'could not be pronounced truly *till it came to be finished with a guttural* that made up the name given by the Angel to the holy childe,' and affirming that the Divine Being could not be 'received or entertained by men, till he was made humane and sensible by

' the adoption of a sensitive nature, *like vowels pronounciable by the intertexture of a consonant*,' his eloquence flows on in a full tide of mingled quaintness, pedantry, and beauty.

' But now God's mercy was at full sea, now was the time when God made no reserves to the effusion of his mercy. For to the Patriarchs and persons of eminent Sanctity and imployment in the Elder ages of the World, God according to the degrees of his manifestation or present purpose would give them one letter of this ineffable name. For the reward that Abraham had in the change of his name, was that he had the honour done him to have one of the letters of Jehovah put into it; And so had Joshua when he was a type of Christ, the Prince of the Israelitish armies; And when God took away one of these letters, it was a curse. But now he communicated all the whole name to this holy Childe, and put a letter more to it, to signifie that he was the glory of God, the expresse image of his Father's person, God Eternall; and then manifested to the World in his humanity, that all the intelligent world who expected Beatitude and had treasured all their hopes in the ineffable name of God, might finde them all with ample returns in this name of Jesus, which God hath exalted above every name, even above that by which God in the old Testament did represent the greatest awfulnesse of his Majesty. This miraculous name is above all the powers of Magicall enchantments, the nightly rites of sorcerers, the secrets of Memphis, the drugs of Thessaly, the silent and mysterious murmurs of the wise Chaldees, and the spels of Zoroastres; This is the name at which the Devills did tremble, and pay their inforced and involuntary adorations, by confessing the Divinity, and quitting their possessions and usurped habitations. If our prayers be made in this name God opens the windows of heaven and rains down benediction: at the mention of this name the blessed Apostles, and Hermione the daughter of S. Philip, and Philotheus the son of Theophila, and S. Hilarion and S. Paul the Hermite, and innumerable lights who followed hard after the Sun of righteousness, wrought great and prodigious miracles: Signes and wonders and healings were done by the name of the holy child Jesus. This is the name which we should engrave in our hearts, and write upon our foreheads, and pronounce with our most harmonious accents, and rest our faith upon, and place our hopes in, and love with the overflowings of charity, and joy, and adoration. And as the revelation of this name satisfied the hopes of all the world, so it must determine our worshippings, and the addresses of our exterior and interior religion: it being that name whereby God and God's mercies are made presentiall to us and proportionate objects of our religion and affections.'

The work entitled " Christian Consolations " is quite new to us; we were not aware that such a work had ever been published under the name of Taylor; nor should we, from internal evidence, have been disposed to refer it to him as its author. It has not, to our ear, his rhythm and cadence; the language



seems of a different structure ; nor does the solitary passage cited by the present Editor, appear decisive of the question. At the same time, we are not disposed to be tenacious of the negative hypothesis. The tract was written for a specific and private purpose, and one that was not likely to stimulate the writer to extraordinary exertion. It contains much that is useful, and a few extracts might be given, not destitute of the more attractive ornaments of style and fancy.

Mr. Heber's criticism on the Sermons of Jeremy Taylor, is not quite so minute as we should have anticipated ; and we are not inclined to admit, as a sufficient excuse, that ' no sermons ' of that age, perhaps of any other age, are more frequently on ' the tables and in the hands of general readers.' We doubt this exceedingly. We could name collections of sermons that can boast fifty readers for one who has taste and vigour of mind enough fairly to estimate the author of the *Enauihs*. There are hundreds of affected gentlemen who will talk by the hour of the old school of English authorship, who would be exceedingly puzzled by a very slight cross-examination on the specific subject of their eloquence. Such works as those of Jeremy Taylor will never be popular in the common acceptation of the term ; but, by those whose minds are disciplined to the comprehension of their lofty character and their boundless range, they will be held in the highest value. Few kinds of reading have a more decided tendency than this to strengthen the mental faculties ; it is among the most efficient of intellectual tonics ; and as a counteractive to the morbid action of an imagination overstimulated by unwholesome diet, we can conceive of nothing more salutary, than the brilliant combination of learning, fancy, picturesque imagery, and richness of expression, which exists in the sermons and theological treatises of this eminent man. His very faults of composition are the results of exuberant genius ; they are allied to beauty, and leave us sometimes at a loss whether to condemn them as violations of correct principles, or to admit them as glowing fancies. In fact, if we were required to point out that particular section of his works which should exhibit the most characteristic sample of his powerful and brilliant mind, we should unhesitatingly refer to his sermons. Mr. Heber avails himself of the opportunity afforded him at this point of his critical analysis, to introduce a series of lively and amusing observations on the styles of preaching that prevailed at and before the time of Taylor, and he gives some rather curious specimens of eccentric sermonizing.

' When Jerome allegorizes, in his epistle to Fabiola, the different ornaments of the Jewish high-priest into the different virtues and

graces of a Christian ; when Athanasius finds out the penitent thief on his cross in the second verse of the second chapter of Habakkuk ; when Gregory the Great makes Jericho at once a symbol of the moon and of our mortal nature ; and above all, when Bernard derives the word *diabolus* from " two pockets," it is difficult to believe that they can have intended these fancies as argumentative, or to prove to their hearers any thing but the talents and acuteness of their teachers. Such, however, were the favourite ornaments of Christian orators for a long lapse of ages ; and this taste, which of course, by degrees, degenerated into mere quibbling, was not yet extinct, as we learn from Echard's " Contempt of the Clergy," in England, during the life of Taylor, and prevailed, if we may believe the author of " Fray Gerundio," in Spain at a much later period.'

We differ again from Mr. Heber, in part at least, when he affirms of the sermons, that ' few compositions can be named, where so much luxuriance of imagination, and so much mellowness of style, are made the vehicles of *divinity so sound*, and holiness so practical.' It would extend too far an article in which our main difficulty is to confine ourselves within reasonable limits, were we to enter on the distinct examination of the position, the gist of which we have marked in italics ; we refer to it here simply for the purpose of connecting with it the observation, that while Taylor's moral exhortations and dissuasives are urged with all the terrific force and all the attractive beauty which so peculiarly distinguish his best writings, he does not, according to our views of sound divinity, attach to them those clear views of evangelical doctrine which alone can give them their due motives and their most powerful sanction. The sermon on the Return of Prayers might furnish us with illustrations of this ; but we shall rather refer to it for an example of the singular way in which, quitting the just limits of oratory for the very region of poetry, the Bishop of Down was accustomed not unfrequently to mix the wild, excursive, and unruly effusions of his ever-ready fancy with the most energetic remonstrances of the Christian moralist.

' Uncleanness is a direct enemy to the praying man, and an obstruction to his prayers, for this is not only a profanation, but a direct sacrilege ; it defiles a temple to the ground ; it takes from a man all affection to spiritual things, and mingles his very soul with the things of the world, it makes his understanding low, and his reasonings cheap and foolish, and it destroys his confidence and all his manly hopes ; it makes his spirit light, effeminate, and fantastic ; and dissolves his attention, and makes his mind so to disaffect all the objects of his desires, that when he prays he is as uneasy as an impaled person, or a condemned criminal upon the hook or wheel. . . . God cannot love the man ; for God is the prince of purities, and the Son

of God is the king of virgins, and the Holy Spirit is all love, and that is all purity and all spirituality. And therefore the prayer of an unclean person is like the sacrifices to Moloch, or the rites of Flora, *ubi Cato spectator esse non potuit*, a good man will not endure them, much less will God entertain such reekings of the Dead Sea and clouds of Sodom. For so an impure vapour begotten of the slime of the earth, by the fevers and adulterous heats of an intemperate summer sun, striving by the ladder of a mountain to climb up to heaven, and rolling into various figures by an uneasy unfixed revolution, and stopped at the middle region of the air, being thrown from his pride and attempt of passing towards the seat of the stars, turns into an unwholesome flame, and like the breath of hell is confined into a prison of darkness and a cloud, till it breaks into diseases, plagues, and mildews, stink and blastings: so is the prayer of an unchaste person, it strives to climb the battlements of heaven, but because it is a flame of sulphur, salt, and bitumen, and was kindled in the dishonourable regions below, derived from hell, and contrary to God, it cannot pass forth to the element of love, but ends in barrenness and murmur, fantastic expectations, and trifling imaginative confidences, and they at last end in sorrows and despair. Every state of sin is against the possibility of a man being accepted, but these have a proper venom against the graciousness of the person and the power of the prayer. God can never accept an unholy prayer, and a wicked man can never send forth any other; the waters pass through impure aqueducts and channels of brimstone, and therefore may end in *brimstone and fire*, but never in forgiveness and the blessings of an eternal charity.

We believe that we were the first to point out, in a Number of the former series of this Journal, a remarkable passage in South's Sermons, marked with the bitter sarcasm peculiar to that highly gifted but irritable and spiteful man, and plainly levelled at the affectations and fantastic illustrations which present themselves rather too frequently in the compositions of Taylor. It is as follows. '*I speak the words of soberness*, said St. Paul, Acts xxvi. 25. And I preach the Gospel not with the *enticing words of man's wisdom*, 1 Cor. ii. 4. This was the way of the Apostles' discoursing of things sacred. Nothing here of *the fringes of the North-Star*; nothing of *nature's becoming unnatural*; nothing of *the down of angels' wings*, or *the beautiful looks of Cherubims*; no starched similitudes, introduced with a *Thus have I seen a cloud rolling in its airy mansion*, and the like. No, these were sublimities above the rise of the apostolic spirit. For the Apostles, poor mortals, were content to take lower steps, and to tell the world in plain terms, that *he who believed should be saved, and that he who believed not should be damned*. And this was the dialect which pierced the conscience, and made the hearers cry out, *Men and Brethren, what shall we do?* It tickled not the ear, but

‘ sunk into the heart; and when men came from such sermons, they never commended the preacher for his taking voice or gesture; for the fineness of such a simile, or the quaintness of such a sentence; but they spoke like men conquered with the overpowering force and evidence of the most concerning truths; much in the words of the two disciples going to Emmaus; *Did not our hearts burn within us, while he opened to us the Scriptures?*’

If this criticism be not very courteous, its justice will not be denied; and it will serve to place in full view the different characters of the two writers. South had a mind of far more compactness; he was, beyond comparison, the sounder and deeper theologian; and his fancy, if less exuberant, was, in its happiest efforts, of a more equable and finished kind. He was coarse, indeed, much more so than his great rival; but this offensive quality seems to have had a moral cause, and to have originated in the ferocity and malignity of his temper: his natural taste, if we may judge from such of his sermons as were preached in avoidance of irritating topics, was remarkably pure, and his ear for the true rhythm of rhetorical composition, exquisite. Taylor's occasional coarseness is of a very different description; it is evidently the accidental error of a mind full of images and ideas, and incapable, from the very oppression of its wealth, of exercising a due discernment and discretion. He seldom flatters, excepting in his dedications, and then in a very gentlemanly way; whereas South was the most disgusting and unblushing sycophant that ever made a bold stroke for a mitre. We do not recollect that Taylor has betrayed, under any circumstances, a propensity to the sarcastic and abusive, the constant stumbling-block of South; and the little asperity into which his kindly spirit was stirred on one or two occasions, is to be attributed to accidental causes, rather than to the nature of the man. But we must hasten to give one more exemplification of this section of our analysis, and then pass on to the next. There are few passages, even in the noble compositions before us, of a higher order of eloquence, both in conception and expression, than the exordium of the sermon on ‘ the invalidity of a late or death-bed repentance. The text is from Jeremiah xiii. 16.

‘ God is the eternal fountain of honour, and the spring of glory; in him it dwells essentially, from him it derives originally, and when an action is glorious, or a man is honourable, it is because the action is pleasing to God, in the relation of obedience or imitation, and because the man is honoured by God, or by God's Vicegerent; and therefore God cannot be dishonored, because all honour comes from himself; he cannot but be glorified, because to be himself is to be

infinitely glorious. And yet he is pleased to say, that our sins dishonour him, and our obedience does glorifie him. But as the Sun, the great eye of the world, prying into the recesses of rocks, and the hollownesse of valleys, receives species, or visible forms from these objects, but he beholds them onely by that light which proceeds from himself: So does God who is the light of that eye; he receives reflexes and returns from us, and these he calls *glorifications* of himself, but they are such which are made so by his own gracious acceptation. For God cannot be glorified by any thing but by himself, and by his own instruments, which he makes as mirrours to reflect his own excellency, that by seeing the glory of such emanations, he may rejoyce in his own works, because they are images of his infinity. Thus when he made the beauteous frame of heaven and earth, he rejoyced in it, and glorified himself, because it was the glasse in which he beheld his wisdom, and Almighty power: And when God destroyed the old world, in that also he glorified himself; for in those waters he saw the image of his justice; they were the looking-glasse for that attribute; and God is said *to laugh at, and rejoyce in the destruction of a sinner*, because he is pleased with the Economy of his own lawes, and the excellent proportions he hath made of his judgements, consequent to our sins. But above all, God rejoyced in his Holy Son, for he was the image of the Divinity, *the character and expresse image of his person*, in him he beheld his own Essence, his wisdom, his power, his justice, and his person, and he was that excellent instrument designed from eternall ages to represent as in a double mirrour, not only the glories of God to himself, but also to all the world; and he glorified God by the instrument of obedience, in which God beheld his own dominion, and the sanctity of his lawes clearly represented; and he saw his justice glorified, when it was fully satisfied by the passion of his Son; and so he hath transmitted to us a great manner of the Divine glorification, being become to us the Authour, and the Example of giving glory to God after the manner of men, that is, by well-doing, and patient suffering, by obeying his lawes, and submitting to his power, by imitating his holinesse, and confessing his goodnesse, by remaining innocent, or *becoming penitent*: for this also is called in the text **GIVING GLORY TO THE LORD OUR GOD.**

On the second of the four classes into which the writings of Taylor are here divided, our remarks must be very brief, since there is no alternative between a slight notice, and a much more extensive examination than we should find convenient. This division includes the greater part of the treatises collected into one volume under the title of **Polemical and Moral Discourses**, together with the "**Dissuasive from Popery**," "**The Doctrine of Repentance**," and some other minor tracts. We have already ventured to give it as our opinion, that Taylor is by no means entitled to the reputation of a consummate divine. He appears to us, though he sometimes reasons

strongly, and almost always eloquently, to be on the whole more of a declaimer than a reasoner. There is more of dexterity than of vigour or consistency, in his logic; his argumentation is too often loose, and so mixed up with authorities and illustrations, as to perplex rather than to enlighten. Even his "Liberty of Propheying," a noble work with all its deficiencies, argues rather on cases than from principles; or at least, in the selection of the latter, does not adopt such as are of a lofty and uncompromising cast. There is, in the first volume of the present collection, a very curious exemplification of Taylor's embarrassment, when pressed into controversy with a shrewd antagonist, which it had never happened to us to meet with previously. His crude and hazardous speculations on the subject of original sin, had placed him, even with some of his own party, under the imputation of injurious error; and an awkward passage in his "Further Explication," brought him into contact with Henry Jeanes, the Presbyterian minister of Chedzoy in Somersetshire: the result was, a correspondence, which was afterwards published by the latter. We cannot profess to have given to this whimsical altercation the close attention necessary for entirely comprehending it; but we have read it with sufficient precision to derive much amusement from the dexterous technicality of Jeanes, and the blustering embarrassment of Taylor. The Episcopalian is in a very ill humour, and quite out of his element; the Presbyterian in all his glory, cool, sarcastic, up to the chin in syllogisms, and quite stunning his antagonist with authoritative aphorisms and ontological distinctions. Jeremy Taylor got out of his scrape as he could, and Henry Jeanes had all the honour of the annihilating last word.

The third, or casuistical division of the Bishop's labours, has for its principal and, strictly speaking, only individual, the "*Ductor Dubitantium*;" styled by Mr. Heber, Taylor's *opus magnum*, and meriting that distinction by the learning and talent displayed in its laborious investigations. This appears to have been its Author's favourite production: it occupied his thoughts beneath the hospitable shades of Golden Grove; it was the subject of his meditations during his various and troubled sojournings for a considerable period; and it was completed amid the retired and romantic scenery—*amœnissimo recessu*—of Lough Neagh. His immediate patron, Lord Conway, was owner of the magnificent mansion of Portmore, on the banks of that extensive lake; and one of the islands which enrich its surface, was Taylor's usual resort for the purposes of study and devotion. The ruins of an ancient monastery stood on this islet, and one of those lofty towers, of which the



origin and the object are equally uncertain, carried back the mind to times still more remote. The period at which this great work was completed, is fixed by the express date subscribed to the preface: '*From my Study in Portmore, in Kiltulagh, Oct. 5, 1659.*'

The practice of auricular confession among the Romanists, inevitably led to innumerable abuses, and, among them, to the introduction of minute and unprofitable casuistry, in the place of a decided appeal to moral and scriptural principle. It tended to substitute scrupulous hesitancy for conscientious feeling; it raised a question on every contingency of life; and intruded its frivolous inquisition into remote and improbable possibilities. Consequences the most injurious followed upon this wretched system. The confessor was a mere tool in the hands of a master-power; a portion only, though an essential one, of an extensive machinery, artfully and aptly framed for the enthrallment of mankind. A sound and strict morality must be at complete variance with the interests of Rome, since its tendency is to invigorate and enlighten the mind, to make it conscious of its real strength, of its entire independence on human canons, and its responsibility to God alone. A scheme which should admit of severe restriction or convenient relaxation at the will of the spiritual director, was better suited to the nefarious policy of the Vatican; and, among its various and well-trained dependents, it found a sufficient number quite willing to engage in the odious task, and perfectly qualified to execute it with thorough-going fidelity to unprincipled commands. The Jesuits were foremost in the work. Escobar, Suarez, and Emmanuel Sa, with others of equal notoriety, have been, for their offences in this way, immortalised to infamy by the wit and eloquence of Pascal. The invention of those subtle casuists seems to have been strained to the utmost, to find palliatives for sin. Their distinction between mortal and venial transgressions, 'hath 'intricated and confounded almost all the certainty and answers 'of moral theology;' and their doctrine of *Probability* would, if generally adopted, make fatal havoc both in morals and religion. In this state of things, and while such works as these were influential, it was highly expedient, that 'a rule of 'conscience' of a more salutary kind should be established in counteraction of this mischievous policy, and that the true springs of moral action should be exhibited to mankind. Much, we believe, has accordingly been effected in this way by Protestant divines; but, as we cannot pretend to be deeply read in this uninviting sort of lore, we shall confine ourselves to the work before us. Taylor's mind was admirably furnished

for his task, as far as knowledge and the power of extending and exercising itself over a wide field, could supply ability; but his habits of thinking were so much of the imaginative and excursive cast, as to unfit him in a great degree for the severe analysis and minute dissection called for by this particular track of investigation.

Taylor was an eloquent reasoner, but he was not an accurate definer; his style of argumentation was oratorical, not scholastic; his genius led him not to macerate and denude the bones and cartilages of his subject, but rather to clothe the skeleton with substance, and colour, and exterior beauty. And it is surprising how much of this has been done in the present instance. He has adorned sterility itself with flowers; and out of a series of discussions primarily unattractive and even repulsive, he has made up a course of extremely pleasant reading. Facts, fables, quaint sayings, and brilliant thoughts, are compounded into a most agreeable olio; and if his decisions are subject to appeal, they are at least conveyed in an interesting form. His passing illustrations have all the peculiar and playful fancy of his more disengaged compositions;—as when he gives as an example of a ‘negative doubt,’ that ‘it is impossible to know what little pretty phantasm made us to smile when we hanged upon our mother’s breasts;’ and tells us of an uncertain obligation, that it is ‘like the colours of a dove’s neck, differing by several aspects and postures.’ ‘Sin,’ he emphatically remarks, ‘makes us ashamed before men and afraid of God; an evil conscience makes a man a coward, timorous as a child in a church-porch at midnight.’ The different effects of conscience are made the subject of a striking comparison:—‘In those sins where the conscience affrights, and in those in which she affrights not, . . . . there is no other difference but that conscience is a clock, which in one man strikes aloud and gives warning, and in another, the hand points silently to the figure, but strikes not; but by this he may as surely see what the other hears, viz. that his hours pass away, and death hastens, and after death comes judgment.’ He says of a confident conscience under the mask of humility, that ‘it looks in at the door with a trembling eye, but being thrust in, it becomes bold. It is like a firestick, which in the hand of a child being gently moved, gives a volatile and unfixed light, but being more strongly turned about by a swift circular motion, it becomes a constant wheel of fire.’ Under the head of erroneous conscience, it is said, that ‘such is, or may be, the infelicity of an abused conscience, that if it goes forward, it enters into folly; if it resists, it enters



‘ into madness ; if it flies, it dashes its head against a wall, or  
 ‘ falls from a rock ; if it flies not, it is torn in pieces by a bear.’  
 ‘ Probable arguments’ are likened to

‘ little stars, every one of which will be useless as to our conduct and enlightening ; but when they are tied together by order and vicinity, by the finger of God and the hand of an angel, they make a constellation, and are not only powerful in their influence, but like a bright angel to guide and to enlighten our way. And although the light is not great as the light of the sun or moon, yet mariners sail by their conduct ; and though with trepidation and some danger, yet very regularly they enter into the haven. This heap of probable inducements, is not of power as a mathematical and physical demonstration, which is in discourse as the sun is in heaven, but it makes a milky and a white path, visible enough to walk securely.’

..... ‘ A scruple is a little stone in the foot ; if you set it upon the ground, it hurts you ; if you hold it up, you cannot go forward ; it is a trouble when the trouble is over, a doubt when doubts are resolved : it is a little party behind a hedge when the main army is broken, and the field cleared ; and when the conscience is instructed in its way, and girt for action, a light trifling reason, or an absurd fear hinders it from beginning the journey, or proceeding in the way, or resting at the journey’s end. Very often it has no reason at all for its inducement, but proceeds from indisposition of body, pusillanimity, melancholy, a troubled head, sleepless nights, the society of the timorous, from solitariness, ignorance, or unseasoned imprudent notices of things, indigested learning, strong fancy and weak judgment ; from any thing that may abuse the reason into irresolution and restlessness. It is indeed a direct walking in the dark, where we see nothing to affright us, but we fancy many things, and the phantasms produced in the lower regions of fancy, and nursed by folly, and borne upon the arms of fear, do trouble us. But if reason be its parent, then it is born in the twilight, and the mother is so little that the daughter is a fly with a short head and a long sting, enough to trouble a wise man, but not enough to satisfy the appetite of a little bird. The reason of a scruple is ever as obscure as the light of a glow-worm, not fit to govern any action ; and yet is suffered to stand in the midst of all its enemies, and, like the flies of Egypt, vex and trouble the whole army.’

There are few finer things in the whole circle of literature, than the “ Instance of Moral Demonstration, or a Conjugation “ of Probabilities, proving that the Religion of Jesus Christ is “ from God ;” inserted in the *Ductor Dubitantium* as an exemplification of the strong bearing of probable argumentation on the certainty of Christianity. In a composition of this kind, Taylor was on his own peculiar ground. His inexhaustible fertility, his well-stored memory, and his command of language, had here an ample field ; and their combined result is exhibited in one of the noblest pieces of eloquent reasoning that ever had origin in the human intellect. He has collected and

compressed together a mass of facts and circumstances that can make a vain appeal only to a sterile brain and a callous heart.

‘ This *ταπεινότης*,’ he says of this admirable digression, ‘ I have here brought as an instance of moral demonstration, not only to do honour to my dearest Lord, by speaking true and great things of his name, and endeavouring to advance and establish his kingdom, but to represent in order to the first intention, that a heap of probabilities may in some cases make a sure conscience.’

The tendency to indecency in some of the Bishop's illustrations, has been very properly pointed out by his Biographer, as well as the hazardous character of some of his positions. The general criticism in which the analysis is summed up, is so good, and the similitude with which it closes, so appropriate, and so much in Taylor's own way, that we shall insert it in lieu of any further remarks of our own.

‘ On the whole, the “ Ductor Dubitantium” is the work of a mind acute, vigorous, and imbued with an extent and variety of information, which would have overburdened a meaner intellect, and by which Taylor himself is, perhaps, sometimes encumbered, rather than adorned. A mind it is, essentially poetical, rather than critical, ardent in conception more than lucid in arrangement. Yet his conceptions in themselves are almost always clear, though he overlays them not unfrequently with a profusion of words and metaphors, and though he is apt to derive his first principles from springs of action in themselves circumstantial and secondary. But, though it offers, in some respects, a less profound and original view of human motives than is to be met with in later writers; though its length renders it less readable, and the Author's anxiety to say every thing on both sides of every question may leave a careless reader sometimes in suspense as to his final determination; it is still a work which few can read without profit, and none, I think, without entertainment. It resembles, in some degree, those ancient inlaid cabinets, (such as Evelyn, Boyle, or Wilkins might have bequeathed to their descendants,) whose multifarious contents perplex our choice, and offer to the admiration or curiosity of a more accurate age, a vast wilderness of trifles and varieties, with no arrangement at all, or an arrangement on obsolete principles; but whose ebony drawers and perfumed recesses contain specimens of every thing that is precious or uncommon, and many things for which a modern museum might be searched in vain.’

We must dismiss the Devotional class with the remark, that it does not comprise the works on which Taylor's fame principally rests. They are such as might have been expected from the piety of their Author, but not such as are likely to become extensively popular in the present day.

Such is a rapid view of the labours of one of the most con-

spicuous ornaments of our country ; a man of whose talents it is scarcely possible to speak too highly, though he has not been equally successful in all the modes of their application. Of the way in which the Editor has executed his task, we have already spoken. But we cannot suffer the present occasion to pass without availing ourselves of it, to express our gratification at the enlightened policy which has sent forth such a man, as the representative of the national religion in our Eastern dominions. To Reginald Heber, such a mode of exaltation to the episcopal bench was little desirable, and he must have felt that he was making considerable sacrifices in becoming a party to the arrangement. But he has placed himself in a situation where his abilities, his acquisitions, and his liberal sentiments, will enable him to effect a greater and a more permanent benefit than he could have hoped to accomplish here. We rejoice that a trust of so much responsibility is committed to his competent hands.

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Art. III. *Extracts from a Journal written on the Coasts of Chili, Peru, and Mexico, in the Years 1820, 1821, 1822.* By Captain Basil Hall, Royal Navy, Author of a Voyage to Loo Choo. 2 vols. post 8vo. Price 1l, 1s. Edinburgh. 1824.

**S**OUTH AMERICA is daily becoming more and more an object of interest and speculation to Europe, and to England in particular. Sources of wealth have been opened in every part of that vast country ; Commerce is rapidly spreading its blessings over it ; its political disorders are gradually disappearing ; and its independence is virtually, if not actually, acknowledged by the land where freedom will always find friends. Public attention has of late been called, in various ways, to that most interesting portion of the globe ;—interesting from the nature of its soil, its productions, its varied climate, its majestic mountains, and its mighty rivers, that water a thousand lands,—but still more interesting on account of the recent struggles of its people with their bigotted and despotic masters of the Old World. For ages, the greater part of this vast Continent continued under the dominion of the rapacious and tyrannical representatives of the successive Kings of Spain, who looked upon their distant dependencies only as so many sources of that mineral wealth which, in process of time, formed their bane, and which, while it materially changed the features of civilized society in Europe, has contributed in no slight degree to enervate the descendants of their ancient conquerors, and to leave them what they now are—a people but little superior, physically or mentally, to those who were not

long ago their bondsmen. It is utterly astonishing, that Spain has been enabled to preserve colonies of such extent and population for so long a period, when, to say nothing of her conduct to those who were the ancient masters of the land, her system of policy towards those who looked to her for aid and protection, has been one of continued oppression.

But at length they are free, and although Lord Eldon is understood still to have *doubts* as to the fact, the formal recognition of their independence cannot be much longer delayed. Happily, the fact that they have achieved their freedom, recognised or not, has become matter of history; and it is our own commercial interests, rather than their political situation, that renders the solution of his Majesty the Chancellor's doubts chiefly desirable.

It was during the latter period of the war for independence, that Captain Hall visited South America. The object of the voyage was, to protect the British interests in the Pacific; the recent occurrences on the Coast of Chili, Peru, and Mexico, having rendered this precaution politic, and, indeed, necessary. Captain Hall sailed from England, in his Majesty's ship *Conway*, on the 10th of August, 1820, and, after having touched at Teneriffe, Rio de Janeiro, and the River Plate, received orders to proceed to Valparaiso, the principal sea-port on the coast of Chili. The narrative of the voyage commences at the doubling of Cape Horn, which is described as 'a high, precipitous, black rock, conspicuously raised above all the neighbouring land, utterly destitute of vegetation, and extending far into the sea, in bleak and solitary grandeur;' while it presents, 'under every aspect, a bold and majestic appearance, worthy of the limit to such a continent.' The Bay of Valparaiso is of a semicircular form, surrounded by steep hills, rising to the height of nearly 2000 feet, sparingly covered with stunted shrubs and thinly strewn grass. The town is built along a narrow strip of land, between the cliffs and the sea; but, as this space is limited in extent, the buildings have straggled up the sides and bottoms of the numerous ravines which intersect the hills. Such is the 'Vale of Paradise,' as the early Spanish adventurers termed it. It was during the gay season of Christmas, that the ship arrived at Valparaiso, when multitudes had been attracted from all parts of the country, to witness the bull-fights and other shows, and to mingle in the festivities of the period.

'Groupes of merry dancers were to be seen at every turn, —and crowds of people listening to singers bawling out their old romances to the sound of a guitar; gay parties sauntering along, laughing, and

talking at the full stretch of their voices ; wild-looking horsemen pranced about in all quarters, mixing amongst the people on foot, drinking and talking with them, but never dismounting. From one extremity of the town to the other, along the base of the cliffs, and all round the beach of the Almendral, was one uninterrupted scene of noise and revelry.'

The habits, occupations, and amusements of the Chilians, and particularly of the inhabitants of Valparaiso and Santiago, are described by Captain Hall with clearness and elegance. In those towns, as, indeed, in all he visited, Captain Hall made it his business to pry even into the most minute circumstances connected with the nature of their society, the manners of the people, and the state of public feeling. He was a frequent visiter to the Ramadas, a constant attendant at the bull-fights, a keen observer of the populace, and, in the houses of the higher orders, a welcome guest. We extract the following sensible remarks on the state of political feeling among the lower orders.

' Our curiosity was naturally directed towards politics, and, knowing that we should eventually have ample opportunities of learning the state of feeling in the upper classes, we occupied ourselves, upon this occasion, in ascertaining the sentiments of the peasantry. At first we felt disappointed with their calmness, and wondered to hear them speaking with so little enthusiasm, and in terms so little vindictive, of the Spaniards ; while the upper classes, in the same town, were filled with animation when the subject was mentioned, and never allowed themselves to think of their ancient rulers without expressing the bitterest animosity.

' It must, however, be remembered that, with regard to the effects of the Revolution, the upper and lower classes were differently circumstanced. The peasant's station in society had not been materially changed by the subversion of the Spanish authority ; while that of his landlord was essentially altered in almost every point. The lower orders here, as in all countries, are not those who feel the oppression of bad government most sensibly : and although, unquestionably, their prosperity must, in process of time, be greatly augmented by the operation of such wholesome changes, their immediate benefit cannot be so direct or manifest as that of the upper classes.

' In Chili, while the peasant remains where he was, his superior has gained many advantages. He has obtained political independence ; he is free, and secure in his person and property ; for the first time in his life, he has a share in the government of his country ; he may aspire to the highest offices of profit or distinction ; the value of his property is enhanced by the market which has been opened to carry off its produce ; and he feels no reserve in displaying his wealth, or in expressing his opinions ; in short, he is in possession of civil liberty.

' The benefits resulting from free trade, as compared with the restrictions and monopolies of old, are those which come home the soonest to the apprehension of all ranks ; and although it cannot be denied, that even the lowest peasant in the country has felt the change which the Revolution has produced on the price of goods, yet the advantage to the upper classes has been much more extensively felt ; for they are not only greater purchasers, but have more home produce to give in exchange. All classes, therefore, both high and low, share, though not equally, in the benefits resulting from the change of government ; and this universality of advantage is the characteristic circumstance which, with one exception, distinguishes the South American revolutions from all others with which we are acquainted. These are real and solid advantages. That they should be fully understood, or even appreciated at once, is too much to expect ; and many errors and extravagancies will be committed before such blessings can have their full exercise ; but as they are of a nature to work themselves clear, if left alone, every successive hour of freedom will have the effect of enlarging the circle of knowledge and virtue throughout the country.' Vol. I. pp. 24—26.

' Of civil liberty, I am not sure that the Chilians have, as yet, equally clear and correct notions ; but nothing is more decided than their determination not to submit again to any foreign yoke : and I should conceive, from all I have been able to learn, that under any circumstances, the Spanish party in Chili would be found small and contemptible. Every day deepens these valuable sentiments, and will render the re-conquest of the country more and more remote from possibility. The present free trade, above all, maintains and augments these feelings ; for there is not a single arrival at the port, which fails to bring some new article of use, or of luxury, or which does not serve, by lowering the former prices, to place within reach of the inferior ranks many things known before only to the wealthy ; to extend the range of comforts and enjoyments, and to open new sources of industry.

' Amongst a people circumstanced as the South Americans have been, debarred for ages from the advantages of commerce, this change is of the last importance ; and it is pleasing to reflect, that while our merchants are consulting their own interests, and advancing the prosperity of their country, they are, at the same time, by stimulating at once and gratifying the wants of a great people, adding incalculably to the amount of human happiness. By thus creating higher tastes and newer wants, they produce fresh motives to exertion, and give more animating hopes to whole nations, which, without such powerful and immediate excitements, might, for ought we know, have long remained in their ancient state of listlessness and ignorance. Every man in the country, rich or poor, not only practically feels the truth of this, but knows distinctly whence the advantage is derived ; and it is idle, therefore, to suppose that blessings which come home so directly to all men's feelings, and which so manifestly influence their fortunes and happiness, can be easily taken from them.

' There are, no doubt, many defects in the administration of affairs



in Chili; occasional bad faith, and occasional oppression; and sometimes very inconvenient disturbances, and partial political changes; but these are of no moment in so vast a question. The barrier which has so long dammed up the tide of human rights, and free action, has been at length removed; and the stream is assuredly not to be stopped by any thing from without: and what is internal, that might produce mischief, is rapidly improving as men advance in intelligence, and acquire a deeper interest in good order. An invasion, indeed, might cause much misery and confusion, and tend, for a time, to keep back the moral and political improvement of the country; but the re-action would be inevitable, and, ere long, the outraged country would spring forward to life and liberty with tenfold vigour.

‘By means of foreign intercourse, and by the experience and knowledge of themselves, acquired by acting, for the first time, as freemen, they will come to know their own strength: by learning also to respect themselves, which they could hardly have done before, they will be ready to respect a government formed of themselves; and instead of despising and hating their rulers, and seeking to counteract their measures, will join heartily in supporting them when right, or in exerting a salutary influence over them when wrong. At all events, even now, all parties would unite upon the least show of an attack; and so the result will prove, should any thing so wild and unjust be attempted.’ Vol. I. pp. 182—5.

A considerable portion of the work is occupied with details relating to the origin and history of the Revolution; and a highly interesting sketch is given of its progress in Chili, from its commencement, to the period of the full establishment of the National independence. This extensive country threw off the Spanish yoke in 1810; but the disputes of the different parties respecting the form of government and the law of election, with other causes of disagreement, arising out of the ambition of turbulent individuals, and the inexperience of the new-born nation in political affairs, enabled the Spaniards to regain their lost authority, by sending an army from Peru. The government of Buenos Ayres, naturally dreading that the next march of the Spaniards would be towards their capital, resolved to prevent it by becoming themselves the invaders. Troops were raised, and an army of 4000 men entered the Chilian territory with the view to re-establish its independent Government. The command of this expedition was given to San Martin,—the principal liberator of the southern portion of the New World; one of those extraordinary characters to whom a revolution so frequently gives birth,—a noble of nature. Captain Hall has given us an interesting portrait of this truly great man.

‘There was little, at first sight, in his appearance, to engage the attention; but when he rose up and began to speak, his superiority

was apparent. He received us in very homely style, on the deck of his vessel, dressed in a loose surtout coat, and a large fur cap, and seated at a table made of a few loose planks laid along the top of some empty casks. He is a tall, erect, well-proportioned handsome man, with a large aquiline nose, thick black hair, and immense bushy dark whiskers, extending from ear to ear under the chin; his complexion is deep olive; his manners are exceedingly cordial and engaging, and he is possessed evidently of great kindliness of disposition; in short, I have never seen any person, the enchantment of whose address was more irresistible. In conversation he went at once to the strong points of the topic, disdaining, as it were, to trifle with its minor parts; he listened earnestly, and replied with distinctness and fairness, shewing wonderful resources in argument, and a most happy fertility of illustration, the effect of which was, to make his audience feel they were understood in the sense they wished. Yet there was nothing showy or ingenious in his discourse, and he certainly seemed, at all times, perfectly in earnest, and deeply possessed with his subject. At times his animation rose to a high pitch, when the flash of his eye and the whole turn of his expression became so exceedingly energetic, as to rivet the attention of his audience beyond the possibility of evading his arguments. This was most remarkable when the topic was politics, on which subject I consider myself fortunate in having heard him express himself frequently. But his quiet manner was not less striking, and indicative of a mind of no ordinary stamp; and he could even be playful and familiar, were such the tone of the moment; and whatever effect the subsequent possession of great political power may have had on his mind, I feel confident that his natural disposition is kind and benevolent.' pp. 210—12.

The Spaniards were beaten by the Patriot General. Bernardo O'Higgins, an Irishman by descent, the constant companion in arms of San Martin, was declared the Chief of Chili; and on the 5th of April, 1818, the decisive battle of Maypo again restored to Chili its independence, leaving it in the complete possession of the Patriots, or, as the expressive language of their country designated them, *Hijos del Pays*—the Sons of the land. The attention of the confederate governments of Chili and Buenos Ayres, was then turned towards Peru; San Martin was named Commander-in-Chief of their armies, and the greatest exertions were made to raise a force sufficient to emancipate the Sister territory. The inhabitants of the two free states naturally reasoned, that their own freedom could not be secure, while Peru remained in bondage. "The Liberating Army of Peru," as the expedition was denominated, commenced operations in the Year 1820. In the following spirited bulletin, they declared their object and their hopes.

' In the tenth year of the South American Revolution, and the three-hundredth of the conquest of Peru, a people, whose rank in



the social scale has been hitherto rated below its destiny, has undertaken to break those chains which Pizarro began to forge with his blood-stained hands, in 1520. The government established in Chili, since its restoration, having conceived this great design, deems it right that it should be carried into execution by the same person (San Martin), who, having twice promised to save his country, has twice succeeded. An expedition, equipped by means of great sacrifices, is, at length, ready to proceed; and the army of Chili, united to that of the Andes, is now called upon to redeem the land in which slavery has longest existed, and from whence the latest efforts have been made to oppress the whole Continent. Happy be this day on which the record of the movements and the actions of the expedition commences.

‘The object of this enterprise is to decide, whether or not the time is arrived, when the influence of South America upon the rest of the world shall be commensurate with its extent, its riches, and its situation.’ Vol. II. pp. 66—8.

While affairs were in this state, an invitation was given to our countryman Admiral Lord Cochrane, to take the command of the Chilian navy. He accepted it, and this circumstance powerfully contributed to the success of the cause. The operations of his Lordship are detailed at some length by Captain Hall. The following instance of intrepidity and skill is too characteristic of the British seaman to be passed over. It has been justly characterised by a distinguished member of the House of Commons, as one of the most splendid actions in the annals of the British navy; ‘an action combining the greatest calmness, the most skilful judgement, and the most daring valour.’\*

‘In the mean time, while the Liberating Army under San Martin were removing to Ancon, Lord Cochrane, with part of his squadron, anchored in the outer Roads of Callao, the sea-port of Lima. The inner harbour was guarded by an extensive system of batteries, admirably constructed, and bearing the general name of the Castle of Callao; and the merchant-ships, as well as the men-of-war, consisting at that time of the *Emeralda*, a large 40 gun frigate, and two sloops of war, were moored under the guns of the castle within a semicircle of fourteen gun boats, and a boom made of spars chained together. Lord Cochrane, having previously reconnoitred these formidable defences in person, undertook, on the night of the 5th of November, the desperate enterprise of cutting out the Spanish frigate, although known to be fully prepared for an attack. He proceeded in fourteen boats, containing 240 men, all volunteers from

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\* Speech of Sir J. Mackintosh, M. P. June 21, on presenting a petition from Manchester, praying the recognition of the independence of Spanish America.

the different ships of the squadron, in two divisions; one under the immediate orders of Captain Crosbie, the other under Captain Guise; both commanding ships of the squadron.

‘ At midnight, the boats having forced their way across the boom, Lord Cochrane, who was leading, rowed alongside the first gun-boat, and, taking the officer by surprise, proposed to him, with a pistol at his head, the alternative of “silence or death!” No reply was made; the boats pushed on unobserved; and Lord Cochrane, mounting the *Emeralda's* side, gave the first alarm. The sentinel on the gun-way levelled his piece, and fired; but was instantly cut down by the cockswain, and his lordship, though wounded in the thigh, at the same moment stepped on the deck. The frigate being boarded with no less gallantry, on the opposite side, by Captain Guise, who met Lord Cochrane mid-way on the quarter deck, and also by Captain Crosbie, the after-part of the ship was soon carried, sword in hand. The Spaniards rallied on the forecastle, where they made a desperate resistance, till overpowered by a fresh party of seamen and marines, headed by Lord Cochrane. A gallant stand was again made for some time on the main deck; but before one o'clock the ship was captured, her cables cut, and she was steered triumphantly out of the harbour, under the fire of the whole of the north face of the castle.’

Vol. II. pp. 71—73.

During the time that the Spaniards retained their authority, or rather the semblance of authority in Peru, Captain Hall visited its capital. But the patriots were at ‘the silver gates’ of the city of kings, as Lima had been proudly termed in the days of her magnificence, and all was terror and confusion. Sincerity and confidence were banished, and men looked upon each other with mutual distrust and dread. Yet, even under such circumstances of domestic and political misery, the usual sports of the people were not suspended. What Spaniard could forego the pleasures of a bull-fight, that national and royal pastime? One that took place at this period, was witnessed by our Author. He would not, we imagine, be anxious to see a second exhibition of the same kind.

‘ After the bull had been repeatedly speared, and tormented by darts and fire-works, and was all streaming with blood, the Matador, on a signal from the Viceroy, proceeded to despatch him. Not being, however, sufficiently expert, he merely sheathed his sword in the animal's neck without effect. The bull instantly took his revenge, by tossing the Matador to a great height in the air, and he fell apparently dead in the arena. The audience applauded the bull, while the attendants carried off the Matador. The bull next attacked a horseman, dismounted him, ripped up the horse's belly, and bore him to the ground, where he was not suffered to die in peace, but was raised on his legs, and urged, by whipping and goading, to move round the ring in a state too horrible to be described, but which af-

forded the spectators the greatest delight. The noble bull had thus succeeded in baffling his tormentors as long as fair means were used, when a cruel device was thought of to subdue him. A large carved instrument, called a *kina*, was thrown at him from behind, in such a way as to divide the hamstrings of the hind legs; such, however, were his strength and spirit, that he did not fall, but actually travelled along at a tolerable pace on his stumps, a most horrible sight! This was not all, for a man, armed with a dagger, now mounted the bull's back, and rode about for some minutes to the infinite delight of the spectators, who were thrown into ecstasies, and laughed and clapped their hands at every stab given to the miserable animal, not to kill him, but to stimulate him to accelerate his pace; at length, the poor beast, exhausted by loss of blood, fell down and died.

Vol. II. pp. 99—101.

It was without regret that Captain Hall quitted the capital of Peru, and returned to Chili, after an absence of seven weeks. He afterwards made several journeys into the interior; and he describes in a very spirited manner, the habits and character of the people. This portion of the work contains some useful observations on the state of the mining districts. The inhabitants of Santiago are represented to be much superior to those of the port in point of education; and it is gratifying to have the testimony of Captain Hall, that the influence of the priests is on the decline.

The following anecdote, which was current in the city at this time, is adduced to shew, that a more liberal spirit, especially in matters of education, had recently been introduced, and was fast spreading over the country.

‘A gentleman had thought fit to instruct his daughter in French,—a circumstance which the girl, unconscious of any crime, mentioned in the course of her confession to the priest, who, after expressing the greatest horror at what he heard, denounced the vengeance of heaven upon her and her father, refused to give her absolution, and sent the poor creature home in an agony of fear. The father soon discovered the cause, and after some correspondence with the confessor, went to the head of the Government, who sent for the priest, questioned him on the subject, and charged him with having directly interfered with the letter and spirit of the Constitution, which gave encouragement to every species of learning. The priest affected to carry matters with a high hand, and even ventured to censure the Director for meddling with things beyond his authority. This was soon settled: a council was immediately called, and the next day it was known throughout the city, that the priest had been seen crossing the frontiers, escorted by a military guard. An account of the whole transaction, with the correspondence between the parent and the confessor, was also published officially in the Gazette, and full authority given, in future, to every person, to teach any branch of knowledge not inconsistent with morals and religion.’ pp. 178—80.

The latter portion of the volumes contains some useful remarks on the Colonial system, and on the state of society in the less known districts of Guayaquil, Panama, Acapulco, and Coquimbo. With regard to Mexico, the information is somewhat scanty; but an interesting sketch is given of the revolution, and of the state of political feeling in that country. Iturbide is described as 'a man who, by his address, in every case of conquest, converted into active friends, all those who had been before indifferent; and seldom failed to gain over to his cause the most powerful of his enemies; while, at the same time, he won the confidence and esteem of every one by his invariable moderation, humanity, and justice.' In the month of May 1822, he was elected, by the Constitutional Congress, the first Emperor of Mexico. After he had reigned a year, the monarchy yielded to the ascendancy of the Republican party, and Iturbide was banished to Italy. By this time he is, in all probability, again in Mexico; and it is a subject of much speculation, what reception he may have met with on his arrival. It was supposed, that he would be welcomed by a powerful party; and it is not impossible, that Don Augustin de Iturbide may be re-instated as the Emperor of Mexico.

Captain Hall was already known to our readers as the Author of the very interesting account of the Loo-Choo Islanders. These volumes will not detract from his reputation. They are written in a very lively style; and will be found extremely interesting.

Art. IV. *Poetic Vigils*. By Bernard Barton. 12mo. pp. 304.  
Price 8s. London. 1824.

MR. BARTON is a fortunate man,—we say it notwithstanding the melancholy intimations of his prefatory sonnet,—fortunate in the talents entrusted to him, fortunate in the fame that they have won, and that from quarters in which such sentiments as his are not wont to be received with complacency. The *Edinburgh Review* certainly did itself as much honour as it conferred, by its kindly meant notice of Mr. Barton's former volume; and whatever draw-back it might be upon their praise, to the Author's feelings, to be exhibited as a phenomenon at the expense of the religious society of which he is a member, and to have his genius and his Quakerism mixed up together, as if the critic was all the while chuckling at the idea how the bays would look twined round a broad-brim,—still, the distinction conferred was flattering, and the service done the poet,

was not inconsiderable. A still more unlooked for honour has since fallen upon our Friend Bernard. We have seen his name announced as one of a very select, though motley list of associates of a certain newly established Royal Society of Literature, in which the Quaker Poet is, if we mistake not, the only sectary thought worthy of such high association. Testimonies of respect and approbation, come from whom they may, when spontaneous, unequivocal, and disinterested, no wise man and no good man will despise ; and though an infant society, like the one in question, notwithstanding its royal sanction, must for the present seek to gain honour, rather than affect to bestow it, yet, their selection of Bernard Barton as an associate, does credit to both parties : it is a homage paid to character as much as to talent, which indicates a right feeling in those who awarded it.

What testimonies of approbation he has met with from his own body, we know not. A prophet is not without honour, it is said, save in his own country ; and sometimes, a man of letters is not without honour save among his own religious connexions. Especially, should he be more intent to serve, than to please, those with whom his principles identify him, and in so doing, should he innocently offend against any received canons of phraseology, or established habits of thinking, he must expect to be coldly praised for his best endeavours, and to be forgiven, rather than commended by his own party, for striking out into a new line of thought or of expression. We can imagine, in the present instance, that many Friends may resent having the phenomenon of a Quaker poet, or a poetical representative of Quakerism, held up so obtrusively,—although it is quite obvious, that the innocent object of such invidious distinction is in no wise to blame, and ought not to suffer, for the manner in which his critics and admirers may express themselves. We have heard it drily remarked, that Friend Barton was not the first or the only writer of poetry in the Society. It is a fact, however, that he is the only one who has ventured to put out Quaker colours, and has succeeded in making them respected for the sake of his poetry. For this we honour him, and for this he deserves to be honoured, especially by his own connexions, that neither the flattering encomiums he has won from “ high places,” nor the neglect he may have had to complain of in other quarters, has made him change his habit or his phrase. We once saw him,—as plain and primitive in his garb, and as meek in his air, as if he had never been conversant with any other books than the Ledger and the Cash-book. And in the present volume, he will be found to have undergone no metamorphosis. There is more

explicit orthodoxy than many of his own sect will approve, more piety than most of his critics will relish, more Quakerism than a mere poet would have ventured on, and better poetry than has often been found in combination with all three.

We have so fully expressed our opinion of Mr. Barton's talents on former occasions, that it will only be necessary for us in the present instance to state, that, in our judgement, this volume will amply sustain the test of comparison with his previous productions. Of one poem, indeed, which now appears not for the first time, but which has hitherto been confined to almost private circulation, entitled "*A Day in Autumn*," we have already expressed a very favourable estimate, which we feel no disposition to retract. Next to the *Ode to the Sun*, which is certainly the most resplendent of Mr. Barton's productions, we are inclined to rank the poem above alluded to. Nothing is more likely than that the present volume will be judged inferior to its predecessors, and nothing was less improbable than it should really be inferior; for the attempt to elaborate rarely succeeds in making compensation for the degree of sameness which will be detected or fancied in an author's second or third volume. But we have no hesitation in pronouncing it equal in merit, and superior in interest, to "*Napoleon and other poems*." Mr. Barton has decided wisely in returning to the modest duodecimo form, and in trusting to 'minor poems' altogether for the attraction of his present volume. He has evidently put forth his strength to do his best, under the impression,—we trust, a fallacious one,—that these strains may be his last; nor do we perceive any declension of either vigour or simplicity as the consequence of greater care and a more cultivated taste brought to the composition. Mr. Barton apologises for the quaintness of his title: we think it a happy one, and sufficiently warranted by the circumstances under which most of the poems have been written. But the motto is a gem set in the title-page.

' Dear night! this world's defeat;  
The step to busie fools; care's check and curb;  
The day of Spirits; my soul's calm retreat,  
Which none disturb!'

*Henry Vaughan.*

We cannot do better than take as our first extract, the *Ode to Night's prime minister, the Owl*.

' Bird of the solemn midnight hour!  
Thy Poet's emblem be;  
If arms might be the Muses' dower,  
His crest were found in thee:

## ‘ DIVES AND LAZARUS.

‘ In wakeful dreams of thought  
 Before my view was brought,  
 By Fancy's vivid art, the solemn hour  
 When Lazarus revil'd,  
 And Dives, Fortune's child,  
 Alike confess'd stern Death's resistless power.

‘ How opposite the scene !  
 The first with brow serene,  
 Receiv'd the mandate with a grateful smile ;  
 A smile that seem'd to say  
 What here should tempt my stay ?  
 What from the peaceful grave my thoughts beguile ?

‘ Him Death's stern herald found  
 By dogs encompass'd round,  
 By dogs less brutal than Wealth's pamper'd son ;  
 For they, at least, reliev'd  
 The suff'rer, hope-bereav'd,  
 Whose only solace there from them was won.

‘ The sight, methought, awoke  
 In him who dealt the stroke  
 A sense of pity ;—with a gentle hand,  
 And glance that none could dread,  
 Upon the Beggar's head  
 He for a moment dropp'd his chilling wand.

‘ That touch suffic'd !—for, straight  
 Before the Minion's gate  
 A lifeless, loathsome mass the Beggar lay,  
 Which e'en the dogs with fear  
 Beheld, and drew not near,  
 But left to rav'ning birds their nat'ral prey.

‘ Yet from that loathsome sight  
 Up sprang a form of light,  
 Radiant and beautiful as angels are ;  
 And round that form, I ween,  
 A heavenly host were seen,  
 Of seraphs bright, immortal, waiting there.

‘ These with unfeign'd delight,  
 Prepar'd to guide its flight  
 To the fair regions of eternal day ;  
 And soon from outward gaze  
 With songs of joy and praise  
 The glorious vision pass'd in light away.

‘ But see ! the rich man's gate,  
 Where Lazarus of late  
 Lay, an unheeded spectacle of woe,  
 Shows an unwonted change,  
 And wears an aspect strange,  
 As sage and solemn passers come, and go.



• These are no liv'ried train,  
Who get their daily gain  
By servile fawning on the pomp of wealth;  
These are the men of skill,  
Whom Dives trusteth still,  
From whom his ample hoards shall purchase health.

• Vain, vain the idle dream!  
Baffled is every scheme  
Of boasted science to defraud the grave:  
Mortality is just,  
And calls alike to dust  
Mammon's rich minion, Poverty's vile slave.

• "The rich man also died!"  
But—was there nought beside?  
He died, and he was buried!—Haste! prepare  
The pomp of funeral woe,  
And lay his reliques low  
With solemn music, and with torches' glare.

• Or let the proud array  
Amid the blaze of day  
Flaunt yet more coldly on the eye and heart;  
And show how little power  
Has wealth in such an hour  
One thrill of genuine feeling to impart.

• What is there in the throng  
Who slowly bear along  
The cumbrous splendour of the gorgeous bier?  
What in the guise of woe  
Are mourners following slow,  
Whose downcast eyes confess no gen'rous tear?

• Cold, blank, and lifeless all;  
A pageant to appal!  
An empty mockery of idle state,  
To that heart-touching change,  
And transformation strange,  
Known by the beggar at his palace-gate.

• Reader! with envious eye,  
Or discontented sigh,  
Hast thou upon the worldling's splendour gaz'd?  
'Mid poverty and care,  
Hast thou in dumb despair  
To heaven a glance of hopeless anguish rais'd?

• Are "evil things" thy lot?  
Yet bear, and murmur not!  
Ill can short-sighted Man his good discuss;  
Brief pleasure could it give  
Like Dives here to live,  
Eternal joy, to die like Lazarus!" pp. 101—5.

Our readers will perceive that a large proportion of the poems are of a religious character. There are many very pleasing pieces, however, of a lighter kind, some descriptive and others epistolary. We have alluded to those in which the Author avows his attachment to the principles of Quakerism : they consist of elegiac memorials of several early ministers and worthies of the Society of Friends. The most daring and the most spirited of these effusions, is entitled "A Memorial of ' James Nayler, the Reproach and Glory of Quakerism.' This is not the place to discuss the character of that individual : if *he* was a fanatic, Mr. Barton is not, nor is he the apologist for his fanaticism ; but he has evidently been prompted by a generous zeal, as well as by very correct Christian feeling, in this endeavour to rescue the name of Nayler from the unmixed contempt with which it is associated, even among Friends. Viewed in this light, the poem, whatever may be thought of the theme, does as much credit to his heart, as the easy, yet spirited versification and well-pointed sentiment do to his talents.

‘ A MEMORIAL, &c.

- ‘ I know thy fall to some appears  
 Our sect's reproach and shame ;  
 That the dark clouds of distant years  
 Still hover round thy name ;  
 That not the sceptic's taunt alone,  
 And bigot's harsh upbraiding tone ;  
 Have been to thee unjust ;  
 But some who ought thy worth to feel,  
 Thy weakness gladly would conceal,  
 And view thee with distrust.
- ‘ These think that nothing can atone  
 For such a lapse as thine,  
 And wish oblivion's curtain thrown  
 O'er every word and line  
 Which tells of thy o'erclouded hour,  
 Of darkness' and delusion's power,  
 The strange and fearful tale ;  
 As if their silence could efface  
 Each humbling, yet instructive trace  
 Of one who prov'd so frail.
- ‘ Fruitless the wish, if such there be,  
 Thy weakness to forget ;  
 Though there be much combin'd with thee  
 To waken keen regret ;  
 Much to excite compassion's tear ;  
 To prompt humility and fear,

And vigilance to teach ;—  
Yet in thy penitence and shame,  
Not less might strictest Truth proclaim,  
Which every heart should reach.

‘ Be it then known—though dire thy fall,  
And dark thy error’s night,  
Thy spirit rose from every thrall  
To liberty and light ;—  
That through the Saviour’s grace divine,  
A peaceful, hopeful end was thine,  
His matchless power to tell ;  
And Gospel precepts, undefil’d,  
From lips no more by doubt beguil’d  
In dying accents fell.

‘ “ There is a spirit which I feel  
That would revenge no wrong,  
Whose calm endurance can reveal  
The Hope that maketh strong ;—  
That Hope, which can all wrath outlive,  
Contention’s bitterness forgive,  
The scoffs of pride endure ;  
Can wear out cruelty ; subdue  
Whatever is opposed unto  
Its nature meek and pure.

‘ “ It sees to all Temptation’s end ;  
And while it suffers not  
Aught evil with itself to blend,  
No brother’s name would blot :  
Betray’d, it bears it, for its ground  
And spring is Mercy !—it is crown’d  
With meekness, love unfeign’d ;  
It takes its kingdom but by prayer,  
Not strife,—and keeps with humble care  
What lowliness has gain’d.

‘ “ In God alone it can rejoice,  
Though none regard beside :  
He only owns its humble voice,  
Who first its life supplied :  
In sorrow was it first conceiv’d,  
Brought forth unpitied ;—is it griev’d ?  
Oppress’d ?—no murmur flows ;  
Through suffering only comes its joy ;  
For worldly pleasures would destroy  
The hidden life it knows.

“ ‘ I found this hope, when left alone,  
From man’s communion hurl’d ;  
Therein sweet fellowship have known  
With outcasts of the world ;

With them who lived in dens of earth,  
Desolate places, far from mirth;  
But who, through death to sin,  
A glorious resurrection gain'd,  
And holy, steadfast hope obtain'd  
Eternal life to win!"

' If such thy dying words—if such  
Thy parting spirit's tone—  
Should not thy memory waken much  
For Fellowship to own?  
If few have ever fallen as Thou,  
Yet few or none can Truth avow  
So gloriously restor'd;  
And placed before the Christian's eye,  
A monument to testify  
The goodness of The Lord.

' So highly does my spirit prize  
Thy truly Christian fame,  
Our History boasts not, in my eyes,  
A more illustrious Name;—  
Not one to which I oftener turn,  
Afresh the excellence to learn  
Of watching unto prayer;  
Of deep humility the worth;  
Of Hope which owes to Grace its birth,  
Where Nature would despair;—

' Of shame and suffering meekly crown'd  
With glory from above;  
Of strength in conscious weakness found,  
And life in fervent love:  
These may be lessons hard to learn  
By those who only will discern  
What outward sense can see;  
But fools, in worldly wisdom's view,  
Confess them excellent and true,  
Exemplified in Thee.

' An ardent mind may be deceiv'd  
By wild enthusiast dreams,  
Then doubt the light it once believ'd,  
Though brightly still it beams;  
But from such visions to awake,  
Their dark delusions to forsake,  
And see *The Light* yet shine;—  
To own, to follow, love it still,  
In self-abasedness of will—

Was worthy Faith like thine! pp. 213—19.

There will be no difference of opinion respecting the follow-

ing elegant little poem, which, had it not been written by a Quaker, we should have supposed to be written *for music*. But it sets itself to music.

‘ HOME.

‘ Where burns the lov’d hearth brightest,  
Cheering the social breast ?  
Where beats the fond heart lightest,  
Its humble hopes possess’d ?  
Where is the smile of sadness,  
Of meek-eyed Patience born,  
Worth more than those of gladness  
Which Mirth’s bright cheek adorn ? —  
Pleasure is mark’d by fleetness,  
To those who ever roam ;  
While grief itself has sweetness  
At Home ! dear Home !

‘ There blend the ties that strengthen  
Our hearts in hours of grief,  
The silver links that lengthen  
Joy’s visits when most brief :  
There eyes in all their splendour,  
Are vocal to the heart,  
And glances gay or tender  
Fresh eloquence impart :  
Then, dost thou sigh for pleasure ?  
O ! do not widely roam ;  
But seek that hidden treasure  
At Home ! dear Home !

‘ Does pure religion charm thee  
Far more than aught below ?  
Wouldst thou that she should arm thee  
Against the hour of woe ?  
Think not she dwelleth only  
In temples built for prayer ;  
For Home itself is lonely  
Unless her smiles be there :  
The devotee may falter,  
The bigot blindly roam ;  
If worshipless her altar  
At Home ! dear Home !

‘ Love over it presideth,  
With meek and watchful awe,  
Its daily service guideth,  
And shews its perfect law ;  
If there thy faith shall fail thee,  
If there no shrine be found,  
What can thy prayers avail thee  
With kneeling crowds around ?

Go ! leave thy gift unoffer'd,  
 Beneath Religion's dome,  
 And be her first-fruits proffer'd  
 At Home ! dear Home !' p. 294.

The lines 'To an old Disciple,' 'Morning and Evening,' 'The Poet's Lot,' 'Woman,' 'To the River Deben,' but, above all, the noble 'Hymn' at p. 189, might also be adduced as very pleasing specimens of our Author's poetical talents. The lovers of Cowper—we allude, of course, to his minor pieces—and of Montgomery, will not fail to derive from Mr. Barton's poems, gratification of the same pure kind that is afforded by the perusal of their works. He often very forcibly reminds us both of the Bard of Weston and the Bard of Sheffield by his style, but constantly by the indications of a kindred spirit. We have alluded to the prefatory sonnet, and shall therefore make room for it in this place.

'The springs of life are failing, one by one,  
 And Age, with quicken'd step, is drawing nigh;  
 Yet would I heave no discontented sigh,  
 Since cause for cold ingratitude is none.  
 If slower thro' my veins life's tide may run,  
 The heart's young fountains are not wholly dry :  
 Though evening clouds shadow my noontide sky,  
 Night cannot quench the Spirit's inward sun !  
 Once more, then, ere th' eternal bourn be pass'd,  
 Would I my lyre's rude melody essay ;  
 And, while amid the chords my fingers stray,  
 Should Fancy sigh—*these strains may be its last*,  
 Yet shall not this my mind with gloom o'ercast,  
 If my day's work be finish'd with the day !'

If we rightly understand the intimation in these lines, Mr. Barton finds his health failing. We deeply regret this, but are not surprised at such a result of his 'poetic vigils.' The 'day of spirits' is a sad foe to the gross materialism which forms, in our case, their vehicle. These poems are 'the production of hours snatched from recreation and repose.' This is writing with one's blood, and Mr. Barton will persist in such exertions at the peril of life or reason. But if the alternative be, continuing such a practice, or giving up the worthy employment of his faculties, we will only say, that it is not for the honour of his Society, that he should be abandoned to a situation that leaves him no other choice.

**Art. V. 1. *A Reply to the Letters of the Abbé Dubois, on the State of Christianity in India.*** By the Rev. James Hough, Chaplain to the Hon. E. I. Comp. on the Madras Establishment. 8vo. pp. 322. London. 1824.

**2. *An Answer to the Abbé Dubois,*** in which the various wrong Principles, Misrepresentations, and Contradictions, contained in his Work entitled, "*Letters on the State of Christianity in India,*" are pointed out, and the Evangelization of India is, both on sound Principle and by solid Fact, demonstrated to be practicable. By Henry Townley, Missionary to Bengal. small 8vo. pp. 214. Price 4s. 6d. London. 1824.

**WE** thought that we had done with the Abbé Dubois; and most of our readers will be ready to think that we have already paid him quite as much attention as he deserves. It is not our fault that any occasion exists for a fresh exposure of his incompetence and his malignity. We lost no time in answering his challenge, and were at some pains to collect evidence supplied by himself, in his former work, of the utter falsehood of many of his allegations. We have only to regret that we could not make ourselves heard more extensively, because we are quite sure, without taking to ourselves the slightest credit for any powers of argumentation, that had that evidence been fairly before the eyes of the Abbé's patrons and admirers in this country, neither would the Quarterly Reviewer, with all his antipathy to missionaries and ultra philanthropists, have ventured to hold up the semi-pagan Jesuit as a model of missionaries, nor would even the Monthly Review, with egregious folly, have lauded the Abbé as uniting in himself the piety of the priest and the wisdom of the philosopher!! Such expressions in any other than the aged Journal in question, might have been mistaken for irony; but the learned writers in that work are by far too dignified to joke and too sage to trifle.

These somewhat tardy replies to the Abbé's Letters, will, however, we trust, set the public right on the subject. We are surprised, indeed, that no explanation is given in either volume, of the reasons that have delayed their appearance. Assuredly, it could not require nine months to draw up an efficient refutation of the Abbé's misrepresentations and contradictions; and the public will require to know why the measure now deemed necessary, was not adopted in the first instance. If late, however, they are not unseasonable, and they will be found most effective. The mass of information contained more especially in Mr. Hough's Reply, is both important and interesting; and we shall avail ourselves of the contents of both publications, in briefly adverting to such



points as were but slightly noticed in our review of the "Letters."

In the first place, as regards the alleged impossibility of converting the Hindoos. The Abbé would justify his own abandonment of the missionary cause, and endeavours to deter others from embarking in it, by the monstrous position, that God has predestinated the Hindoos to eternal reprobation. 'The time of conversion' to them, he says, 'has passed away.' He is not the first person who, while denouncing the doctrine of Election as a gloomy tenet, would, without compunction, consign millions to hopeless perdition in pursuance of a supposed Divine decree. This is antinomianism in one of its worst features. All that seems most dark and repulsive in Calvinism, brightens into sunshine, when contrasted with the deep horrors of this popish predestination. Never has the much misunderstood reasoning of the Apostle in the ninth chapter of Romans, the '*Cujus vult miseretur*' cited by the Abbé, been more grossly misapplied, than as this misguided man applies it to one hundred millions of human beings. And upon what pretence does he pronounce the Hindoo nation irrevocably doomed to the bondage of Satan? Simply, his own want of success. For, though he refers to the labours of Roman Catholic missionaries three centuries back, he tells us himself, that those labours were successful,—that above half a million of Hindoos have embraced the Romish creed; and though we cannot call that creed as taught by the Jesuits in India, Christianity, *he* claims for it that name. He has further pointed out one station in which alone between three and four hundred Hindoos are annually baptized into the Christian communion, and has stated that, with a suitable reinforcement of missionaries, this number might be increased. But *he* has been unsuccessful! Is this the blindness of mortified vanity? No, there is evidently a deeper design. The Divine decrees stand not in the way of the Romish missions, but he would make use of this argument to deter Protestants from embarking in the missionary cause.

'The Jesuits certainly contrived to manage these matters better,' says the Quarterly Reviewer. How did they manage? They entered on the work with a lie in their hands, announcing themselves as *European Brahmins*, come to confer with their brother Brahmins; and after compassing sea and land to make proselytes, they made them two-fold more the children of hell than themselves. It is not at the Abbé Dubois we marvel: it is at his Protestant abettors.

The attempt to shew that the sovereign purpose of God forbids the conversion of the Hindoos, deserves no further notice.

Thousands of living witnesses refute by their conversion the odious blasphemy. Mr. Townley states, that there is even a native missionary society at Serampore, the committee of which is composed almost entirely of converted natives. But facts like these make no impression on the minds of those opponents of Missions in this country, who mean by impossibility, impolicy,—by impracticability, danger. A member of the House of Commons is reported to have declared his opinion in a certain place, only a few days ago, that the Missionaries would, in the end, not only turn us out of the West, but even out of the East Indies. What does the Company care about the theological part of the question? Nay, there are too many who, if they were persuaded that the conversion of the Hindoos is utterly impossible, would be content, and enjoy undisturbed their laugh at the Missionaries. But they are led to believe, that mutinies, bloodshed, losses, a fall in East India stock, and all sorts of calamities are the probable consequence of the fanatical attempt to make the Hindoos better Christians than too many of the Europeans. Mr. Hough's book, if these gentlemen would read, might assuage these alarms. That the impracticability has been prodigiously magnified, and that the danger, as respects missionary exertions, is wholly visionary, is amply substantiated by the facts which he has brought forward. We speak now of the practicability of inducing an outward change in the habits and prejudices of the Hindoo; for, as to the conversion of the heart to God, it does not belong to us to speculate on the comparative difficulty of a work in which the Divine Being is the only efficient Agent. We have before referred to the progress of schools, and especially of female schools, under native patronage; to the societies at Calcutta, in which European Christians, native Mahommedans, and Hindoos are associated, not only as subscribers, but as members of the same committee. The institution of the Hindoo College at Calcutta, almost entirely founded on the contributions of that class of natives whose name it bears, is another encouraging fact, in proof of the freedom of respectable natives from Brahminical influence. Native presses, an engine unknown a few years ago to the inhabitants of India, are in active operation. But, says Mr. Hough,

‘ the most remarkable and most recent triumph of the native mind over Brahminical influence, is furnished, by the formation of the Hindoo Literary Society. A number of natives of the first respectability in Calcutta, have formed themselves into a society of that denomination. The first meeting was held in February 1823. In the address then read, they deplore the inconvenience attending the want of a public

institution for the advancement of learning in that country among the native society, and declare that the want of such an institution has been long felt. The causes of their depressed condition, they ascribe to those very prejudices and superstitions which the Abbé Dubois asserts are insurmountable, but which they regard as an evil to be removed only by the cultivation of literature, and by free intercourse with other people; to promote which, they say, is the express object of their Society. The business at that meeting was conducted with a decorum that would have done credit to an European assembly; and the sentiments of the different speakers were delivered with great propriety and freedom. Discussion was invited on literary and even religious subjects. Two persons present objected to all political discussion and abusive exposures of their religion; but they were answered, that should any one publish a work abusing their religion, a defence must be offered therein.

Mr. Hough distinctly states that the Brahmins, as a body, have never come forward to impede the progress of Christianity among the other castes. But in proof that the command which the Brahminy caste may be supposed to have held at one time over the minds of the people, is greatly diminished, he mentions several interesting and decisive facts.

'Will M. Dubois think it possible,' he says, 'that a native could, or would, in opposition to the Brahmins, introduce a band of European music into their very pagoda, and have it to march and play before the idol, when carried out in procession. Yet this actually occurred at Palamcottah, during my residence at that station. The individual in question is a Moodalyar, a man of a liberal mind, benevolent to the poor, and highly esteemed by all the Europeans at the station. He is also the chief support of the pagoda near his habitation; and having hired a music-master to instruct his native musicians, he dressed them in uniform, and employed them in the manner I have related. When the Brahmins remonstrated against this innovation, he replied with a smile, and bade them only to listen well to the new music, and observe its vast superiority over their own tom-toms and pipes. For the same purpose, he frequently borrowed the drums and fifes of the native battalion, which are played by *Pariahs*, most of whom are Roman Catholic Christians, and would therefore prove doubly objectionable to the Brahmins.' But their inclination, and even expostulation, he totally disregarded.

'On one occasion, while waiting for the ferry-boat to carry me over the Tambravany, I mingled with the crowd of natives collected for the same purpose, and endeavoured to improve the opportunity, by conversing with them upon the importance of salvation, and ascertaining who were able to read and willing to receive religious books. While thus employed, a Brahmin drew near, notwithstanding the jostling of the crowd, and seemed curious to know what I had to say, and what the book contained. I accosted him, and after some conversation, he accepted a book. I then turned to another man, who was importunate for a tract; and while reading aloud the one which I had put into his

mean, he stopped at a word, which he asked me to explain. It was the word *Jama*. As soon as the Brahmin heard the sound, he returned the book I had given him. This gave me an opportunity of exposing the absurdity and weakness of his prejudice against a *name*; and while I was speaking, he stole silently away, without uttering a word to influence the minds of the people; nor did his example attract in the least their attention to myself. While crossing the river, I again spoke to this Brahmin, (who was in the ferry with me, and had been joined by another,) upon the impropriety of his conduct. He seemed to pay no attention to what I said; but his companion accepted a small book; and a respectable native in the ferry begged for the one which the other Brahmin had rejected.\*

With regard to the invincible attachment of the natives to their religion and customs, and the insurmountableness of their religious prejudices, the Abbé himself notices two instances in which the most inveterate of those prejudices have given way; in the one case, before the influence of an individual, in the other, before the authoritative interference of the Government. We refer to the abolition of female infanticide among the Rajahpoots, and of the sacrifice of children to the Ganges. When the Marquis Wellesley manifested an inclination to abolish this latter practice, as great an outcry was raised against it, as the Abbé Dubois now raises against every similar interference with the prejudices of the natives. But the Marquis was not the man to be divested from his purpose by such clamours: the law was passed in 1802, by which the practice was declared murder; it was put in force without delay; and notwithstanding the predictions of dangerous commotions, it was obeyed without the slightest resistance, or even indications of displeasure.

\* As the confluence of the Jumna and the Ganges at Allahabad, Hindoo devotees were for ages in the practice of drowning themselves. But, not long ago, it was put a stop to by the Judge simply issuing an order, "that any person found assisting to drown another, should be taken up for murder." This had the desired effect: the multitude collected together on the occasion, dispersed without the least disturbance.

\* It will, I believe," says Mr. Hough, "be allowed, that, in the opinion of a confirmed Hindoo, it is the greatest of all crimes to put a Brahmin to death. No native Rajah or magistrate ever dreamed of executing one of that caste, whatever were his offence. But the British Government have paid no deference to this prejudice; awarding appropriate punishments to criminals of every caste, with the strictest impartiality. I very well remember a case in point, related to me by the late R. H. Young, Esq. who was for ten years Judge, and subsequently Collector of Tinnevely. When he was Magistrate of Trichinopoly, a Brahmin was condemned to die, and he, *ex officio*,

had to see the sentence carried into effect. It was the first instance of the kind that had occurred at the Station; and all the Europeans there were of opinion, that the populace would not allow the man to be executed, and would rescue him by force, if the attempt were made. When Mr. Young expressed his determination to do his duty, the Commanding Officer wished to support him with a strong escort of soldiers; but this he declined, thinking it of importance to let the natives see that he reposed confidence in his own Peons. He requested, however, that, on the event of a tumult, the military might be prepared to assist in its suppression. The Brahmin was led out in the presence of a vast concourse of people, from whom not a murmur was heard, while preparations were making for his execution, or at the moment of his being launched into eternity: and when the awful scene was closed, they quietly dispersed.

‘The aversion of the Brahmins to mingle with inferior castes is well known, and was long considered as unconquerable. But, for some years past, they have enlisted into our native battalions, and stand in the line, or march indiscriminately with “vile Pariahs,” (as the Abbé Dubois designates them,) and even with Chucklers (workers in leather), who are some degrees below the Pariah.

‘By entering our army, they make another compromise of their ancient prejudices. It is contrary to their superstitions, for any Hindoos, except those of the lowest castes, to use the flesh or skin of any animal: and to have done so formerly, a man would have lost caste. But the whole of our Seapoys, who are composed of all ranks, wear the belts, cartridge-box, bayonet-case, sandals, &c. which are all made of leather. Indeed, many private natives are now accustomed to wear leathern sandals and shoes. A short time previously to my leaving India, I accompanied my Moonshes, one evening, to the door; and, while they were putting on their shoes, desired to know of what they were made. “*Of cow’s hide,*” was the reply. I affected to startle with surprise, and asked how they could be guilty of such sacrilege: to which they replied, with a smile, “When we know a little more of you,” (meaning European gentlemen,) “we shall lay aside all these notions.”

‘Till within these few years, none but low-caste Hindoos would embark on board ship: but now, the Seapoys are transported across the ocean to any distance at which their services may be required, without any objection being expressed on their part, and, on the part of Government, with perfect indifference as to their distinction of caste. And when they return from these expeditions, they are received again by their friends without the slightest hesitation.

‘For a long time, the Seapoys refused to wear a uniformity of dress, until it was thought almost dangerous to propose it. But the late Lieutenant-General, Sir Henry Cosby, in the early part of his military career in South India, succeeded in prevailing upon them to receive the uniform, which has continued to be worn by them to the present day.’

‘Two instances are given, in which the burning of widows was prevented by British interference without occasioning the

slightest disturbance. One of these cases occurred in 1818, in the district of Tinnevely, when the Author was resident at that station. Upon the death of a respectable Brahmin, both his widows applied for permission to burn with his body. As this was an unusual circumstance in South India, no orders had been issued by the Madras Government upon that subject; and the Magistrate forbade them to commit the suicide which, unhappily, our laws have legalized, till he should receive instructions on the subject. But the corpse could not be kept, and as the sacrifice, moreover, would have been divested of its peculiar virtue by an uncanonical delay, the body was burnt alone, and the widows consented to live. The other instance we give in Mr. Hough's own words: it occurred at Chicacole, about sixty miles from Vizagapatam.

“ A lady at that station, shocked at hearing of a woman who intended to burn, and knowing that the wood was prepared for the dreadful sacrifice, wrote to the late Rev. C. Church, at that time Chaplain at Vizagapatam, requesting him to intercede with the magistrate to prevent it. That gentleman replied to Mr. Church, that he could not interpose his authority, but that he would *withhold his sanction* until every means had been tried to dissuade her from her purpose. For some time she disregarded every thing that was said to her, and all importunity to save her was disregarded by her friends to the last. She, however, at length overcome by the kind and persuasive entreaties of the lady in question, retracted. The immediate consequence was, her expulsion from her caste, and loss of all her jewels. But her compassionate protectress received her, and shewed her every attention she required; and a subscription was raised for her support. After a time, her friends, observing the notice taken of her by Europeans, received her back, and she was *re-instated into all the privileges of her caste*. She frequently visited her benefactress, after her return to her relations, and, with tears in her eyes, expressed her gratitude for her preservation.

“ So much for the *impracticability* of abolishing this horrid practice! And so much for the danger the Abbé apprehends from the attempt! In short, I do maintain that it betrays an ignorance of the native character, to suppose that the Hindoos are *capable* of being “roused to a determined spirit of opposition and resistance,” by such means as have hitherto been employed to wean them from any of their “sacred customs and practices.” The Abbé very well knows, that the natives of India, are not composed of such active and irritable materials.”

It is a mortifying and distressing reflection, that, had the British governors of India been Mahommedans, this atrocious practice would long ago have certainly been suppressed. The Abbé Dubois tells us, that ‘the Mahommedan rulers do not permit the barbarous practice in the provinces subject to.



“them.” That the English Government might suppress it without the least danger of commotion, we have not the slightest doubt. The suppression of infanticide was a far more doubtful experiment. Mr. Oakley, the magistrate of Hooghly, gives it as his decided opinion, that a law for its abolition would be objected to ‘only by the heirs who derive worldly profit from the custom; by Brahmins, who partly exist by it; and by those whose degraded nature leads them to look on so horrid a sacrifice as a highly agreeable and entertaining show.’ The fact is, that its partial prevalence proves that it is not an act insisted upon by the Hindoo religion. A very extensive sect, the *Voishnobs*, frown upon the practice, as do the disciples of Raminohun Roy; and Mr. Townley states, that his Bengalee teacher, a Brahmin of more than ordinary intelligence, frequently expressed his surprise to him, that our Government did not issue an order that no more *suttees* should be permitted, intimating his conviction that no commotion whatever would ensue. And if there did, what has the British Government to fear? The alarms affected in connexion with this subject, are as childish as they are pusillanimous. In no case may the axiom be more safely abided by as absolutely true, that what is morally wrong cannot be politically right. Surely, the blood of Hindoo widows will not much longer be suffered to lie at our door.

“Notwithstanding the Abbé Dubois’ affected apprehension, that “the putting a stop to *Suttees* by coercion, appears a measure too pregnant with danger to be attempted,” I maintain,” says Mr. Hough, “that it would tend to confirm our political power in the East. It might alienate the minds of the interested few who profit by these immolations; but it would conciliate the bulk of the natives, and attach them the more cordially to our Government. Remove every barbarous superstition that paralyses the affections of the soul, and instantly will you perceive the feelings of humanity begin to revive. Each chord about the heart will soon vibrate to the sounds of parental, filial, and fraternal love; and even the Hindoo, no longer a misanthrope, or deaf and blind to the charms of society, shall own and rejoice in the relative ties by which man is bound to man. . . . . But how strange is it, that men who can reason so fairly on other subjects, should advance their theories again and again, upon political danger and commotions to be more than apprehended (as they say) from any change that may be attempted in the Hindoos’ practices. The ancient rules for the collection of the Revenues have been changed and modified in innumerable instances. The Revenue officers have been deprived of the judicial power which they had from time immemorial exercised: they have been made amenable to the courts of justice for acts done in their official capacity. The discretionary authority and extensive influence which the great Zemindars, or landholders, possessed during the Mahomedan government, are now



completely annihilated, and the greatest land-holder in Bengal possesses no more influence than that of an English gentleman of extensive landed property. Thus the former customs have undergone a total alteration to the great benefit of the community at large. So also, in reference to the Hindoos, in 1795, the Government of Bengal put a stop, in the province of Benares, to the Brahmins' establishing *Kooris*, during which they lacerated their own bodies, threatened to swallow, and sometimes actually swallowed poison; and wounded or killed their female relations or children, on the approach of any person to serve them with any process, or to exercise coercion over them on the part of Government or its delegates. By the same regulation they were forbidden to sit *darna* also. To recover a debt, or to extort charity, they were accustomed to take their seat at the person's door of whom the demand was made: provided with some offensive weapon or poison, in order to wound or kill themselves upon any one entering or quitting the house, they sat fasting until their object was attained; and it was considered an equally incumbent on the party who was the occasion of such Brahmin's thus sitting, to abstain from nourishment until the latter were satisfied.

These are but a few of the innovations upon ancient usages, which the British Government of Bengal has fearlessly introduced without the slightest resistance on the part of the natives. The extension of capital punishments to Brahmins, the abolition of infanticide at Saugur and other places, the prohibition of drowning in the river Jumna, are instances of a still more direct interference with the religious prejudices of the Hindoos. 'Will it be pretended,' asks Mr. Hough, 'that the natives of India are more tenacious of the privilege of destroying helpless widows, than of their natural rights, long established laws, ancient customs, and prejudices?' It is so pretended, not only by such men as the Abbé Dubois, into whose mouth assertions have been put in direct contradiction to his recorded opinions on this subject in his former work; but, such is the perverting and debasing influence of party spirit, by men of education and intelligence, by the Abbé Dubois's friend the Quarterly Reviewer—who thinks that to stir the question of *suttees* in the East, even in the British parliament, is to endanger an insurrection among the natives! With such men there is no reasoning.

'Convince a man against his will,  
He's of the same opinion still.'

Nothing is too extravagant, too absurd for the opponents of Missions to urge in the way of objection or calumny. But

there is this consolation,—and our Government must be well aware of the fact,—that let the abolition of suttees once pass into a law, and these very objectors will be ready to give their loudest plaudits to the very measure which they now oppose. Just so, those who were, up to the time of the abolition of the slave trade, the most strenuous advocates of that accursed traffic, and the most virulent opponents of the philanthropists, now affect to speak of it with horror, as utterly repugnant to every dictate of humanity. So ‘complicate,’ so ‘wonderful is man!’

Mr. Hough has a very interesting chapter on the means employed by the Roman Catholics for the conversion of the Hindoos. It is replete with historical information, and will shew both how the Jesuits ‘managed matters,’ and the result. That their missions are on the decline, ought to be a subject of fervent thanksgiving. The Abbé Dubois will have done an unintentional service to the cause of Protestantism, by the account he has himself given of the proceedings of the Romish missionaries, which, together with the illustrations furnished in the present volumes, will place in its true light, the unchanged, unchangeable character of Popery. In contrast with their unscriptural policy, their shameful compromise of every thing resembling the pure and undefiled religion of the New Testament\*, Mr. Hough mentions a fine anecdote of the admirable Swartz.

‘The late Rev. C. F. Swartz, waiting one morning in the ante-chamber of the palace at Tanjore, for an interview with the Rajah, was thus accosted by a Brahmin, who was attending there for the same purpose. “Mr. Swartz, do you not think it a very bad thing to touch a Pariah?” “O yes,” the venerable Missionary replied, “a very bad thing indeed!” The Brahmin, however, perceiving by his manner of answering, that more was meant than expressed, asked again, “But, Mr. Swartz, what do you mean by a Pariah?” “I mean,” the good man said, “a thief, a liar, a slanderer, a drunkard, an adulterer, a proud man.” “Oh! then,” said the Brahmin, hastily interrupting him, “we are all Pariahs.”’

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\* One specimen will shew the nature of the whole system. A vehicle resembling Juggernaut’s car, is used at all the principal pagodas in India. It is called the *Rutt*. The Roman Catholics place upon it the image of the Virgin Mary, and draw it round the church, in the same manner as the Hindoos drag their idols round their temples. Mr. Hough once asked a priest on the Coromandel Coast, by what Scriptural authority they performed the ceremony of the *Rutt* and other idolatrous customs. He replied, ‘there is no authority for it in Scripture: but, if you come amongst dogs, you must do as dogs do!’

Our readers will remember; that M. Dubois objects to the distribution of the Bible; because it contains in almost every page, accounts which cannot fail deeply to wound the feelings, and violate the most sacred prejudices of the Hindoo. In particular, the details of the bloody sacrifices prescribed in the Mosaic law, would, he says, give the mild Brahmin a most injurious idea of the Deity as a being whose wrath could only be appeased by the shedding of blood. He would have us believe, that the Brahminical system knows nothing of such sacrifices as religious ceremonies. We have before cited proof to the contrary from his own work; but Mr. Hough mentions a case to the point, of which he was an eye-witness.

‘ It occurred at Courtallum in the Tinnevelly District. At the conclusion of a festival which had lasted several days, two kids were presented before the Idol: the head of one was severed from its body, and laid upon the altar, with boiled rice, the blossom of the cocoanut, flowers, &c. &c. as an offering—not to the mischievous Hindoo Cohly, &c. &c. but, *to the god Ramah!* The second kid was next presented, its ear slit, and then it was suffered to escape. A *holy Brahmin* officiated at this “ bloody sacrifice.”—So much for M. Dubois’s pretence that they will be shocked at the very mention of such a thing in Scripture. The reader will observe the similarity between this and the Levitical ceremony of the scape-goat. I could not ascertain that it bore any reference to this Jewish ordinance; the only reply given to all my inquiries being, “ It is our custom”—the Hindoo’s general answer to such questions; so little do they know of the origin or signification of their own observances.’

Into the subject of the Oriental Translations, it will not be necessary for us again to enter. Mr. Hough has done us the honour to refer to our former article, and he amply substantiates the statements which are there given relative to the Canarese Version, from his own personal knowledge. He mentions one circumstance, however, of which we were not in possession at the time. It seems that the specimen of Mr. Reeve’s Version was sent to the Abbé Dubois among others, and his criticism was invited. Mr. Reeve remained at Madras until answers were received from the several Canarese scholars to whom it was submitted. The greater part of those answers were highly favourable to the Translator and his performance. ‘ When the Abbé’s criticisms were read,’ says Mr. Hough, ‘ Mr. R. replied to many of his objections, in a manner that convinced me at least, and I believe the other members of the Committee, that he was as conversant as M. Dubois with the Canarese language.’ The incorrectness of the Abbé’s assertions, as well as his utter disingenuousness, is shewn in several other instances. ‘ I should decline,’ says Mr. Hough, ‘ to

“argue thus with a man who could not in so liberal a manner, were it not that I know that, in certain quarters, deference is paid to any thing the Abbé may advance, without examining into its accuracy.” M. Dubois, we have already seen, objects not to this or that translation merely, but to the Bible itself as unfit for distribution. He more than insinuates, that we have no occasion—probably, says Mr. H., he means no right—to supply the Hindoos with Bibles, until they ask for them. *Did they ask for the Jesuit Missionaries?* But, the fact is, that the Hindoos, as the Writer proceeds to show, are now in such a state, that they do ask for the Bible, which the Romish missionaries systematically withheld. Our readers may be curious to know what sort of composition the Romish missionaries would substitute for the word of God, as more suitable to the Hindoos.

The following extract throws considerable light on the Abbé's biblical criticisms.

“It is possible, however,” says Mr. H., “that the Abbé Dubois may be induced to admit the propriety of translating the Bible into the Eastern Languages, provided the task be executed in an acceptable manner: for he says, “A Translation of the Holy Scriptures, in order to awaken the curiosity, and fix the attention of the Learned Hindoo, at least as a literary production, ought to be on a level with the Indian performances of the same kind among them, and be composed in fine poetry, a flowery style, and a high stream of eloquence; this being universally the mode in which all Indian performances of any worth are written.” (p. 41.) Then, why have not some of the Jesuit Missionaries performed this work? Perhaps, of all Europeans that ever resided in India, R. C. J. Beachi, *alias* Vira-māmuni, was the best qualified for such an undertaking. As a Tamul Scholar, he was little inferior to many of the Learned Natives; and his High and Low Tamul Grammars speak loudly in praise of his talents and genius. Why then did he not undertake such a Translation of the Scriptures as the Abbé describes? Probably his Epic Poem, the Temba-vani, was intended, and may by some be thought to supersede the Scripture, as it treats upon Scriptural subjects. It is composed in poetic language, “a flowery style, and a fine stream of eloquence,” and I freely render to it that tribute of commendation, to which, as a literary performance, it is entitled. It abounds also in admirable instruction upon various Sacred topics: but the metaphysical style, and the classical language, in which the Author has clothed his Lessons, have rendered them quite unintelligible to any but the most Learned Hindoos. Very few indeed have I met with that understood the Temba-vani, and never one that derived any spiritual advantage from it. One or two Extracts, if the Reader will have patience to peruse them, will convince him, that the fittest Translation of the plain Text of Scripture is more likely to convert the Hindoos to Christianity than such a substitute as this.

I will not omit his description of the journey of the Holy Family across the Desert, on their return from Egypt; saying that it will convey the Reader, before he comes to the predictions, which the Saviour is made to utter upon that journey, of several Monks, who, in future ages, would there devote themselves to various mortifications, in the cause of virtue.

When, by the outrageous fury of the passions, the driver had fallen from his seat, Mavavani-muni, having seized and mounted the elephant, which is the body, governing him by the strong hook of reason, he will bind him to the pillar of constancy by the rope of penance, and fill all heaven with admiration."

1. Take another—

"Desirous of obtaining the wealth peculiar to the Kingdom of Heaven, Maditagen, having heaped on the car of unceasing penitence a load of business, and yoked to it, as oxen, his body and soul, avoiding the quagmire of sinful desire, he will arrive at salvation."

A third—

"Having planted the honey-dropping jasmine-vine of perfect virtue, having surrounded it with a hedge of subdued senses, to protect it by penance supported by religion; having let in the water of strict discipline, and spread around it the sand of grace, Asoren will flourish as a garden whose fragrance reacheth to heaven."

A fourth—

"Blowing the red fanfare of penance, and placing therein the iron of the five senses, adding the mercury of bright wisdom, Parodaten poured the pure gold thus obtained into the mould of religion; and, having encased it with precious jewels, he became an ornament for the breast of the God he adored."

"Will the Reader bear with me, if I add a fifth? It shall be the last. It is upon the Egyptian Mary.

"Though women may invariably resolve on good or bad, it is difficult for them to persist in their resolution: thus, though Ejena Masiyal, overleaping the fence of modesty, had at first plunged into the sea of carnal desire, yet at last, having determined to perform austerities with the purest devotion, she will retire from the world, and long remain here.

"The eye perceives not the colour by which it is darkened; and who are they who see their own faults, apparent to all others? But she, remembering of herself her minutest sins, and borne on the wings of mental resolution, produced by reflecting on the truth she perceived, gave herself up to devotion, covered only by the mantle of female modesty.

"On the flying chariot of Desire, she arrived at the Desert of Sin; on the flying chariot of Fear, she repaired to the Mountains of Penitence; on the flying chariot of resplendent Wisdom, she entered the grove of Growing Virtue; and on the flying chariot of My Name, she shall enter the Kingdom of Heaven."

"These Extracts are taken from the Notes to the late Mr. Ellis's Translation of the Korell: and though that Gentleman was an admirer

of the talent and genius of Beschi, yet he remarks upon this part of his celebrated Poem, "The tissue of conceits exhibited by these Verses may have been woven for the Poet by the Italian or the Tamil Muse; as both, though they often cull from the rose-bush of Fancy its fairest flowers, are prone, also, to collect the unsubstantial dew-drops glittering on its leaves." pp. 142—147.

After referring to another work of a similar description, Mr. H. adds:

'Were it not that the Temba-vani is, to my own knowledge, more admired by some professed Christians than the Bible itself, I should hardly have thought it worth while to take even this much notice of the work. It exactly corresponds to the description which the Abbé Dubois gives of such a translation as he conceives to be indispensable, in order to render the sacred volume acceptable, or even tolerable to the Hindoos.'

But the Abbé calls for elementary works, knowing at the same time, that the Protestant Missionaries have adopted this method of instruction to a much greater extent than the Jesuits ever did. 'Last year,' says Mr. H., 'the press of the Church Missionary Society alone sent forth 30,000 copies of religious publications.' And every Protestant Mission in India is as well supplied, if not better, with works of the same description. On every point, this unprincipled man's objections and calumnies are met in the most satisfactory manner; but our limits will not allow of our going through the details. Speaking of the success which has already attended the means used by Protestants for the conversion of the Hindoos, Mr. Hough gives a rough statement of the numbers of children in the schools established by the several Societies; from which it appears that there are at least 50,000 children, the major part Heathen, now in the various schools established by Protestants in India. The Abbé asserts, that the Hindoo children go to the schools opened by Europeans, influenced, as their sole motive, by the desire of obtaining a knowledge of the English language,—a very legitimate motive, if it were so; but his accuracy is strikingly shewn by this assertion, when, in point of fact, Mr. Townley says, in nine-tenths of the schools in Bengal, the English language has not been taught! Boys of every caste are admitted into these schools. The Brahmin is classed with the Soodra. 'In one of our schools,' says Mr. Hough, 'there were, at the time of my leaving the district, four Brahmins, six Soodras, two Mussulmans, eight Roman Catholics, one Country-born, and two Pariars.' Of the fifty students on the foundation of the Serampore College, seven were Brahmins.



The number of female scholars under education, according to the latest accounts, is no less than 1189.

‘I will not dwell,’ he adds, ‘upon the Native congregations—amounting to about One Hundred and Sixty!—assembled by the Baptist, the Church, the Methodist, the London, the Scottish, and the American, Missionary Societies, in different parts of India, since they do not consist entirely of Christians. I will, however, state, that those Societies can enumerate nearly Three Thousand Converts, who have renounced all their superstitions, have embraced the Christian Faith upon principle, are living according to the Saviour’s commands, and thus adorning their profession in the midst of Idolatry and iniquity. The strictest attention is paid to their moral conduct: and when it is not in conformity with their profession, they are suspended, and denied the privilege of Communion, until the Missionary is satisfied as to the sincerity of their repentance. Many have died in the Faith; and given every proof that Divine Grace had regenerated their hearts.’

Mr. Hough devotes a very interesting chapter to the present state of the Syrian churches in Travancore. We regret that we cannot now advert to this subject, but shall probably avail ourselves of another opportunity. The last chapter contains a manly appeal ‘on the duty and policy of promoting Christianity in India, and the necessity of improving the character of the servants of Government, both European and Native.’ With a passage from this chapter, we must conclude our extracts.

‘The Abbé Dubois..... sounds his note of alarm upon the question; though he must know it to be as “*stale a subject*” as that of burning the Hindoo Widows upon the Funeral Pile.

‘I also beg leave to sound an alarm—though with a very different trumpet. Instead of predicting the ruin of the Honourable the East-India Company’s dominions, as the consequence of Missionary undertakings, I hesitate not to assert, that it were better to abandon all their Eastern acquisitions, than to discourage the propagation of Christianity; or even to stand neuter, and use no means to promote that object, throughout their extensive Empire. A fearful load of responsibility rests upon them! The history of all Nations proves, that every event is under the Almighty’s control. By Him “Nations and Empires rise and fall, flourish and decay.” The triumphs and defeats of armies, unless viewed in connection with the sovereign purposes of God, are of less moment, in His sight, and in that of every wise and good man, than the descent and evaporation of the morning-dew. But when regarded as links in that chain of events upon which the stupendous designs of Jehovah are suspended, they assume an importance, with which no other consideration can invest them. We may instance the successive rise and fall of the Chaldean, the Persian, the Grecian, and the Roman monarchies; compared with the Sacred Prediction, and



actual accomplishment of designs, which were fulfilled, without the intention, or even knowledge, of the immediate agents employed, by a wise and all-controlling Providence, to carry them into execution! Let us instance, also, the universal success of the Roman arms in the reign of Augustus, so evidently intended to tranquillize the world, and prepare it for the Advent of the Prince of Peace!" pp. 249—50.

For what purpose, I ask, has the Almighty conferred upon a Company of British Merchants, a more extensive dominion than any earthly Monarch governs? Can it be for their personal aggrandisement, to enrich our nation, and indulge us with exotic luxuries? No; there is not the shadow of a reason to conclude that His object is different from what it has generally been, in permitting one nation to triumph over another. That object is, to prepare a way for the Ambassadors of Peace, and to extend the boundaries and blessings of His Kingdom. To deny this, or to suppose that the case of the British Power in India forms an exception to the Almighty's general design, is to provoke Him to subvert that mighty Empire. We glory in the achievements of our arms: but soon will their splendour be tarnished, soon shall our Indian Possessions be taken from us, and given to a Nation more zealous for the honour of our God, unless we inscribe on our banners, "*Holiness to the Lord,*" and follow up our successes by rendering them subservient to the promotion of His glory in the East.

How vast then, how tremendous, the responsibility of our Indian Government! I tremble for the mortal that shall presume to endeavour, either to extenuate its magnitude, or, by word or action, to divert the Rulers of our Eastern Empire from discharging that debt which they owe to *The Lord of Hosts*! He has given them an opportunity to acquire a more splendid renown than ever rewarded the hero of the field. If they avail themselves of it, by diffusing the light of Revelation wherever they bear sway, then, when hereafter they shall see countless myriads flocking from the East to meet the Ransomed from the West, they themselves will enter with the strong into the realms of unfading glory. But, if they use no means to promote this object, still it shall be accomplished—for it is the Almighty's purpose: and He hath declared, "I will work; and who shall let it (turn it back)?" "My counsel shall stand; and I will do all My pleasure." No hostility or inactivity of man shall prevent the achievement of the Redeemer's triumphs in the East: and if those who are instrumental in effecting those conquests, shall find their future joys proportionably increased, the remorse of every opponent to the work, when he shall witness its completion, can neither be described nor conceived!

Often has it been objected, that the propagation of Christianity in India is a measure fraught with imminent danger to our Eastern Possessions. Suppose, for the sake of argument, we allow the possibility of the thing: yet will any man, of right understanding, and impressed with a moderate degree of reverence for the authority and holiness of the Supreme Being, urge this as a sufficient reason for the omission of so sacred, so obvious a duty? Shall secular interests be allowed to stand

in competition with the performance of that duty? No!—Will not such an outcry, Let our Indian Empire go to its natural owners, to any one, rather than retain it on condition that we withhold therefrom the Light of Revelation, and thereby incur the Almighty displeasure!—What is the wealth of the Indies, without the favour of God?—we should soon find it more worthless than dress. If, in order to preserve our Eastern Dominions, we deny to the millions of our Indian Subjects, that "Light" which was revealed for the express purpose of enlightening the Gentiles—the God who has bestowed upon us the vast continent of Hindoostan, may soon be provoked to recal that costly acquisition.

An able officer, already named, (Sir John Malcolm) argues, upon principles not dissimilar, for the diffusion of "knowledge and truth" throughout our Indian Possessions. He says, at the conclusion of the work above quoted—"The relation of the Natives of India to the English is that of a conquered people to its conquerors. Since we have obtained sovereignty over them, we have greatly ameliorated their condition; and all rational means have been employed to promote their happiness, and to secure to them the benefits of good government. By premature efforts to accelerate the progress of the blessings it is our hope to impart, we shall not only hasten our own downfall, but re-plunge the Natives of India into a state of greater anarchy and misery than that from which we relieved them. Let us, therefore, calmly proceed in a course of gradual improvement; and when our rule ceases—for ~~case~~ it must (though probably at a remote period), as the natural consequence of our success in the diffusion of knowledge!—we shall, as a Nation, have the proud boast, that we have preferred the civilization to the continued subjection of India. When our power is gone, our name will be revered; for we shall leave a Moral Monument, more noble and imperishable than the hand of man ever constructed!"

The testimony of M. Dubois has been considered as entitled to attention, because, after living so many years in India, and living, in fact, as a Hindoo, he has grown tired of that mode of life, and forsaken the country in disgust. Surely the public will think that at least an equal degree of attention is due to the testimony of two individuals, who, after labouring for several years in the field of missionary exertion, are about voluntarily to resume the work. The Abbé asserts, that all missionaries who have come to India for the purpose of making proselytes, have been deceived, disappointed,—all their labours have terminated in nothing. If he speaks of the Romish missionaries, we rejoice that this is the case. If he means his assertion to be understood of Protestant missionaries, it is a gross, wicked, and wilful untruth. Mr. Hough, should his health be re-established, will return, we believe, to the sphere of his former labours. Mr. Townley, though he embarked in the work for the limited term of five years, and might now with honour retreat, has tendered his services to the London

**Missionary Society** for a second term. The latter gentleman declares, that, in all his intercourse with various missionaries of different Protestant denominations in Bengal, he never met with one whose sentiments underwent the change which the Abbé has untruly asserted. Should it be illiberally suspected, that pride and tenacity prevent the missionaries from making avowal of such a change of sentiment, there are cases at hand, respecting which there is no room for the suspicion. Mr. Townley refers to two instances of Europeans, who, in India, have deliberately given themselves up to the work of missionaries among the Hindoos, after a residence among them of many years. The individuals in question had, he states, lived for years in the midst of the Hindoos, before they formed the design of becoming preachers to the natives. They had enjoyed ample opportunities of minutely examining all that was transacting with reference to the Missions; and the result was, the full conviction, upon which they have acted, that the conversion of the Hindoos is practicable, and that the cause against which M. Dubois is impiously and impotently fighting, is the cause of God. As to the estimable Missionaries with whom this worthy emissary of a corrupt and apostate Church is brought more immediately into contact—and we desire no finer contrast than is presented by their respective characters—our confidence, so far as human instrumentality is concerned, is strengthened by the consideration, that they are returning, if it be the will of the Supreme Arbiter of events, to devote themselves afresh to the work of the evangelist. Such are the labourers whom we pray the Great Master to raise up and send into his vineyard. We are glad to have made acquaintance with them by means of these publications, which do equal honour to their excellent spirit and their heroic zeal. They are returning to wrestle, not with such puny adversaries as flesh and blood, but against principalities and powers, the rulers of the darkness of this world, and wicked spirits, in that which has till recently been their almost undisputed territory. But they have chosen “the sword of the Spirit” for their weapon; they go forth “strong in the Lord and in the power of his might;” and they shall inherit the blessing and the joy ensured “to him that overcometh.”

**Art. VI. *Travels through Part of the United States and Canada, in 1818 and 1819.* By John M. Duncan, A.B. 2 vols. post 8vo. Price 16s. Glasgow, 1823.**

**W**E know almost as much about America as travellers can tell us, and Dr. Dwight's four bulky octavo volumes are a continent of information, vast, unattractive, motley, strange, yet intrinsically and soberly important as the country they describe. We have had report upon report for the information of those persons in this country, who wished to ascertain which part of the land of freedom was the freest, which prairie was the most paradisiacal. But the Americo-mania has passed away: and with it will pass, we trust, much of the feverish jealousy and splenetic feeling which, by a sort of re-action, resulted from it. When this factitious interest has subsided, there will remain abundant sources of permanent interest, in the commercial relations and growing political importance of the American nations. It is with the people, rather than with the country, that we are anxious to become better acquainted; and we can learn what they are, and what they are capable of, only from their own productions and achievements. It is a recommendation, however, of these well-written and entertaining volumes, that the Writer has directed his chief attention to the literary and religious characteristics of the people of the United States. This is the sort of information which, for our own parts, we deem most valuable; and though much of the ground over which Mr. Duncan travels, is as beaten a track as the road from Edinburgh to London, we will not complain of the work as superfluous, since it contains much sensible remark and specific information.

Mr. Duncan landed at New York, and to New York he conducts us at the close of his second volume, having, in the interim, visited Boston, New Haven, Philadelphia, Baltimore, Washington, Albany, the Lakes, Montreal, and Quebec. The general result of his observations is contained in the following paragraph.

‘ Before quitting this land of freedom, it is fitting perhaps that I should say something as to the kind of liberty which it enjoys. Much, however, does not remain to be said on this subject. We are all aware that, for white men, it is the freest country on the face of the earth, both in a civil and a religious point of view. The people are here, beyond all question, more distinctly recognised as the source of power, than even in our highly favoured land. I doubt, however, very much, whether this is not carried to an extreme which is likely to be one day inconsistent with the real dignity and prosperity of the country.....’

League and Covenant, be viewed with the same veneration out of Scotland, that they command in that part of the united empire. There is, moreover, no Scriptural authority that we are aware of, either for or against the one constitution or the other; and therefore, though we have no wish to see universal suffrage introduced into our own country, we do not feel at liberty to denounce it as an evil of so portentous a character, in the United States, as to be classed only with the greatest of political crimes—slavery.

On the subject of American literature, Mr. Duncan, after remarking that various theories have been proposed to account for the comparative scantiness of original compositions, and the general inferiority of much that has been written, offers the following explanation.

‘The fact is sufficiently accounted for by the state of the country, as a young and a rising one, offering more encouragement to commercial and agricultural adventure, than to literary and philosophical pursuits; and probably this kind of mental tutelage has existed longer than its natural time, from the influence of a hereditary disposition in the natives to look elsewhere for their literature. Those who were disposed to write, felt a misgiving in their hearts as to their own strength, and allowed their powers to be deadened by a chilling awe of foreign criticism. Those again who were to purchase their writings, felt no confidence in literary productions of domestic origin; they did not expect much, and they were slow to admit the existence of even moderate excellence. Every vessel from Liverpool brings an importation of new authors, which the accommodating booksellers immediately transmute from a costly into a cheap form, and a torrent of British authors, of legally accredited talent, deluges the land, and carries with it the minds and the partialities of the multitude.’ p. 298.

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‘There is abundance of talent in the country, conversational, oratorical, and professional; there is widely diffused a great amount of general information, and its inseparable attendant, a desire to acquire more; there is much purity of moral sentiment, and much sterling religious principle; there is a fair proportion of classical learning, and a still larger share of scientific knowledge;—these are the very elements of literature, even of the highest order, and although they may slumber unseen and unheard of for a time, the connexion of cause and effect must cease, if they do not ultimately blaze forth in enduring brilliancy.

‘The powerful aid of periodical criticism will not be wanting; and who can calculate what that mighty engine has wrought in Britain? It has drawn forth latent talent, it has encouraged and rewarded timid worth, it has spread a taste for reading and a taste for philosophizing, and it has infused a literary spirit into thousands who knew not its inspiration; it has at the same time checked presumption, exposed ignorance, and punished folly; and although these beneficial effects have

not been produced without a good deal of concomitant mischief, and sometimes cases of cruel individual injustice, yet no one can dispassionately estimate the relative amounts, without at once confessing that the good has far outweighed the evil.

The North American Review is slowly but gradually working its way into the favour of the reading public; and beyond a doubt, it will do much to change the aspect of literary affairs. I do not indeed go the length of a gentleman of Boston, who in conversing with me on the subject prophesied, that 'in less than two years, at least two thousand copies of it would be sold in Britain;' yet should its present promise not be falsified, this may in all probability one day be the case, for I doubt not that a taste for American books will gradually arise among my countrymen, just as a taste for English books has long existed here.

I have noticed the Scientific Journal which has been lately begun, under the editorial care of Professor Silliman of Yale College; and when we reflect on the immense field which this wonderful country opens up to geological research, and the abundant scope which it affords for the investigation of phenomena in earth and air and sea; when we take into account the progress of medical science in America, and the important discoveries which have been made in the mechanical and useful arts,—we cannot doubt that under such an editor, the work must be both a prosperous and an interesting one. It augurs well for it, that though the second Number is but just published, the first has already gone out of print.' pp. 300—304.

Mr. Duncan devotes a letter to 'New York clergymen,' the relative numbers of the various religious sects, and other matters ecclesiastical, in which will be found much interesting information. He has given a very detailed account of the American Universities and the system of education pursued in them. 'Were we,' he says, 'to institute a comparison between American and Scotch University education, the result would not, I believe, be in every respect favourable to ourselves.' He proceeds to point out the essential difference between them, in the instance of Yale College as compared with Glasgow, giving the preference on many points to the former. The cabinet of minerals attached to this College is the finest in America, and is said to be surpassed by few in Europe. It possesses a library of nearly 8000 volumes, and a valuable philosophical apparatus. But the penny-wisdom of Franklin, which infects the whole system of American policy, crippling alike the Government and every liberal institution, renders Yale College almost totally dependent on the fluctuating prosperity of agriculture and trade. From this college proceeds the American Journal of Science, edited by Professor Silliman; a work of a highly respectable character. But the first literary journal in the



*A Sabbath among the Mountains.*

' Fair was the morning, and the sun had shed  
 The light of Sabbath on the mountain head—  
 A beam to warm, not scorch—a soften'd ray,  
 Serenely mild, befitting well the day.  
 A radiant mantle o'er the earth was roll'd  
 Of ether-thread, in many a graceful fold—  
 The emerald blending with the golden hue—  
 Ample, and rich, and diamonded with dew.  
 Still was the hour, there was no wind awake  
 Upon the bright blue waters of the lake,  
 Unruffled, save by the small circling ring  
 Where fishes leap, and seamew dips his wing.

' The mountaineer had marked the matin bell  
 Chime from the spire that overlooks the dell,  
 Where up the sunny slope, the church was seen,  
 Like a star twinkling through the foliage green.  
 Oh! there is something in that simple note,  
 Sweet to the dweller of the lonely cot,  
 Who, stretch'd at ease, beneath the garden thorn,  
 Hears it from far proclaim the Sabbath morn;  
 From toil it calls him by a flowery road,  
 To heaven's assembly—to the courts of God—  
 The boon that he bestows on man the best—  
 Joy to the wretched—to the weary rest.  
 Lone sorrow hails the hour with happy tears,  
 And earth evanishes as heaven appears.  
 The poor man's troubles then a while depart,  
 There is a Sabbath quiet in his heart;  
 'Tis then religion sweetens nature's ties,  
 Then are his children dearest in his eyes:  
 Then friendship holiest, then is wedded love  
 The sacred glow of kindred saints above.  
 Then in his cot an emblem you may see,  
 Of Eden lost, and Paradise to be.

' In simple garb the children are in view,  
 In Sabbath brightness, fresh as morning dew,  
 And fondly circle round the father's knee,  
 Like clustering roses, beautiful to see,  
 And musically murmur at the task,  
 That Scottish parents of their children ask.  
 'Tis from the sacred volume that they read,  
 Words that to heaven their tender spirits lead—  
 That book of which the knowledge is their pride—  
 Their youth's companion, and their manhood's guide—  
 The book they read in childhood's sunny hour—  
 That they shall read, when age's clouds shall lower—  
 When knees are feeble, and when locks are grey,  
 Eyes dim, and life is fading fast away—  
 The book that did their youthful hearts inspire,  
 Shall lend life's dying lamp a kindly fire.



‘ The psalm is sung, in music of the heart,  
That science cannot reach, nor skill impart—  
Nature’s sweet melody to Scotland given—  
One of the inspiring airs that breathe of heaven,  
That stir the spirit on her native strand,  
But overpower it in a foreign land.

‘ Kneeling with simple, but with solemn air,  
They humbly pour their souls to God in prayer,  
Confess their sins to Him the heart who knows,  
And pardon on the penitent bestows ;  
Wish suppliant voice to Him prefer their needs,  
Who framed the stars, and the young raven feeds,  
Breathe the sweet incense of pure gratitude,  
For ills escaped, and undeserved good.  
Prayer is the poor man’s glory and his gain,  
The oblivion of his cares, and rest from pain,  
His guiding star, the anchor of his soul  
When the wind beats, and stormy billows roll,  
Strength to his spirit mid exhausting strife—  
A drop of water from the well of life.  
The proud may spurn him, and false friends desert,  
God makes his temple in the contrite heart.’ pp. 11—14.

Art. IX. *Exercises for the Young, on Important Subjects in Religion*: containing brief Views of some of the leading Doctrines and Duties of Christianity. By the Rev. John Brown, D D. Minister of Langton, Berwickshire. 18mo. pp. 198. Price 2s. 6d. Edinburgh. 1824.

**T**HESE ‘ Exercises’ are part of a little system of religious truth, drawn up by the Author for the instruction of the more advanced pupils of the Langton Sabbath School. They consist of passages of Scripture, arranged in the manner of proofs in a catechism, under fifty-two heads, with short declaratory statements in lieu of questions and answers. Critical Notes are occasionally subjoined to the texts cited, in reply to the false glosses which have been put upon them by the Socinians and others. We have no doubt that the work will be found useful as an outline of the Christian system, which it may be a useful exercise to the student or the teacher, himself to fill up and illustrate.

United States, is, beyond all comparison, Mr. Duncan states, the *North American Review*, edited by Professor Everett of Harvard University. From this Journal he has given very copious extracts in the form of Notes, which will probably waken a curiosity in his readers to see more of a work which does so much credit to the talent of its Conductors.

If the Americans are not a literary people, they manifest a sufficient eagerness of curiosity respecting some descriptions of works. The following statement of 'Despatch in printing,' surpasses, we believe, any thing that has been achieved in this country, even by Sir R. Phillips himself, in the days of his publishing glory.

'The new novel, *Peveril of the Peak*, was received from England in New York, on Monday at 10 A.M. and was printed, published, and sold on Tuesday, within 28 hours after the same was received. Another English copy of the same work was received per the Custom House, New York, at 12 o'clock on Wednesday; at one o'clock was forwarded to Philadelphia by the mail; in Philadelphia, it was printed on Thursday; and on Friday, 2000 copies were put in boards, by six o'clock in the morning. The English copy of *Moore's Loves of the Angels* was taken out of the Custom House in New York, on a Monday, in February last, at 11 o'clock, A.M.; was immediately sent to Philadelphia, and 250 copies of the work, printed, were received at New York on Thursday following by eight o'clock A.M., and the same copies were sold and circulated that afternoon.'

**Art. VII.** *Biography of celebrated Roman Characters*: with numerous Anecdotes, illustrative of their Lives and Actions. By the Rev. William Bingley, M.A. F.L.S. With a brief Account of the Author's Life and Writings, and an Appendix on Roman Literature. Designed for the Use of young Persons. 12mo. pp. xxiv. 348. Price 7s. London, 1824.

**T**HE Lives in this neatly-written volume are those of Numa Pompilius, L. J. Brutus, P. V. Publicola, Coriolanus, Cincinnatus, Camillus, Fabius Maximus, Marcellus, Scipio Africanus, T. Q. Flaminius, Cato the Censor, Paulus Æmilius, Tiberius and Caius Gracchus, Caius Marius, Sylla, Metellus, Quintus Sertorius, Cato the Younger, Cicero, Regulus, and Julius Cæsar. As a work designed for young persons, in which much research was not to be expected, we may recommend it as comprising in a brief and popular form, the most interesting portions of the Roman story. It will, we think, be very acceptable in schools as a prize book. The Author did not live to carry the volume through the press.

The "Brief Account" of Mr. Bingley's various publications,

exhibits him as an industrious and meritorious literary workman. All his compilations are of a useful description, and most of them are deservedly popular. His "Animal Biography" has reached a sixth edition. A third edition has appeared of his "Useful Knowledge, or a familiar Account of the various Productions of Nature, Mineral, Vegetable, and Animal, which are chiefly employed for the Use of Man:" in 3 vols. 12mo. This is, perhaps, his most valuable work, and deserves a place in every young person's library, as a useful compendium of much accurate and entertaining information. The "Biographical Conversations" on British Characters, Eminent Voyagers, and Celebrated Travellers, which form three small volumes, have been favourably received: we do not, however, consider the plan of breaking up biographical memoirs into conversations, a judicious one; nor is the style in which these conversations are supported, of so superior a description as to reconcile us to the defects of the plan. The "Modern Travels" is a much more useful compilation. It comprises an abridged account of some of the most popular works of modern travellers, arranged in geographical order, and interspersed with illustrative remarks and observations. The work extends to six volumes duodecimo, two being devoted to Europe, two to America, one to Africa, and one to Asia. The Author's professed design, in these volumes, is, 'to allure young persons to a study of Geography.' Whether they are adapted to have this effect or not, (and we are not very favourable to the plan of alluring young persons to studies of any kind,) they present in a small compass, a great deal of interesting matter relating to the habits, customs, and productions of foreign countries; and though hastily got up, and by no means of a scientific cast, will answer the purpose of entertaining and instructive reading for young persons.

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Art. VIII. *A Sabbath among the Mountains.* A Poem, in two Parts. 12mo. pp. 46. Edinburgh. 1823.

**W**E have read this poem with much pleasure, and we believe we have few readers whom it will not please. It is not a first-rate production, but the theme itself, the feeling with which it is treated, the picturesque images which are called up by the description, and the admirable sentiments of which the poem is made the vehicle, unite at once to disarm criticism and to give it a stronger claim on our notice than many publications of larger dimensions. We subjoin a short extract as a specimen.

*A Sabbath among the Mountains.*

' Fair was the morning, and the sun had shed  
 The light of Sabbath on the mountain head—  
 A beam to warm, not scorch—a soften'd ray,  
 Serenely mild, befitting well the day.  
 A radiant mantle o'er the earth was roll'd  
 Of ether-thread, in many a graceful fold—  
 The emerald blending with the golden hue—  
 Ample, and rich, and diamonded with dew.  
 Still was the hour, there was no wind awake  
 Upon the bright blue waters of the lake,  
 Unruffled, save by the small circling ring  
 Where fishes leap, and seamew dips his wing.

' The mountaineer had marked the matin bell  
 Chime from the spire that overlooks the dell,  
 Where up the sunny slope, the church was seen,  
 Like a star twinkling through the foliage green.  
 Oh! there is something in that simple note,  
 Sweet to the dweller of the lonely cot,  
 Who, stretch'd at ease, beneath the garden thorn,  
 Hears it from far proclaim the Sabbath morn;  
 From toil it calls him by a flowery road,  
 To heaven's assembly—to the courts of God—  
 The boon that he bestows on man the best—  
 Joy to the wretched—to the weary rest.  
 Lone sorrow hails the hour with happy tears,  
 And earth vanishes as heaven appears.  
 The poor man's troubles then a while depart,  
 There is a Sabbath quiet in his heart;  
 'Tis then religion sweetens nature's ties,  
 Then are his children dearest in his eyes;  
 Then friendship holiest, then is wedded love  
 The sacred glow of kindred saints above,  
 Then in his cot an emblem you may see,  
 Of Eden lost, and Paradise to be.  
 ' In simple garb the children are in view,  
 In Sabbath brightness, fresh as morning dew,  
 And fondly circle round the father's knee,  
 Like clustering roses, beautiful to see,  
 And musically murmur at the task,  
 That Scottish parents of their children ask.  
 'Tis from the sacred volume, that they read,  
 Words that to heaven their tender spirits lead—  
 That book of which the knowledge is their pride—  
 Their youth's companion, and their manhood's guide—  
 The book they read in childhood's sunny hour—  
 That they shall read, when age's clouds shall lower—  
 When knees are feeble, and when locks are grey,  
 Eyes dim, and life is fading fast away—  
 The book that did their youthful hearts inspire,  
 Shall lend life's dying lamp a kindly fire.

• The psalm is sung, in music of the heart,  
That science cannot reach, nor skill impart—  
Nature's sweet melody to Scotland given—  
One of the inspiring airs that breathe of heaven,  
That stir the spirit on her native strand,  
But overpower it in a foreign land.

• Kneeling with simple, but with solemn air,  
They humbly pour their souls to God in prayer,  
Confess their sins to Him the heart who knows,  
And pardon on the penitent bestows ;  
With suppliant voice to Him prefer their needs,  
Who framed the stars, and the young raven feeds,  
Breathe the sweet incense of pure gratitude,  
For ills escaped, and undeserved good.  
Prayer is the poor man's glory and his gain,  
The oblivion of his cares, and rest from pain,  
His guiding star, the anchor of his soul  
When the wind beats, and stormy billows roll,  
Strength to his spirit mid exhausting strife—  
A drop of water from the well of life.  
'The proud may spurn him, and false friends desert,  
God makes his temple in the contrite heart.' pp. 11—14.

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## ART. X. SELECT LITERARY INFORMATION.

In the press, and will be published early next month, handsomely printed in 4to. at the Cambridge University Press, Vol. I. (price 11. 4s.) of Gesenius's Hebrew Lexicon to the Books of the Old Testament, including the Geographical Names, and Chaldaic Words, in Ezra and Daniel; translated into English from the German, by Christopher Leo, formerly Teacher of German and Hebrew in the University of Cambridge, and now Professor of German at the Royal Military College, Bagshot. The philological labours of William Gesenius, Professor of Theology in the University of Halle, in Prussia, but especially his profound knowledge of the oriental languages, are so well known and appreciated in this country, as to render the speedy publication of his Hebrew Lexicon in an English dress a matter of congratulation to all who have devoted themselves to the study of the Scriptures, on account of the valuable assistance to be derived from it. This Lexicon is the first, in which the alphabetical arrangement of the words has been adopted, and that alone would give it a decided superiority over all that have preceded it. The Translator has spared no pains to do justice to the work; he has everywhere verified the citations with the passages referred to, and thereby been enabled to correct the errors which had crept into the original; and he has also made such additions as appeared to him to be necessary. To the liberality of the Syndics of the Cambridge University Press, the Translator is indebted for the means of prosecuting a work of such utility, and for the moderate price at which it is offered to the Public. The Second Volume is proceeding, and will appear with as little delay as possible.

On the 1st of June will be published, Part I. in imp. 4to. with descriptive letter-press, price 7s. sewed, or with the Views coloured after Nature, price 10s. 6d. to be completed in 12 Monthly Parts, of Views in Australia. Each Part will contain Four Views,—two subjects of the most interesting and pleasing Scenes in New South Wales, and Two in Van Dieman's Land; with an exact and faithful Description of each View, its Situation, Soil, Trees, Botanical Productions, &c. &c. The principal Settlements of each Colony, Rivers, Moun-

tains, Plains, Lakes, &c. &c. will be displayed with the utmost accuracy. The whole of the Views are taken from Nature, upon the spot, by an Artist who was resident in the Colonies upwards of ten years, and during that time employed by the late Governor as his artist; consequently he had the best opportunities of selecting the most picturesque and interesting subjects for the pencil, with which those countries so amply abound.

In the press, and speedily will be published, *Letters in Rhyme, from a Mother at Home, to Her Daughters at School. In a neat pocket volume. Also, Tales from afar. By a Country Clergyman.* one vol. 12mo.

Mr. W. A. Hails, of Newcastle upon Tyne, has ready for the press, *Remarks on Volney's Ruins of Empires*, to be dedicated, by permission, to the Right Rev. the Lord Bishop of St. David's. These Remarks, it is hoped, will supply what has long been considered a desideratum, a regular reply to the sophisms of that daring and popular writer.

Sir G. F. Hampson, Bart. is preparing a short Treatise, endeavouring to point out the conduct by which Trustees will be exposed to liability.

Mr. Lambert, Vice-President of the Linnæan Society, has been a long time engaged in the second volume of his splendid work, a Description of the Genus *Pinus*, which is expected to appear in the course of the Month.

This Work consists of Plates, and Descriptions of Species of the Genus entirely new, and the most magnificent hitherto discovered; which, as they will bear the Climate of this Country, they cannot fail to be an important acquisition to the Parks and Plantations, both in usefulness and ornament. Besides the Genus *Pinus*, it includes likewise Descriptions of many other New Species of the Family of Conifers.

Mr. J. P. Wood has nearly ready for publication, in one vol. 12mo. a *Life of Law of Lauriston, Projector of the Mississippi Scheme*: containing a detailed Account of the Nature, Rise, and Progress, of this extraordinary Joint Stock Company, with many curious Anecdotes of the Rage for Speculating in its Funds, and the disastrous Consequences of its Failure.

# **APP. XL. LIST OF WORKS RECENTLY PUBLISHED.**

## **ASTRONOMY.**

An Introduction to Practical Astronomy; containing tables, recently computed, for facilitating the reduction of celestial observations; and a popular explanation of their construction and use. By the Rev. W. Pearson, LL.D. F.R.S. &c. Treasurer to the Astronomical Society of London. Vol. I. royal 4to: 3l. 3s. boards.

## **THE LIFE OF THE REV. JOHN WESLEY, A.M.**

In which are included, the Life of his Brother, the Rev. Charles Wesley, A.M. and memoirs of their family: comprehending an account of the great revival of religion, in which they were the first and chief instruments. By the Rev. Henry Moore, only surviving Trustee of Mr. Wesley's MSS. In two vols. Vol. I. 10s. 6d.

Biography of celebrated Roman Characters: with numerous anecdotes, illustrative of their lives and actions. By the Rev. William Bingley, M.A. F.L.S. (with Plates.) 12mo. 7s.

The Life of Shakspeare; enquiries into the originality of his dramatic plots and characters, and essays on the ancient theatres and theatrical usages. By Augustine Skottowe, Esq. In 2 vols. 8vo. 1l. 1s.

## **EDUCATION.**

Questions on Herodotus. 1s.

Questions on Thucydides. 1s.

Questions adapted to Aldrich's Logic. 1s.

The Christian Father's Present to his Children. By J. A. James. 2 vols. 12mo. 9s.

## **MISCELLANEOUS.**

The Chimney-Sweeper's Friend, and Climbing Boy's Album; containing contributions from some of the most eminent writers of the day, in prose and verse. Arranged by James Montgomery, and illustrated with designs by Crankshaw. Dedicated, by the most gracious permission, to His Majesty. In 1 vol. 18mo. 9s.

Clark's Myriorama, Second Series, consisting entirely of Italian Scenery, and capable of a greater number of changes than the former series. 1l. 4s. in an elegant box.

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## CORRESPONDENCE.

The somewhat unusual and inconvenient length of the following letter of complaint, or rather of reproof, from the Author of the tract entitled "Professional Christianity," has made us hesitate whether to give it entire. In suppressing some passages, we should, possibly, have consulted the Writer's credit as much as our own convenience. But to prevent all suspicion of unfairness, we have determined to give the complainant whatever benefit he may derive from an appeal to our readers, without alteration or abridgement, though we cannot let it pass without comment.

We regret that we were unable to make room for it in our last Number. The article in question appeared in the Eclectic Review for April.

Mr. Editor,

My attention was lately called to the April number of your Eclectic Review, by a note from a highly respectable clergyman, of my acquaintance, informing me that he had just seen in it "a very ill-matured and most unjust review" of a small publication of mine entitled "Professional Christianity;" and stating his belief that "some hair-brained doctor had got the intemperate article introduced stung with my Christian fidelity;"—and more recently another venerable and judicious clerical friend who had perused my work with approbation, has dropped me a note of a similar nature. On reading over the Review alluded to, I do perceive that it is far from giving to your readers a just representation of the general tendency of my publication:—on the contrary, its Author has confined himself to the business of arraigning my motives, and taking hold of a few detached passages as a basis on which to found conclusions and consequences quite opposite from the scope of my argumentation, and intersperses among his remarks a general and sweeping condemnation of the whole production evidently and directly for the purpose of misleading your readers, and representing my little work as really so crude, libellous, and injudicious, as to be unworthy of their notice.

Where I am conscious of rectitude of intention, and see my way clearly to be consonant with the unerring principles of truth, I am not much given to yield deference to the opposing opinions of others whomsoever;—much less to tremble and vacillate under the paw of malicious and merciless criticism. Such a bug-bear would have no more influence in diverting my purpose from a pursuit in which my judgement led me to believe I might be useful, than a nursery hob-goblin. Accordingly had the notice of "Professional Christianity" in question appeared under a less respectable cover than that of the Eclectic Review, I should have met it with the silence it merits; but issuing as it does before the public under your sanction, I cannot acquit myself of the respect due to you and to your readers, were I to withhold a reply; and I am sure I pay nothing more than a just tribute to your candour and impartiality as an Editor, when I solicit of you as an act of justice to myself, the favour of inserting these remarks.

1. Your Reviewer commences and concludes his strictures on "Professional Christianity," by impugning the Author's motives. Your readers, however, do not require to be told how unusual a course this is on the part of a reviewer, and how inconsistent with common candour not to say Christian charity. Is it fair to urge any charge against the motives of an Author unwarranted by the obvious tendency of his production and the consonancy of his views with principle? In the present case, the only just standard of principle is the word of God. By this criterion, let my pamphlet and his review stand or fall in the eye of every discerning and Christian reader of your journal. I shall be content with their award, and if a single sentiment expressed by me is shewn to be inconsistent with Scripture, I, on my part, shall publicly renounce it.

2. To justify my motives would ill become me. To insinuate that they are pure, would display a lamentable ignorance of my own heart. But of this I am sure, that in exact proportion as I am regulated by scriptural influence, so will my motives depart more and more from the characteristics of a worldly, selfish, or otherwise degrading principle; and from thence I draw the conclusion, that while the Scriptures continue true,—and human nature continues depraved,—so will the motives in every other human breast be purified and elevated, or contaminated and degraded as they correspond with, or diverge from Scripture.—*Verbum sat sapienti.*

3. If your reviewer has judged me uncharitably in this respect, recrimination would, in any view, ill become me; but especially as he relieves me from all ground of complaint by the admission, "How excellent soever may be the Writer's intentions." For this meagre morsel of approval, I would thank him, were it not that the direct self-contradiction it implies, neutralizes all its value. How he can consistently admit that my motives "may be excellent," and yet expect me to be "heartily ashamed," especially "of having thought to recommend myself by libelling my profession," and affecting a zeal which he asserts to be "not according to knowledge," I cannot perceive. How again, after admitting that he "is at a loss to conjecture what motive can have prompted me," &c. he can take it upon him immediately thereafter, so directly to charge my motives, is another inconsistency your readers will probably expect his ingenuity to reconcile as a matter of curiosity. I can only assure him for my part, that the next time I think proper to appear in the press, I shall not be very solicitous what motives are ascribed to me by such a Reviewer as he has shewn himself to be.

4. My style.—Your Reviewer designates it a "strange rhapsody," "bombastical," "an exaggeration or rather a burlesque of Mr. Irving." I shall be quite content your readers consult the work itself on this point; at any rate they will perceive there is not much in the quotations adduced to justify these epithets. Nothing is more easy than to apply epithets, and in the present case, nothing would be more silly than to rebut them.

5. My matter.—On this point our reviewer is particularly violent: We would ask him, why so intemperate? Is he an advocate for

Christianity in medical men as he insinuates by the very slovenly admission of its importance; "there can be no doubt that the pious physician has frequent opportunities of being useful to the souls as well as bodies of his patients." If so, his whole objections to my production apply only to my mode of treating the subject: he is my friend at bottom, and we are both pointing towards the same end. Why then adduce so much acrimony and invective to separate us asunder when a few temperate and candid remarks might shew a better mode of advocating the common cause, and unite us as brethren? If my production is likely to "prejudice the cause it advocates," is the present review of it intended to promote the cause? Then I fear it is not written in a manner well calculated to carry these intentions into effect. I could with patience see my own performance proved to be crude, jejune, and injudicious, if a more matured and efficient were substituted. But when it is merely asserted to be such by a writer who contradicts himself almost in every sentence, and when that writer betrays the most palpable inconsistencies in thinking as well as in expression, I am almost ashamed of myself for noticing his strictures.

'Till I am apprized also whether he is an advocate or an opponent of "Professional Christianity," (a point rendered extremely equivocal by the present review in *the most charitable view of it*,) much time might be wasted in controversy to no purpose. I shall therefore only recommend a few of the positions adduced by our Reviewer to his more mature consideration,—in the expectation that he will see the necessity for at least thinking consistently himself, before he administers counsel or reproof to others.

'1. Your Reviewer first objects to my mode of accounting for what he admits to be "the prevailing infidelity among medical men," and after quoting me at some length, very courteously adds, "this is not true,"—and a train of similar assertions. For the purpose of controverting my position, he farther indulges in a series of remarks, which, had he duly adverted to the two first lines of his quotation of me, would have appeared to himself so inapplicable as to have been entirely spared. Like a true materialist, he refers all uneasy feelings at the first spectacles of mortality, to the physical effect on the stomach of the student. But as my qualifying clause in commencement limited my remarks only to those students who enter the dissecting room, "with serious impressions respecting their own future destiny," i. e. with a conscience in a state of sensibility, he will see that mere physical sensations it was not my object to notice. However new my account of the matter may be to him, I have had too many opportunities of witnessing the same melancholy course from serious feeling to confirmed apathy in reiterated drafts of students for a succession of years to be disconcerted by collision of ideas on the subject, and however monstrous the conclusions may be to which it leads, it is too deeply founded in human nature to be controverted.

'Our reviewer's principal argument in overturning my position is the singular assertion: "The fact is notorious that there are men of the first eminence in the profession who are neither infidels nor men of decided piety." A moment's further reflection, however, would have enabled him to perceive, that his authority on this point

is directly pitted against the authority of the revealed word of God. We are there informed, in the most plain terms, that there is in fact no possibility of such a middle state as he contends for. For, either a man must be "decidedly pious," i. e. a sincere believer in the sacred scripture, or an unbeliever, in other words an infidel; and if it be true, which our Saviour so explicitly and forcibly declares, that "whosoever believeth not is condemned already," what estimate shall we form of the condition of those "eminent men in the profession who are not men of decided piety." If it be also a necessary consequence, that he who believeth not the word of God maketh God a liar, what is the correct inference to be drawn respecting those medical students who "receive not the Gospel." However tender particular individuals may feel on this point, I for one believe it to be consistent with eternal truth; and whatever offence it may give to those characters at whom it points, it would be a sorry procedure indeed to compromise it out of deference to the over-sensitive pride of the human heart.

It is this direct statement of truth that seems to call forth the most virulent invective from our reviewer. He declares "my whole representation to be false and scandalous,"—he charges me with want of charity, with "bearing false witness against the larger part of my own profession," and he feels it difficult to repress indignation "at transcribing the rash and criminal assertions." All this asperity is excited simply by my denying that the human heart, which is described by Almighty God to be "desperately wicked," can supply pure motives to professional duty, and insisting that the holy scriptures alone can,—positions which all the indignation and influence of all the medical men that ever lived, or ever shall live, would not induce me to retract or qualify by the slightest shade. Does he expect that great immutable truths are to give way before the fretting of a pride-wounded mortal?—as well might he expect a rock of adamant to melt down before the fruitless foaming of the surge.—Did he know more of the corruption of the human heart he would discover the necessity for humility in every fallen son of Adam, and he would, I dare say, read my little production with more self-command. Deeper reflection will, I doubt not, convince him, that it is for the "credit of religion," if such an expression be justifiable, and for the interests of religion too, not complacently to cloak over human depravity, but humbly to acknowledge it—and that it is for the credit of the medical profession, and must contribute alike to its dignity and its usefulness to search for motives to duty in the Scriptures, and there alone.

Reflection I am sure will convince him that ambition is a very lame and illegitimate motive, and also the desire of success and of fortune-making; in like manner regard to his own character, which is a kind of behind-back delinquent. It is rather singular by the way, that when in quest of motives to inspire a sense of professional duty, he should rank in his list "a sense of professional duty," which if it can be admitted at all will turn out to be nothing but pride; unless that sense be derived from Scripture. It is singular also to find him quarrelling with me for urging on the medical man a due sense of the value of his patient's life as the best gua-

promise for exertion in his behalf, and adding the awkward acknowledgement, that "in his view the value of his patients' lives seldom enters into his account, "the value of the individual life is nothing to him, and rarely enters at all into his calculation," and yet with the same breath admitting that "if it does, it must inspire greater caution." Surely such contradictory assertions are ill calculated to impress your readers with respect for his judgment as a critic, and we could desire no stronger proof of the importance of "Professional Christianity" than such a direct avowal, that to the irreligious physician, or the medical man who is not decidedly pious, "the value of the individual lives entrusted to his care is nothing." If this be not a full admission of the truth of my description, in all its extent, I know not what would be. It is curious to see him nevertheless attempt to saddle the whole blame on the "hospital practice, and on the army and navy surgeons," whom he considers "the dregs of the profession." Now we submit it to his own mature consideration what these classes in the profession, who by the way stand somewhat respectably before the public, will think of a charge so specific and personal, "that they take but little account of a poor fellow's life." Although I feel myself quite at liberty to argue from the general principles of human nature, and from the premises of divine truth, upon the evil tendency of infidel opinions as a reason for embracing Christianity, I would have been sorry indeed to have made so specific a libel on this or any individual or class of the profession.

From these specimens of direct self-contradiction on the part of our candid and instructive critic, we are really at a loss to conceive what sort of beings those persons must be whom a mind of such a standard feels itself entitled to look down upon and designate the "dregs of the profession." Certain it is those physicians whom I consider respectable are at least accustomed to think consistently, and though some of them come short of Scriptural influence, I have generally found them rather unaware of its importance, and unfortunately for themselves and their patients, so much occupied and troubled with many things, as to forget this "one thing needful," than resolved to scoff at and trample it down in others, at all hazards, and with all their influence. Yet if the matter were traced out it would be found, that much of this delicacy of feeling on their part, is due to the high tone of moral feeling that pervades not only medical but general society, arising from the lustre that emanates so widely and so steadily in modern times from the sacred page; and the advantages the medical world would derive by drawing direct for themselves from that humiliating but purifying source, could be only equalled by the deplorable consequences that must ensue if all men were to turn sceptics, and the Scriptures thus be suffered to moulder into oblivion. It would then be seen what a fearful moral darkness must follow from an eclipse of scriptural and spiritual light, and how rapidly our profession would degenerate from their present standard to a much greater extreme of inefficiency both in motive and practice than any I have ventured to chalk out.

We shall not press upon our reviewer, the charge of a wilful and uncandid perversion of the meaning and scope of my whole argumentation, when he extracts from it a conclusion the very reverse of

that at which it points, merely to serve the purpose of a joke on the sacredness of death and of Heaven. We put it to his own better judgement, whether he who can speak lightly of such solemnities, is really "fit to put his foot into the chamber of the sick in a medical" or in any other capacity, and whether such a physician would not be likely, as I have urged, to extinguish every spark of devotional feeling on the part of the patient, and by untimely levity to add a merciless pang to the troubles that weigh down more or less every spirit in the immediate prospect of death. We can only hope that a careful perusal of the Scriptures will convince him that there is no likelihood, I might say possibility, of that physician shortening the lives of his patients who draws his principles from such a source, and that the abuse of the discretionary power to which he alludes, is only a creature of his own formation, and could never find illustration in the conduct of him whose mind is fortified and enlightened by religious truth.

'It is not worth while to go on pointing out further inconsistencies in which, indeed, our critic's forte seems principally to reside. Your readers who are acquainted with their Bible, will, no doubt, smile at the bewildered notions he entertains on the subject of the resurrection, did not pity and sympathy for the ignorance he displays forbid. However surprising to him my views on the subject may appear, they could not be so to one conversant with Scripture, and especially with the true meaning of that very passage he quotes, when taken in connexion with the other announcements in the sacred writings. I should have been happy to have entered at large on more than one important truth he, in his ignorance, has endeavoured to controvert, but really to attempt to follow such a mind through the mazes of inconsistency, is like the attempt to grasp a shadow—or to overtake an ignis fatuus.

'We shall, therefore, in the mean time, take leave of our reviewer, under the hope that a diligent and serious study of the sacred writings will enable him to attain more correct and consistent views on this subject, and so soon as he gives proof of such attainment, we will, with much pleasure, receive any candid hints he may give as to the most judicious mode of advocating "professional Christianity."

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We have left ourselves little room for a rejoinder to this courteous epistle; and, indeed, we should be perfectly satisfied to rest the justification of our former remarks, on the style, spirit, and matter of the above remonstrance. On the most deliberate review of the article complained of, we see no reason to admit that it is either "ill-natured," "unjust," "malicious," "merciless," "intemperate," "virulent," or uncalled for. It is quite true that we expressed ourselves at a loss to conjecture what motive had prompted the publication, because it appeared to us so ill adapted to answer its professed design. The Author is perfectly correct in inferring, that our objections apply only to his mode of treating the subject, which we thought



likely to prejudice the cause it advocates. He has not removed those objections; and though we can assure him that we are his friends 'at bottom,' we are not in the least reconciled either to his views or to his manner of stating them.

Our Correspondent objects to the statement, that there are men who are 'neither infidels nor men of decided piety,' as unscriptural. There is, he says, 'no possibility of such a middle state.' We know not whether to treat this as a blander or a quibble. We were not pronouncing on the 'state' or condition of any class, but stating a notorious, unequivocal fact; that there are individuals whose religious character is of a doubtful and indecisive description, which does not admit of our ranking them either with infidels or with persons of decided piety. If the Author of Professional Christianity is in the habit of applying the term *infidel* to every individual who is not, in his judgement, a decided Christian, he employs the word in a sense unauthorized alike by common usage, by Scripture, by good sense, or good manners.

The only other part of our Correspondent's animadversions to which we deem it necessary to reply, is that in which he accuses us of *joking* on the sacredness of death. We can assure him that, in the remark he alludes to, we were perfectly serious, and that we consider his principle as fairly liable to the consequences we have pointed out. Not to be 'uncharitable,' we hope that he has misunderstood us on some other points: he has certainly, however unintentionally, misrepresented our statements.

Our Correspondent is satisfied that his views respecting the Resurrection could not be 'surprising' to any one conversant with the Scriptures. He egregiously deceives himself. And however unpleasant it may be to speak of any individual contributor, we must assure this gentleman—our readers cannot require to be assured—that the author of the article in question is much more conversant with the Scriptures than even our Correspondent;—that he is so far from being either an infidel or a materialist, that he has exposed the doctrine of Materialism in the pages of our Journal on a former occasion—with what ability, our readers are the judges;\* and that, being entirely a personal stranger to the anonymous Author of Professional Christianity, he could be actuated by no other motive in his remarks on that Tract, than an anxiety to disclaim an injudicious advocate of the cause, and to mark his strong disapprobation of the rash and unguarded statements which the Writer has advanced.

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\* See E. R. June, 1822. Art. Lawrence and Pring.



# THE ECLECTIC REVIEW,

FOR AUGUST, 1824.

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**Art. I. 1. *Journal of a second Voyage for the Discovery of a North-West Passage from the Atlantic to the Pacific* ; performed in the Years 1821, 1822, and 1823, in His Majesty's Ships *Fury* and *Hecla*, under the Orders of Capt. William Edward Parry, R.N., F.R.S., and Commander of the Expedition. Plates and Maps. 4to. pp. 601. Price 4l. 14s. 6d. London, 1824.**

**2. *The Private Journal of Captain G. F. Lyon of H. M. S. Hecla, during the recent Voyage of Discovery under Captain Parry.* 8vo. pp. 480. Map and Plates. Price 16s. London, 1824.**

**M**OST gratifying was the return of the skilful and hardy seamen who had exposed themselves to perils, the bare recital of which makes a landsman shudder, and whose long absence began to suggest a feeling that the solution of a barren problem in geographical science was not worth so valuable a risk. This gratification was, however, we confess, considerably lessened to us by the intimation which 'followed' hard upon,—that the same gallant individuals were about to renew their laborious and hazardous researches in the same direction. It may betray a very unscientific spirit, to say that we regret this ; but we cannot help thinking that enough has been done for knowledge, and that further perseverance in an enterprise which, if not hopeless, is at least unprofitable, is a blameworthy risk of valuable lives. The notion of making the navigation of the Polar seas subservient to the interests of commerce, must by this time be universally abandoned. The general character of the Arctic shores and waters has been sufficiently determined ; and enough is known of the habits and qualities of the natives. Nor can we deem the more accurate delineation of the extreme boundary of the North American continent, an object of reasonable anxiety. The discoveries of Capt. Parry, with the singularly intrepid and skilful

investigations of Capt. Franklin and his companions, have set the main questions at rest; and the addition of a few details to the collections of science, will be dearly purchased by the privations and hazards incurred in their acquisition. The resolution is, however, taken, and in progress of execution. All, therefore, that remains, is to attend our fearless countrymen with our best wishes for a fair passage through Regent's Inlet, and a safe return through Behring's Straits.

The narrative of the late expedition, though it shews the efficiency of the plans adopted for the accommodation and security of the crews, suggests much cause for apprehension and anxiety. Independently of the usual hazards from the every-day casualties of sailing among shoals, currents, and ice, in all its various forms of embarrassment and danger, there were several occasions on which the safety of one, if not both of the vessels, hung on the extreme edge of destruction. When leaving Winter Island, after having been frozen up through a dreary period of two hundred and sixty-seven days, the ships encountered a most perilous navigation. They were hampered in all directions. The ice bore down on them with such force as to snap their hawsers, and bring them into contact under a tremendous pressure. On the following day, the *Hecla* having broken adrift from three hawsers, four or five of her crew were, each on a separate piece of ice, endeavouring to run out another, when they were carried to a distance from the ship. 'A heavy pressure closing the loose ice, unexpectedly gave them a road on board again: but for this circumstance, they must have been hurried away by the stream to certain destruction.' Two or three days after this escape, the following circumstances occurred.

'The flood-tide coming down loaded with a more than ordinary quantity of ice, pressed the ship very much at between 6 and 7 A.M. and rendered it necessary to get the stream-cable out, in addition to the other hawsers, which were fast to the land ice. This was scarcely accomplished, when a very heavy and extensive floe took the ship on her broadside, and being backed by another large body of ice, gradually lifted her stern as if by the action of a wedge. The weight every moment increasing, obliged us to veer on the hawsers, whose friction was so great as nearly to cut through the bitt-heads; and ultimately to set them on fire, so that it became requisite for people to attend with buckets of water. The pressure was at length too powerful for resistance, and the stream-cable, with two six, and one five inch hawsers, all gave way at the same moment; three others soon following them. The sea was too full of ice to allow the ship to drive; and the only way in which she could yield to the enormous weight which oppressed her, was by leaning over on the land ice, while her stern at the same time was entirely lifted to above the

height of five feet out of the water! The lower deck beams now complained very much, and the whole frame of the ship underwent a trial which would have proved fatal to any less strengthened vessel. At the same moment the rudder was unhung with a sudden jerk, which broke up the rudder case, and struck the driver-boom with great force. We were in this state when, at 9 A.M., I made known our distresses to Captain Parry by telegraph, as I clearly saw that, in the event of another floe backing the one which lifted us, the ship must inevitably turn over, or part in midships. The pressure, however, which had been so dangerous to us, now proved our best friend; for the floe on which we were borne burst upwards, unable to resist its force; the ship righted, and, a small slack occurring in the water, drove several miles to the southward before she could again be secured and get the rudder hung; a circumstance much to be regretted at the moment, as our people had been employed, with little intermission, for three days and nights, attending to the safety of the ship in this tremendous tide-way.—*Capt. Lyon's Journal.*

But the most hazardous situation in which the vessels were at any time placed, occurred on the homeward voyage. They were both 'beset,' and drifted along with the ice, at the mercy of the current. The frozen masses which surrounded them, were carried by the indraught up Lyon Inlet, and the ships 'drove the whole way close to the shore,' passing dangerous shoals at the distance of only a cable's length, with 'the ice 'running two knots.' If they had grounded in shoal water, 'the whole body of ice must have slid over' them; 'but,' writes Capt. Lyon, 'as that good old seaman, Baffin, expresses 'himself, "God, which is greater than either ice or tide, always "delivered us." ' During the twelve days which they passed in this suspense, they suffered more anxiety than at any other period of the voyage. Ten of the twelve nights were passed by Capt. L. on deck, in expectation, each tide, of some decided change in their affairs, either by being left on the rocks, or by taking the ground.

It will be recollected, that, in the first voyage, the Hecla was the principal ship, and that her companion, the Griper—the 'miserable little Griper'—proved in all respects unfit for the service on which she was employed. A plan was accordingly adopted for the second expedition, which answered completely, and of which, indeed, the advantages were so obvious, that some surprise is excited by its non-employment in the first instance. A consort, the Fury, was provided for the Hecla, as nearly as possible on the same scale of size, accommodation, and equipment. Thus, every article used on board one of the vessels, became, on any emergency, applicable to the use of the other. Masts, yards, sails, anchors, were all of similar dimensions, and by thus being made duplicates of each other,

were available in either case. The good effects of this system were actually experienced in the important article of anchors, several of which were broken by various mischances, and their loss was in this way supplied. Every possible method of counteracting the rigours of the Polar climate, and of adding to the comforts of the officers and crew, was adopted, a number of important improvements on the former arrangements being introduced. With a view to lighten the vessels as far as possible, while crossing the Atlantic, the Nautilus transport was appointed for the conveyance of stores as far as the margin of the ice. On Tuesday, May 8th, 1821, the squadron sailed from the Nore. July 1st, the Nautilus, having been cleared of her supplies, left for England; and on the following day, the Fury and Hecla were off Resolution Island at the entrance into Hudson's Straits. Their first interview with the natives was on the 21st of the same month; and a more disgusting set of beings can hardly be imagined than these Hyperboreans appear in the somewhat too minute description of Captain Lyon. We dare not risk the annoyance of our readers by even approaching some of his details; but other particulars are so graphically illustrative both of the habits of savage life, and the humour of English seamen, that we shall select a few points of the general sketch. They were determined thieves, possessing, as Captain Parry rather daintily phrases it, 'in an eminent degree the disposition to steal all they could lay their hands on,' and even aspiring to a rivalry with more civilized depredators, by making sundry meritorious essays in the art of picking pockets. They were evidently practised in the matter of driving a bargain, and, though they were ultimately contented with humbler articles of traffic, made many attempts to procure saws and harpoons, in exchange for their oil and skins.

\* In order to amuse our new acquaintance as much as possible, the fiddler was sent on the ice, where he instantly found a most delightful set of dancers, of whom some of the women kept pretty good time. Their only figure consisted in stamping and jumping with all their might. Our musician, who was a lively fellow, soon caught the infection, and began cutting capers also. In a short time every one on the floe, officers, men, and savages, were dancing together, and exhibited one of the most extraordinary sights I ever witnessed. . . . . The exertion of dancing so exhilarated the Eskimaux, that they had the appearance of being boisterously drunk, and played many extraordinary pranks. Amongst others, it was a favourite joke to run sily behind the seamen, and, shouting loudly in one ear, to give them at the same time a very smart slap on the other. . . . . Our cook, who was a most active and unwearied jumper, became so great a favourite, that every one boxed his ears so soundly, as

to oblige the poor man to retire from such boisterous marks of approbation. Amongst other sports, some of the Eskimaux, rather roughly, but with great good humour, challenged our people to wrestle. One man, in particular, who had thrown several of his countrymen, attacked an officer of a very strong make; but the poor savage was instantly thrown, and with no very easy fall; yet, although every one was laughing at him, he bore it with exemplary good humour. The same officer afforded us much diversion, by teaching a large party of women to bow, curtsy, shake hands, turn their toes out, and perform sundry other polite accomplishments; the whole party, master and pupils, preserving the strictest gravity. As sailors seldom fail to select some whimsical object on whom to pass their jokes, they soon found one in the person of an ugly old man, possessing a great stock of impudence, and a most comic countenance. He had sold all his clothes, with the exception of his breeches; and in this state they made him parade the decks, honoured by the appellation of king. Some rum was offered to this exalted personage, but he spat it out again with signs of great disgust. In order to shew him that it might be drank, one of the seamen was told to finish the glass; but he refused to touch it "after such a brute." The boat-swain, however, with much humour and a knowing look, stepped forward, saying, "Here, hand me the glass, I'll drink with the gentleman," and nodding a health, which was returned by our king, he drank off the grog. Sugar was offered to many of the grown people, who disliked it very much, and, to our surprise, the young children were equally averse to it.

*Captain Lyon's Journal.*

As a voyage of discovery, the exertions of the expedition may be considered as commencing on the north-eastern shores of Southampton Island. The first attention of Captain Parry was directed to the solution of the long doubtful questions respecting the insularity of the extensive tract just named, and the real character of Repulse Bay. Any person who may have had occasion to examine the maps of these regions, previously to the present survey, must have been struck with the uncertainty which pervades them; and whoever may have paid any attention to the controversy respecting the accuracy of Captain Middleton's observations and inferences in 1742, will find them here verified in all their leading features. The Frozen Strait of that officer, fully justifies its name; Southampton Island is correctly so termed; and the shore of Repulse Bay has been traced from Beach Point to Cape Montagu. The line of coast on the north-eastern quarter of the island just mentioned, is deeply indented by 'one of the most magnificent and com-  
'modious harbours, perhaps, in the known world;' having but the one defect of being altogether useless, since, though 'the  
'whole British navy might find anchorage' in it, not a single line of battle ship is ever likely to seek shelter in such an out-of-the-way sort of place.

From about the middle of August until the 8th of October, was occupied in most intricate and frequently hazardous operations. The exploration of two capacious indentations of the continent, Gore Bay and Lyon Inlet, besides the investigation of the islands and channels, among and through which the vessels were navigated, took up much time, and involved many anxieties. At one period, after having worked through the principal dangers and difficulties of their sinuous track, they were drifted so far back, though by a different and less circuitous course, as to find themselves, in the beginning of September, at nearly the same spot as that on which they had been on the 6th of August. Early in October, the signs of approaching winter became unequivocal, and the ships were placed in a situation of imperfect security, in a bay on the southern coast of an island off the northern cape of Lyon Inlet, in latitude  $66^{\circ}.11'.24''$ . 5. N. longitude  $83^{\circ}.09'.49''$ . 6. W.

' In reviewing the events of this our first season of navigation, and considering what progress we had made towards the attainment of our main object, it was impossible, however trifling that progress might appear upon the chart, not to experience considerable satisfaction. Small as our actual advance had been towards Behring's Strait, the extent of coast newly discovered and minutely explored in pursuit of our object, in the course of the last eight weeks, amounted to more than two hundred leagues, nearly half of which belonged to the continent of North America. This service, notwithstanding our constant exposure to the risks which intricate shoal and unknown channels, a sea loaded with ice, and a rapid tide, concurred in presenting, had providentially been effected without injury to the ships, or suffering to the officers and men; and we now had once more met with tolerable security for the ensuing winter, when obliged to relinquish further operations for the season. Above all, however, I derived the most sincere satisfaction from a conviction of having left no part of the coast from Repulse Bay eastward in a state of doubt as to its connexion with the continent.'

*Captain Parry's Journal.*

The arrangements made for the warmth and comfort of the crews, seem to have answered satisfactorily. Among the amusements which were devised for passing away the time, and keeping up the spirits of the men, theatrical exhibitions were not forgotten. Divine service, too, was performed at the stated seasons, and psalmody was duly executed by a barrel organ, which 'played at proper intervals.' A reading and writing school was well attended in the evening of the week days. Against the danger which was incurred by the free use of fire in heating the flues, the most judicious precautions were adopted; and among these was not forgotten the very



important expedient of keeping open holes in the ice, that a full supply of water might be constantly at hand. These orifices swarmed with myriads of small shrimps (*cancer nugax*); and these ravenous little animals made strange depredations on the different articles of food which were occasionally immersed in the sea for the purpose of being thawed or deprived of part of their salt. It had been for some time remarked, that the meat which was put down to soak, came up most unaccountably diminished in substance; but the cause remained unsuspected, until a goose, belonging to the officers of the *Hecla*, having been left in the water eight and forty hours, made its re-appearance picked to the bone, and presenting the mortifying aspect of 'a skeleton most delicately cleaned.' After this, the voracity of these dexterous anatomists was turned to better account: and only such small animals as it might be desirable to preserve as osteological specimens, were entrusted to their skill as dissectors. Captain Lyon says, that they 'never devoured the sinews.' Captain Parry, on the contrary, states, that several specimens were rendered imperfect by their indiscriminating ravenousness, and that it became, in consequence, necessary to enclose the subject 'in a net, or bag with holes, to which the shrimps could have access, but which prevented the loss of any of the limbs, should the cartilage of the joints be eaten.' On Christmas Eve, two farces and phantasmagoria amused the crews. On Christmas day in the morning, church service edified them; and the festival closed with a dinner of *fresh* roast beef, cranberry pies, and puddings of every shape and size, with *full allowance of spirits*.

Among the meteorological phenomena, the *Aurora Borealis* was the most conspicuous and impressive.

'As we now had seen the darkest, although not by many degrees the coldest season of the year, it may not here be irrelevant to mention the beautiful appearance of the sky at this period. To describe the colours of these cloudless heavens would be impossible, but the delicacy and pureness of the various blended tints excelled any thing I ever saw, even in Italy. The sun shines with a diminished lustre, so that it is possible to contemplate it without a painful feeling to the eyes; yet, the blush colour which in severe frost always accompanies it, is, in my opinion, far more pleasing than the glittering borders which are so profusely seen on the clouds in warmer climates. The nights are no less lovely, in consequence of the clearness of the sky. The moon and stars shine with wonderful lustre, and almost persuade one to be pleased with the surrounding desolation. The *aurora borealis* does not appear affected by the brilliancy even of the full moon, but its light continues still the same. The first appearance of this phenomenon is generally in showers of falling rays, like those thrown from a rocket, although not so bright. These being in constant and



agitated motion, have the appearance of trickling down the sky. Large masses of light succeeded next in order, alternating from a faint glow resembling the milky way, to the most vivid flashes, which stream and shoot in every direction with the effect of sheet lightning, except that, after the flash, the aurora still continues to be seen. The sudden glare and rapid bursts of these wondrous showers of fire, render it impossible to observe them, without fancying that they produce a rushing sound; but I am confident that there is no actual noise attending the changes, and that the idea is erroneous. I frequently stood for hours together on the ice, to ascertain this fact, at a distance from any noise but my own breathing, and thus I formed my opinion. Neither did I observe any variety of colour in the flashes, which were to my eye always of the same shade as the milky way and vivid sheet lightning. The stars which gleam through the aurora, certainly emit a milder ray, as if a curtain of the finest gauze were interposed. It is remarkable that whenever the weather is calm, the aurora has a tendency to form an arch, at whatever position it may occupy in the heavens. On the 29th of this month we were particularly gratified by a beautiful exhibition of this kind at near midnight. A perfect arch was formed to the southward, stretching from east to west; its centre elevated about two degrees above the horizon. The night was serene and dark, which added considerably to its effect, and the appearance continued unchanged for about a quarter of an hour; but on a slight breeze springing up, small rays shot occasionally to the zenith, and the arch became agitated with a gentle and undulating motion, after which it spread irregularly, and separating into the usual streamers, soon diffused itself over the whole sky. In stormy weather, the northern lights fly with the rapidity of lightning, and with a corresponding wildness to the gale which is blowing, giving an indescribable air of magic to the whole scene.

‘I have never contemplated the aurora without experiencing the most awful sensations, and can readily excuse the poor untutored Indians for supposing that, in the restless motions of the northern lights, they behold the spirits of their fathers roaming in freedom through the land of souls.’ *Captain Lyon's Journal*.

But the event which most contributed to break the monotony of the scenery and of the occupations in which the navigators were engaged, occurred on the 1st of February, 1822, in the shape of a visit from a body of Eskimaux, who had just taken up their quarters in the neighbourhood, as affording them greater advantages for obtaining seals, than their former residence. As the acquaintance here commenced was subsequently renewed in a more northerly region, we defer any description until we reach that section of the journals. It was here that they first met with Iligliuk, a female of such marked shrewdness and intelligence, as to make her, altogether, the most advantageous specimen of Eskimaux intellect, that was met with throughout the voyage. Her husband, Okotook, was seized

with a severe inflammatory complaint, during the stay in this place, and, after the conjuror of the tribe had licensed his removal, he was brought on board for medical assistance, which was successfully applied. Poor Iligliuk's gratitude, however, though her attachment to her husband was remarkable, had as little sensibility as that of the most selfish of her thankless countrymen: the Kabloonas (Europeans) seem to have made a pet of her, and, as the natural result, she was completely spoiled.

' I am compelled to acknowledge that, in proportion as the superior understanding of this extraordinary woman became more and more developed, her head (for what female head is indifferent to praise!) began to be turned with the general attention and numberless presents she received. The superior decency and even modesty of her behaviour, had combined with her intellectual qualities, to raise her in our estimation far above her companions; and I often heard others express what I could not but agree in, that for Iligliuk alone, of all the Esquimaux women, that kind of respect could be entertained, which modesty in a female never fails to command in our sex. Thus regarded, she had always been freely admitted into the ships, the quarter-masters at the gang-way never thinking of refusing entrance to "the wise woman," as they called her. Whenever any explanation was necessary between the Esquimaux and us, Iligliuk was sent for quite as an interpreter; information was chiefly obtained through her, and she thus found herself rising into a degree of consequence to which, but for us, she could never have attained. Notwithstanding a more than ordinary share of good sense on her part, it will not therefore be wondered at, if she became giddy with her exaltation, assuming certain airs which, though infinitely diversified in their operation according to circumstances, perhaps universally attend a too sudden accession of good fortune in every child of Adam from the equator to the poles. The consequence was, that Iligliuk was soon spoiled, considered her admission into the ships and most of the cabins, no longer as an indulgence, but a right; ceased to return the slightest acknowledgement for any kindness or presents; became listless and inattentive in unravelling the meaning of our questions, and careless whether her answers conveyed the information we desired. In short, Iligliuk in February, and Iligliuk in April, were confessedly very different persons; and it was at last amusing to recollect, though not very easy to persuade one's self, that the woman who now sat demurely in a chair so confidently expecting the notice of those around her, and she who had at first with eager and wild delight assisted in cutting snow for the building of a hut, and with the hope of obtaining a single needle, were actually one and the same individual.' *Captain Parry's Journal.*

The most important part of this intercourse with the natives, consisted in the valuable geographical information which was by this means incidentally obtained. The natives were made

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to sketch the outline of the coast, to the extent of their knowledge; and their descriptions, so far as verified by the expedition, were so correct as to justify a reliance on that portion which could not be brought under actual observation.

The second of July set the ships at liberty, and they made sail for the northward. On the 12th, they were off the estuary of Barrow River; a 'picturesque' stream, with a magnificent fall about two miles from the sea. On the 16th, they reached the island of Igloolik, which became a kind of central point in their subsequent movements. They were now, in fact, at the entrance of the outlet which they had been so long and so anxiously seeking, and which was to give them access to the Polar sea. The gratification which they felt at having reached this point of their course was, however, soon to receive a check, in the discovery of a level and continuous field of *old* ice, barring the passage from shore to shore. Thus circumstanced, nothing remained but to use the opportunity to the utmost advantage, and occupying the most favourable post in advance, to employ the season of besetment in land excursions and other modes of local investigation. A bay on the southern coast of Igloolik afforded the requisite shelter for the winter, and the usual methods were adopted for securing the ships, and for encountering the rigours of the climate. From the end of September, 1822, until the beginning of August in the following year, the vessels were thus stationary. The most interesting occurrences of this interval arose out of intercourse with the Eskimaux; and we shall here introduce a few particulars illustrative of the character and habits of that singular people.

The general features, bodily and intellectual, of this arctic race, are sufficiently known to render a minute delineation unnecessary: their appearance, their unsettled modes of life, and their relative civilization have been too often described to admit of any further elucidation, than by the introduction of some of the more striking facts and details preserved by Captains Lyon and Parry. The most conspicuous of their peculiarities were, certainly, very disgusting ones. The filthiness of their persons and their dwellings is so vividly painted by Captain L. as literally to turn a European stomach; and, desirable as it may be to have a thorough knowledge of savage life, there are some things connected with it that we would rather be ignorant of, than encounter the nausea inevitably consequent on learning their existence. Their persons are ingrained with accumulated filth; their huts, compactly built with slabs of ice, are the receptacles of all kinds of dirt and offal. The animals that they procure from land or ocean, are cut up in these close and unventilated dwellings; and our country-

men, when entering the narrow passages that lead to these wretched abodes, were sometimes obliged to wade, on their hands and knees, through a *sludge* of which we shall not attempt the analysis. Notwithstanding their entire dependence on such food as they may be able to procure by hunting or fishing, the seal and the walrus forming its chief varieties, they seem never to dream of economising their consumption, or of making any reserves of provision. Their gluttony is excessive.

' We found that the party who had been adrift, had killed two large walruses which they had carried home during the early part of the night. No one, therefore, came to the ships, all remaining in the huts to gormandize. We found the men lying under their deer-skins, and clouds of steam rising from their naked bodies. From Kovilitiuk, I learnt a new Eskimaux luxury: he had eaten until he was drunk, and every moment fell asleep, with a flushed and burning face, and his mouth open: by his side sat Arnalooa, who was attending her cooking-pot, and at short intervals awakened her spouse, in order to cram as much as was possible of a large piece of half-boiled flesh into his mouth, with the assistance of her fore finger, and having filled it quite full, cut off the morsel close to his lips. This he slowly chewed, and as soon as a small vacancy became perceptible, this was filled again by a lump of raw blubber. During this operation, the happy man moved no part of him but his jaws, not even opening his eyes; but his extreme satisfaction was occasionally shown by a most expressive grunt, whenever he enjoyed sufficient room for the passage of sound. The drippings of the savoury repast had so plentifully covered his face and neck, that I had no hesitation in determining that a man may look more like a beast by over-eating, than by drinking to excess. The women having fed all their better halves to sleep, and not having neglected themselves, had now nothing to do but to talk and beg as usual.'

Captain Parry had one day the curiosity to try how far a lad 'scarcely full grown,' would, if freely supplied, carry his powers of deglutition.

' The undermentioned articles were weighed before being given to him; he was twenty hours in getting through them, and certainly did not consider the quantity extraordinary.

	lb.	oz.
Sea-horse flesh, hard frozen .....	4	4
Ditto                      boiled.....	4	4
Bread and bread-dust.....	1	12

---

Total of solids .....10    4

' The fluids were in fair proportion—viz.

Rich gravy-soup .....	1½ Pint
Raw Spirits .....	3 Wineglasses
Strong Grog.....	1 Tumbler
Water .....	1 Gallon 1 Pint.'

Captain Parry's Journal.



In the pursuit of their prey, the Eskimaux are patient and fearless, attacking the walrus without hesitation, and watching for hours the holes at which the seals rise for air. They venture with the utmost boldness on the drift-ice, and sometimes pay with their lives the forfeit of their temerity. In bodily strength they were decidedly inferior to their English visitors.

In whatever light the situation and manners of this people might present themselves to their visitors, the following two instances will shew that self-complacency was to be found even in this distant and dismal region.

‘Superior as our arts, contrivances, and materials must unquestionably have appeared to them, and eager as they were to profit by this superiority, yet, contradictory as it may seem, they certainly looked upon us in many respects with profound contempt; maintaining that idea of self-sufficiency which has induced them, in common with the rest of their nation, to call themselves, by way of distinction, *Innuet*, or mankind. One day, for instance, in securing some of the gear of a sledge, Okotook broke a part of it composed of a piece of our white line: and I shall never forget the contemptuous sneer with which he muttered in soliloquy the word “Kabloona!” in token of the inferiority of our materials to his own.’ *Captain Parry's Journal*.

A lady, answering to the harmonious name of Ang-ma-loo-too-ing-a, paid Capt. Lyon a visit, after having slept on board the *Fury*, and devoured all that she could procure.

‘As I sat quietly drawing at my table, and appeared to be taking no notice of her, she walked about my cabin until she procured a good station opposite my large glass, and there amused herself by putting her features and hair into the most becoming shapes, smiling and placing her head in various pretty postures, looking at her teeth, and rubbing them with a piece of paper. But her eyes, which were really very handsome, occupied her chief attention, and for half an hour she continued to twinkle them in a most amazing manner. At length, unable to contain her admiration any longer, she turned round to me, and exclaimed that her “eyes were very pretty and good.”’ *Captain Lyon's Journal*.

The dog is, to this people, what the horse is, in draught, to Europeans. Both our Captains purchased teams, and derived advantages as well as amusement from their services. Three of these animals drew Captain Lyon on a sledge weighing 100 pounds, at the rate of a mile in six minutes. His leader, a powerful beast, drew singly, 196 lbs. in eight minutes; and nine dogs were competent to the conveyance of two thousand weight, a mile in less than ten minutes. The two ships were fixed in the ice a mile from each other, and



Captain L., with one or two companions, frequently returned from the *Fury* to his own ship, 'in pitchy darkness, and amid clouds of snow-drift, entirely under the care of those trusty servants, who, with their noses down to the snow, have galloped on board, entirely directed by their sense of smelling.' On one occasion, Captain Lyon, having accompanied some of the natives on a fishing excursion, gives the following animated description of the general habits of these invaluable and ill-treated animals.

'This excursion had given me many opportunities of observing the dexterity with which the sledges and dogs are managed, and which I had never seen to advantage at Winter Island. Our eleven dogs were large and even majestic looking animals; and an old one of peculiar sagacity was placed at their head by having a longer trace, so as to lead them through the safest and driest places; these animals having such a dread of water as to receive severe beatings before they will swim a foot. The leader was instant in obeying the voice of the driver, who never beat, but repeatedly called to him by name. When the dogs slackened their pace, the sight of a seal or bird was sufficient to put them instantly to their full speed; and even though none of these might be seen on the ice, the cry of "a seal! a bear! a bird!" &c. was enough to give play to the legs and voices of the whole pack. It was a beautiful sight to observe the two sledges racing at full speed to the same object, the dogs and men in full cry, and the vehicles splashing through the holes of water with the velocity and spirit of rival stage-coaches. There is something of the spirit of professed whips in these wild races: for young men delight in passing each other's sledge, and jockeying the hinder one by crossing the path. In passing on different routes, the right hand is always yielded, and should an inexperienced driver endeavour to take the left, he would have some difficulty in persuading his team to do so. The only unpleasant circumstance attending these races is, that a poor dog is sometimes entangled and thrown down, when the sledge with perhaps a heavy load, is unavoidably drawn over his body. The driver sits on the fore part of the vehicle, from which he jumps, when requisite, to pull it clear of any impediments which may lie in the way, and he also guides it by pressing either foot upon the ice. The voice and long whip answer all the purposes of reins, and the dogs can be made to turn a corner as dexterously as horses, though not in such an orderly manner, since they are constantly fighting, and I do not recollect to have seen one receive a flogging, without instantly wreaking his passion on the ears of his neighbours. The cries of the men are not more melodious than those of the animals, and their wild looks and gestures when animated, give them an appearance of devils driving wolves before them.'

*Captain Lyon's Journal.*

The most interesting portion of these elucidations of Esquimaux habits, is to be found in the ample details of the super-

stitutions of these unenlightened wanderers. Captain Lyon, who seems to have managed these people with the greatest possible dexterity, acquired so much influence with Toolemak, the principal *angelok*, or *annatko*, that he displayed the utmost efforts of his magical skill, and permitted the captain to be present at his interviews with his *Toruga*, or 'patron spirit.'

'I took an early opportunity of requesting my friend to exhibit his skill in my cabin. His old wife was with him; and by much flattery, and an accidental display of a glittering knife and some beads, she assisted me in obtaining my request. All light excluded, our sorcerer began chanting to his wife with great vehemence; and she in return answered by singing the *Amna-aya*, which was not discontinued during the whole ceremony. As far as I could hear, he afterwards began turning himself rapidly round, and in a loud, powerful voice vociferating for *Tornga* with great impatience, at the same time blowing and snorting like a walrus. His noise, impatience, and agitation increased every moment, and he at length seated himself on the deck, varying his tones, and making a rustling with his clothes.

'Suddenly, the voice seemed smothered, and was so managed as to sound as if retreating beneath the deck, each moment becoming more distant, and ultimately giving the idea of being many feet below the cabin, when it ceased entirely. His wife now, in answer to my queries, informed me very seriously, that he had dived, and that he would send up *Tornga*. Accordingly, in about half a minute, a distant blowing was heard very slowly approaching, and a voice which differed from that we at first had heard, was at times mingled with the blowing, until at length both sounds became distinct, and the old woman informed me that *Tornga* was come to answer my questions. I accordingly asked several questions of the sagacious spirit, to each of which inquiries I received an answer by two loud slaps on the deck, which I was given to understand were favourable. A very hollow yet powerful voice, certainly much different from the tones of Toolemak, now chanted for some time, and a strange jumble of hisses, groans, shouts, and gabblings like a turkey, succeeded in rapid order. The old woman sang with increased energy, and, as I took it for granted that this was all intended to astonish the *Kabloona*, I cried repeatedly that I was very much afraid. This, as I expected, added fuel to the fire, until the poor immortal, exhausted by its own might, asked leave to retire. The voice gradually sank from our hearing as at first, and a very indistinct hissing succeeded: in its advance, it sounded like the tone produced by the wind on the base chord of an Eolian harp; this was soon changed to a rapid hiss like that of a rocket, and Toolemak with a yell announced his return. I had held my breath at the first distant hissing, and twice exhausted myself, yet our conjuror did not once respire, and even his returning and powerful yell was uttered without a previous stop or inspiration of air. Light being admitted, our wizard, as might be expected, was in a profuse perspiration, and certainly much exhausted by his exertions, which had continued for at least half an hour. We now

observed a couple of bunches, each consisting of two stripes of white deer-skin and a long piece of sinew, attached to the back of his coat. These we had not seen before, and were informed that they had been sewn on by the Tornga while he was below.'

*Captain Lyon's Journal.*

The familiar which was on this occasion called up 'from the vasty deep,' was a female; but Toolemak had a much more extensive acquaintance in the world of spirits. He boasted of possessing the confidence of ten superior genii, including a very knowing bear who roams among the polar ices, besides influencing an immense mob of inferior sprites. Of all these, the most eminent is Ay-willi-ay-oo, the Tornga to whom Capt. Lyon had the honour of an introduction. This Titania of the northern world is of gigantic stature, and has but one eye, the place of the other being occupied by a profusion of black hair; she has the control of all the inhabitants of the sea, and sometimes keeps them up so close as to put the Eskimaux in jeopardy of famine. In these cases, the magician is generally despatched on a visit to her abode, and his object is to cut off the hand in which she holds the spell that enthral's the ocean tribes. If he succeeds in the entire amputation, of course complete liberation is the result; but if he have only partial success, there seems to be a graduated scale of gaol delivery. If her nails only are lopped away, the bears get loose; the abstraction of the first joint sets at liberty the smaller seal; that of the second, the larger species. The separation of the knuckles brings up the heads of the walrus; and at the division of 'the metacarpal bones,' the whales float on the surface. This 'female Polypheme' has a father, Nappayook, a dwarf with but one arm. On another occasion, Capt. Lyon was present at a more public and elaborate performance of the same mummery. The lamps were extinguished one by one, and the clamours of the surrounding natives were added to the mystic chaunt of the Tornga, and the 'loud monotonous song' of the Annatko's wife.

'Toolemak, with shouts and strange noises, soon joined us, and his return to the world was hailed with great delight. A lamp being brought, the pale and exhausted Annatko crawled from behind his skreen, and seated himself among us. I could not but remark throughout the whole of the performance, which lasted about an hour and a half, the wonderful steadiness of our wizard, who, during his most violent exertions of voice, did not once appear to move; for, had he done so, I was so close to the skin behind which he sat, that I must have perceived it. Neither did I hear any rustling of his clothes, or even distinguish his breathing, although his outcries were made with great exertion. Once however, and once only, a short

cough, barely audible even to me, occurred while the old man was supposed to be in the other world.'—*Capt. Lyon's Journal*.

These 'exhibitions'—as Capt. Lyon, by rather an unusual application of the word, terms them—are by no means of common occurrence. Their value and importance are enhanced by their rarity; and though there does not appear to be any bond of fraternity among the few professors of the black art, there is a tacit compact that their secret shall not be betrayed, nor their incantations made cheap by frequent repetition. When questioned by the *Kabloonas* on the subject, the conjurors maintained a mysterious silence, till, on one hapless day,—*in vino veritas*,—Toolemak so far forgot his dignified associations as to get drunk, and initiated Capt. Lyon into the whole routine of his jugglery.

'In the evening Toolemak rolled very jovially into my cabin, telling me, that having drank four glasses of 'hot water' at the *Fury*, he was come to do the same with me. He was immediately accommodated, and together with what he obtained from the officers, as well as myself, in about ten minutes gulped down five glasses and a half more of raw rum, which he designated as above. Nine glasses and a half of spirits were, however, too much for him, and in a short time he became most noisily drunk. Mr. Fife, who had been a little unwell in his stomach, quite delighted the old fellow by asking his assistance as a conjuror, and being shut up in a darkened cabin, he made the ship echo with his bellowings and exorcisms. All his familiar spirits were summoned in a bunch; and I could not but observe that the sage immortals were as drunk as the potent Annatko, who constrained them to answer for themselves. In fact, poor Toolemak was so overcome, and at the same time so little aware of it, that he made some curious mistakes, and betrayed all the secrets of his art, which I had in vain tried to learn from him in his sober moments. I found that his diving or retiring voice was, as I had before suspected, regulated entirely by speaking in his hands, and gradually covering his face with his jacket, until the tones were rendered indistinct and ultimately smothered. He made but an indifferent dive, yet, when I spoke to him, as I sat by his side, he assured me he was under the earth, and that not Toolemak, but his favourite spirit Pamiooli, was now talking with me. While the conjurations were going forward, which lasted about half an hour, he frequently slapped Mr. Fife's stomach; and the latter being a very fat man, the hollow reverberation added not a little to the oddness of the ceremonies, for, at each beating, our Annatko, in an authoritative voice, commanded the pain to leave him. Our friend committed a thousand good-humoured extravagancies on being led back to my cabin, where he was carefully laid on a couch of skins. His own voice having entirely left him, he did nothing but chaunt in the tones of Tornga, no doubt fancying himself highly inspired. An occasional outcry for something to eat, was immediately succeeded by his falling on whatever wood was at

head, and biting it deeply with his short and strong teeth. One of the officer's doors was quite disfigured by these starts of frenzy. I never, indeed, saw a drunken man more good-humoured, and he chaunted out his terms of friendship to all around him, while to myself he occasionally turned with great gravity, saying that I was his son, and, as well as himself, was a great Annatko.'

*Captain Lyon's Journal.*

The farce was concluded by a still more extraordinary feat, in the rapid disappearance of eleven pints of water down the parched throat of Toolemak. After each of the seventeen tumblers, he 'proudly patted his belly, exclaiming—*anatko* ' *ooanga* (I'm a conjuror).' But when the last was with difficulty emptied, and he could swallow no more, he gave in, with the humiliating confession, 'I'm no conjuror, I can drink 'no more.' In a few minutes, to the astonishment of all around him, he rose and walked to his sledge with little assistance, and reached it after a few tumbles in the snow, and in a perfect elysium of drunken gayety. It is remarkable that, though he had taken enough raw spirit to kill a European—what excuse can be made for so desperate an experiment?—it did not produce drowsiness, and that in the short space of one hour, though unable, at first, to support himself on his legs, he recovered their use. On the following morning, he had neither nausea nor headache.

This second winter appears to have been injurious to the health of the officers and crew, scurvy appearing among the former, and a greater liability to disease among the latter; and though serious consequences were prevented by prompt and judicious medical and dietetic treatment, there was reason to fear that, in the event of a longer sojourn in these inhospitable climates, the symptoms would return with increased force. This, with other cogent reasons, induced the commanders of the expedition to reverse a plan for the execution of which they had made preparation, by shifting a large proportion of the Hecla's provisions to the Fury. It had been arranged, that, as the stores were too far exhausted to allow of the further prosecution of the enterprise in both vessels, the latter should appropriate as large a quantity as possible of the provisions and equipment of the former, and proceed singly on the business of discovery. Nothing, however, was lost by the abandonment of this scheme, since the barrier of ice in the Strait of the Fury and Hecla, the sole outlet, on this coast, into the Polar sea, was found absolutely impenetrable. The ships left their anchorage at Igloolik on the 8th and 9th of August, 1823, and made the Orkneys on the 9th of October, after having en-

encountered, in addition to the usual casualties of Arctic navigation, the perils to which we referred at the commencement of the article, and which nearly made Lyon Inlet the termination of their homeward voyage.

The period of detention, both while seeking a passage through the Strait of the Fury and Hecla, and in the winter-quarters, was actively employed in boat surveys and in land expeditions. The result of these exertions has given an accurate outline of the coasts, bays, islands, and inlets in this direction, and determined the junction of the strait just named with the ocean. The latitude of Igloolik is  $69^{\circ} 21' N.$ , and its longitude  $81^{\circ} 36' 34'' W.$  The extreme points reached in the course of the voyage may be stated in general, at nearly the 70th degree of latitude, and the 84th of longitude.

It may now, we suppose, be considered as an established point in geography, that a North-west passage exists;—whether practicable or not, is a different question;—and the discoveries of Hearne, Mackenzie, Franklin, and Parry, have made it all but certain, that the northern coast of the American continent does not extend beyond the 70th or 71st parallel of latitude. Captain Parry, notwithstanding former failures, is still sanguine in his expectation of ultimate success, and expresses his hope that Regent's Inlet may be found to afford the desired communication.

Of the two volumes before us, the Quarto, in particular, betrays marks of haste in the getting up. Some of the plates are good, and all are well adapted to the purpose of illustration; but the aquatints are, with one or two exceptions, of inferior and inadequate execution. The maps are good, though by no means highly engraved. The composition of the narrative is creditable to Captain Parry as a writer, though the necessarily minute information abates something from its interest to general readers. In this respect, Captain Lyon's Octavo volume will be more generally acceptable. Written for the perusal only of his own family, it is stripped of those professional particularities that are indispensable in an official narrative; and the quaintness and dry humour of the style, give a raciness to the narrative. It has a valuable chart for general purposes, but we would willingly have given up all the plates of costume for a map of more specific detail.



**Art. II.** *A Memoir of Central India, including Malwa, and the adjoining Provinces; with the History and copious Illustrations of the past and present Condition of that Country.* By Major-General Sir John Malcolm, G. C. B. K. L. S. 2 vols. 8vo. Second Edition. Map. pp. 1127. London, 1824.

**I**T seems now to be a settled point, that every ruler in British India, from the prince who commands the resources of an extensive kingdom, to the petty rajah of some score or two of villages, is to hold his temporalities on terms of allegiance and feudality to the *musnud* of Leadenhall-street. This policy, however, has not been adopted without much hesitation; and, at one time, even after it had been acted upon to a considerable extent, it appeared to be rejected in favour of a more moderate and unambitious system. Two of the British governors of India, one an experienced soldier, the other conspicuous for wisdom in civil life, made considerable sacrifices, and abandoned settled alliances and contracts, in preference to maintaining a dominion so gigantic and so unsafe. They were of opinion, not only that the East India Company were masters of quite as much territory as could be governed with advantage to themselves and to their subjects, but that they occupied a station so well adapted both for defence and menace, as to give them an efficient control over the restlessness and turbulence of the native powers. The Marquesses Wellesley and Hastings, in their splendid—we believe this is the established formula—administrations, went into the opposite extreme, and adopted a system of federation which placed the whole surface of India under their inspection, and all its resources at their command. The result of this has been, such an arrangement and extension of territory, as to insulate and overawe the more formidable of the native states, and to support the petty rajahs whose fortresses hem in the frontiers of Malwa and Berar, in their independence on their former masters, and their consequent dependence on British supremacy. But its effect has also been, to impose the absolute necessity of maintaining this dominion in its complete and unbroken extent, and of watching with unrelaxing vigilance every wheel and lever of this immense machinery. Every native court has been virtually compelled to admit an English garrison, and, specifically, to hold its contingent in readiness for English service. The residents at the different capitals of the Nizam, the Nag-poor Rajah, Holkar, and Scindia, are surrounded by efficient guards, which, in two remarkable instances, have been proved fully equal to the defeat of the native armies by which they were assailed. As we shall probably have to bring this part of



the subject forward in another article, we shall only observe, in this place, that such a rigid system of *surveillance* cannot but be most irksome and intolerable to those over whom it is exercised, and that their implicit acquiescence in its regular continuance must be considered as altogether out of the range of political calculation.

It is, perhaps, not within our competency to decide between the two systems. The first has appearances in its favour, and it is most in accordance with our notions of international relations. It presents an aspect of compact strength and honourable dealing, which strongly recommends it to moral preference, as well as of an abstinence from intrigue and intermeddling, that identifies it with sound policy. On the other hand, the peculiarities of local circumstances, habits, and opinions, are not to be overlooked. The institutions of a large proportion of the native governments are essentially adverse to a state of peace; and as Europeans can appear to them in no other light than that of interlopers and usurpers, their expulsion would be an object continually pursued in every variety of predatory inroad and confederated attack. The feuds and jealousies which have continually armed the native chiefs against each other, have been the sources of that weakness and misgovernment which have made Hindostan an inviting and easy prey to every invader from Alexander to Nadir Shah; and if the supremacy of the East India Company shall so repress her agitations and consolidate her resources as to give internal quiet and external strength to those extensive regions, it will be the most illustrious example on record of beneficial conquest.

It would afford matter of curious and interesting speculation, were we to retrace the history, and to determine the peculiar character of the different wars in which the present lords of Hindostan have been engaged, from the infancy to the consummation of their power. The fine military manœuvres of Lawrence and Coote, and the subtle policy of Clive, laid the foundation of the empire, whose armies, in the recent contest, advanced from all quarters of India to assert its supremacy, but whose commanders, at a period not far beyond the memory of aged men, were struggling, at the head of a few companies, for the insecure possession of a narrow district or a fortified rock. The contests which gave us the command of the Carnatic, were often of a doubtful kind. Hyder Ali had, probably, more decided military genius than any of the natives who have risen to permanent dominion, and his combined activity, courage, and skill, frequently drove his antagonists to the very edge of ruin. The defeat and death of his son, left the East

India Company without any immediately formidable antagonist, excepting such as might be raised up from the union of the Mahratta states; and the apprehensions from this quarter were, at one time, fraught with well-founded alarm. The advantages of European discipline had been duly appreciated by the native rulers; and one of the ablest of the Mahratta chiefs, Madhajeo Sindia, had, with the aid of skilful French officers, succeeded in raising a numerous and well appointed army of effective regulars. This corps, formed by De Boigne, and subsequently commanded by Perron, was broken up by the victories of Wellesley and Lake, in the decisive campaign of 1803. It was quite obvious that the pacification which succeeded, rested on no ground more solid than that of reluctant submission to superior force, and that when the immediate pressure was withdrawn, the spirit of restlessness, intrigue, and uneasy subjection to a controlling power, would begin again to work. Nor were there wanting circumstances which might give to sanguine minds a prospect of ultimate success. The subsequent war between the English and Holkar, though terminating in defeat to the latter, was not only unmarked by that entire discomfiture which had usually attended the efforts of the natives against European discipline, but had been distinguished by events injurious to the reputation of the British arms. The disastrous retreat of Colonel Monson, and the calamitous failure at Bhurtpore, inspired the malcontents with new hopes, which the casualties and embarrassments of the war with Nepaul by no means tended to diminish. These elements of strife might, however, have long lain dormant, but for the unaccountable infatuation of the Paishwah, Bajee Row, the nominal head of the Mahratta league. This singularly weak and infatuated prince had been, after his defeat by Holkar, at the battle of Poonah in October 1802, replaced on his throne by British interference, and his dominions were most unfavourably situated for defence against the armies of the Company. But the considerations of prudence failed before the influence of Trimbuckjee, his unworthy favourite; and he engaged in a series of intrigues which brought on the late war, reduced him from the rank of a monarch to the condition of a prisoner at large, crushed the Mahratta power, put down the Pindarry system, and enabled Sir John Malcolm to present us with the admirable volumes before us.

Central India, including Malwa and the adjacent provinces, had been, from various circumstances, nearly closed against the curiosity of Europeans, until thus laid open to their investigation. The jealousy, ferocity, and lawlessness of the Mahrattas rendered their country unsafe to travellers; and the

robbers of various castes, some occupying fixed stations, and others moving over large tracts with incredible rapidity, must have made it a miserable abode to its peaceable inhabitants. This is a part of the general subject to which we may have to recur, but we shall pause in this place to notice one of the most singular of these predatory combinations.

The Thugs are composed of all castes; Mahomedans even were admitted; but the great majority are Hindoos; and among these the Brahmins, chiefly of the Buldelcund tribes, are in the greatest numbers, and generally direct the operations of the different bands. Their principal residence is on the banks of the Chambal and Kuwary, north east of Gwalior, where they have villages, and usually maintain a connexion, or at least an understanding, with the manager of the district. Their expeditions, which extend as far as Nagpoor and the Deccan, have of late years been very frequent in Central India; and more than three hundred of them were in that country in A. D. 1819. They have fixed rules, particularly as to the division of booty. Auxiliaries to their enterprises are sought for in all ranks, but the most abandoned of the officers of government of the countries to which they proceed, are those they chiefly desire; and after having ascertained, by letter or verbal report, that circumstances are favourable, they usually send as precursors, for the purpose of minute local information, spies disguised as religious mendicants, as tradesmen, or as soldiers looking for service, who connect themselves with the loose characters of the country, and all is prepared for the principal party, which often consists of three or four hundred; but these are never seen together, though the different bands travel in perfect communication with each other. Some of them have horses, camels, and tents, and are equipped like merchants; others are dressed like soldiers going under a leader to take service; some affect to be Mahomedan beggars and Hindu Byragees or holy mendicants; they assume, in short, every disguise. Parties of the boldest and most active are always detached from the main band; these sometimes seek protection from travellers; at others, afford it: in either case, the fate of those who join them is the same. The Thugs have, concealed, a long silken cord with a noose, which they throw round the necks of their heedless companions, who are strangled and plundered. Their victims, who are always selected for having property, are, when numerous or at all on their guard, lulled by every art into confidence. They are invited to feasts, where their victuals and drink are mixed with soporific or poisonous drugs, through the effects of which they fall an easy prey to these murderers and robbers, the extraordinary success of whose atrocities can only be accounted for by the condition of the countries in which they take place. They attained great strength in Central India, and many gangs of this class passed annually through the country, on their way to the dominions of the Nizam and Peshwa. It is not six years ago since the manager of Mundissoor (Appah Gunghadur) surrounded a body of Thugs, who professed them-

selves, and appeared to be, a party of horse and foot soldiers that were escorting their baggage on camels and bullocks from the Deckan. He had, however, gained information who they were, and commanded them to submit; they refused, and an action took place, in which the Thugs were routed, some of them killed, and others made prisoners. The whole of their booty was captured, amounting in value to more than a lac of rupees, and comprising every variety of personal clothes and ornaments, rich and poor, for they plunder all classes indiscriminately. Among other articles a great number of their strangling cords were taken and exhibited.'

Vol. II. pp. 187—190.

The country described by Sir John Malcolm, may be taken loosely as lying between the twenty-first and twenty-fifth degrees of North latitude, and the seventy-third and eightieth of East longitude, including the provinces situated between Harroutee and the river Taptee, North and South, and extending from Guzerat West, to Bundelound East. Within these limits, the principal sovereignties are the Mahratta dominions of Sindia and Holkar, the Afghan principality of Bhopal, and the different Rajpoot states. According to a more strict definition, Malwa Proper comprises the lofty table-land supported to the North and South by the mountain ranges of Mokundra and Vindhya, and stretching East and West from Bhopal to Dohud. It may be generally described as an elevated plain, open and highly cultivated, intersected by hills and low ridges, abundantly irrigated by rivers and tributary streams, covered with a rich soil, and enjoying a mild and healthy climate. For this fine country Providence, it appears, has done every thing; but the malignant passions of man have blasted it with the miseries of war and misrule: desolation has been sent forth over its fertile fields, both by the oppression of governors, and the wasting incursions of fierce and rapacious aliens.

The same impenetrable cloud of fable which envelopes the primary facts of Indian history, rests, dark and dense, on the early annals of Malwa. It is, however, sufficiently clear, that this province was under the administration of Hindu rajahs, who resided at first in Oojein as their capital, but subsequently in Dhar. Ferishta affirms, that it was one of the fifty kingdoms into which India was divided at the origin of the Hindu rule. When the Mahomedan invasions had dispossessed the native rajahs of Hindostan, Dhar became the residence of a Mussulman sovereign of Malwa, and its most splendid pagodas were dilapidated to build palaces and mosques for the intolerant conquerors. In 1404, however, Alif Khan, afterwards celebrated as Hoshung Shah, removed

the seat of empire to the extensive and romantic fortress of Mandoo, on the crest of the Vindhya mountains. This extraordinary capital lies in latitude  $22^{\circ}.20'$  N.: Longitude  $75^{\circ}.28'$  East; and, when in its splendour, occupied a site of which the circumference was not less than thirty-seven miles. It is on a level with the table-land of Malwa, from which it is only separated on the north by a deep and rugged ravine, from two hundred feet to four hundred yards in width. The southern face is formed by the very ridge of the Vindhya, and a strong wall-enclosed the whole at the edge of the precipice. Within this secure and extensive precinct were combined the advantages of abundant water, rich soil, and healthy air. This favoured metropolis attained its highest magnificence under the reign of Mahomed Khiljee, a high-minded usurper, and sustained it under his immediate successors. It is now deserted and in ruins, but its remains attest its former splendour: the Jumma Musjeed, the mausoleum of Hussein Shah, the palaces of Baz Bahadur, still exhibited, in 1820, an imposing aspect, but the jungle was encroaching on their precincts, and they were fast mouldering to decay. The Mahomedan dynasties of Malwa were, at one time, powerful and flourishing, but they ultimately sank under the ascendancy of Akber, and their kingdom afterwards shared, as a province, the revolutions of Delhi, until the Mahratta hordes swept over it, and reduced it to their dominion.

The Paishwahs, or heads of the Mahratta league, had, so early as 1732, obtained, as Soubahdars, the investiture of this fine province from the Moghul government; but as it became subsequently divided into smaller states, we shall give a brief sketch of their history, beginning with that which fell under the sway of the family of Sindia. This race, of recent elevation, owes its rise to the talents of Ranojee and Madhaje, both retaining the original surname. The advancement of the first is attributed to accident. It was his very humble employment to carry the slippers of the Paishwah, and the latter having one day been long detained in the apartment of a rajah with whom he was holding conference, found on quitting the room, the guardian of his pantoufles fast asleep, with the object of his charge 'clasped with fixed hands to his breast.' Gratified by this care in so trifling a matter, the Paishwah advanced his faithful servant. Ranojee Sindia became an officer in the body-guard, and in the event ranked among the most active and enterprising of the Mahratta chiefs. His natural son, Madhaje Sindia, obtained by his abilities a station to which his birth gave him no claim. He was present at the battle of Paniput, in which the whole united Mahratta force

was routed, with tremendous loss, by the Afghan army of Ahmed Shah:

• He fled from the disastrous field, but was pursued to a great distance by an Afghan, who, on reaching him, gave him so severe a cut on the knee with a battle-axe, that he was deprived for life of the use of his right leg. His enemy, content with inflicting this wound, and stripping him of some ornaments and his mare, left him to his fate. He was first discovered by a water-carrier, of the name of Rana Khan, who was among the fugitives: this man, placing him upon his bullock, carried him towards the Deckan. Madhajee used frequently to recount the particulars of this pursuit. His fine Deckany mare carried him a great way ahead of the strong ambling animal upon which the soldier who had marked him for his prey was mounted; but, whenever he rested for an interval, however short, his enemy appeared keeping the same pace; at last his fatigued mare fell into a ditch. He was taken, wounded, spit upon, and left. He used to say to the British Resident at his Court, the late General Palmer, that the circumstance had made so strong an impression upon his imagination, that he could not for a long time sleep without seeing the Afghan and his clumsy charger pacing after him and his fine Deckany mare.' Vol. 1., pp. 118, 119.

Madhajee was a consummate politician, and by degrees, providing cautiously but steadily, made himself master of a considerable territory. Notwithstanding occasional acts of violence, his disposition appears to have been mild; and, though the rapidity and extent of his conquests prevented the full accomplishment of his wishes, he was anxious to promote the beneficial administration of his dominions. The regular battalions of De Boigne secured his victory over the Rajpoot tribes, and over the inferior force of Junkajee Holkar; but, in the midst of his prosperous career, he died, at Poonah, in 1794. The following anecdote is too characteristic of this extraordinary man, to justify its omission. Madhajee, although ruling with independent sovereignty, always affected to maintain an entire subserviency to the authority of the Paishwah. When he visited Poonah, the capital of the latter, during the rule of Madhoo Row,

• a scene was exhibited, which stands perhaps alone amid all the mummery to which the mock humility of artful and ambitious leaders has resorted to deceive the world. The actual sovereign of Hindustan from the Sutleje to Agra, the conqueror of the princes of Rajpootana, the commander of an army composed of sixteen battalions of regular infantry, five hundred pieces of cannon, and one hundred thousand horse, the possessor of two thirds of Malwa and some of the finest provinces in the Deckan, when he went to pay his respects to



a youth who then held the office of Paishwah, dismounted from his elephant at the gates of Poona; placed him in the great hall of audience below all the Mankarries, or hereditary nobles of the state; and when the Paishwah came into the room, and desired him to be seated with others, he objected on the ground of being unworthy of the honour, and, untying a bundle that he carried under his arm, produced a pair of slippers, which he placed before Madhoo Row, saying, "This is my occupation, it was that of my father." Madhaje, at the moment he said this, took the old slippers the Paishwah had in use, which he wrapped up carefully, and continued to hold them under his arm; after which, though with apparent reluctance, he allowed himself to be prevailed upon to sit down. This was not the only instance in which Madhaje Sindia professed to feel pride, instead of shame, at the recollection of the origin of his family, as well as of its first occupations. He had added to their property as Mahratta Ryots in the Deckan, by some purchases, and he desired to be called by the title he derived from his humble inheritance. The feeling was national, and made him popular; but he had, no doubt, other motives: these indeed are described in a common saying in India, "that Madhaje Sindia made himself the sovereign of an empire, by calling himself a Potail, or head man of a village." But, though we may smile at a conduct which appeared an endeavour to reconcile stations and duties that were incompatible, it must be confessed, that this able chief was throughout his life consistent in the part he acted; which appeared more natural, from the manly simplicity of character which led him equally to despise the trappings of state and the allurements of luxury. His actions were suited to the constitution of the society he was born in, which had a just pride in his talent and energy, and esteemed him one of the ablest, as he was the most successful of Mahratta leaders.' pp. 123—125.

Madhaje Sindia, having no sons, he was succeeded by his brother's grandson, the present Dowlet Row Sindia, whom he had adopted in preference to the elder branches of the family: he was not more than thirteen, when his grand-uncle died, and left him not only his vast possessions, but an army which rendered him the arbiter of the Mahratta empire. The dispositions of this youth are spoken of by Sir John Malcolm in favourable terms, but he was unfortunate in his choice of a minister, and the early part of his reign was disgraced by a series of grossly iniquitous transactions. At length he came in contact with the British armies; his trained brigades were dissipated, his immense train of artillery captured, and he was compelled to purchase peace by the surrender of his finest provinces in Hindustan, Bundelcund, and Guzerat. In this position he remained at the commencement of the late war.

The family of Holkar, or more properly Hulkur, was of low origin, and the first who rose to eminence was Mulhar Row. This chief was born towards the close of the eighteenth cen-



tury, and, after having tended sheep, obtained an inferior command in the troops of a Mahratta leader, by whom he was transferred to the immediate service of the Paishwah. He distinguished himself in the campaigns which gave to his nation the provinces of Malwa, and obtained from his sovereign considerable grants of land in the newly conquered territory. At the fatal battle of Paniput, he was the only officer who effected an orderly retreat, though he is accused of having commenced it rather early. He died at the mature age of 76, with the reputation of a brave and skilful leader, probably superior to Madhajeo as a warrior, though not his equal as a statesman. Kunder Row, the only son of Mulhar Row, had been killed in action, some years previously to the battle of Paniput, and his widow succeeded to the government of the Holkar state. The administration of this admirable woman, Ahalya Bae, seems to have been a perfect model of wise and beneficent rule. The minister of the late chief intrigued against her, with the view of perpetuating his own authority; but she repelled with uncompromising firmness all the menaces and warlike demonstrations which he procured to be made in support of his schemes, and, when she had completely put down all opposition, finished by restoring him to favour and his former office on the ground of his previous services and his high character. Her next decided step was of doubtful policy, and yet with such perfect discretion was it taken, that it contributed most effectually to the tranquillity of her reign and the consolidation of her power. She consigned that part of the government which comprised the command of the army, and the title of sovereignty, to Tukajee Holkar, of the same tribe, though not of the same family with Mulhar Row. This frank and manly soldier never forgot his duty to his benefactress, nor abused the indulgence with which she invariably treated him. His military business kept him much out of the country, and he was, of course, frequently called upon to decide and act upon his own judgement; but, whenever practicable, he invariably referred to her as the supreme directress. In short

\* Ahalya Bae was the actual head of the government; and Tukajee, gratified by his high station and her complete confidence, continued, during her life, to exercise no duties beyond those of commander-in-chief of the army, and the collector of the revenues that his vicinity enabled him to realize with more convenience than any other agent of her administration. The servants of the Holkar government, who filled offices at the period, speak all the same language; and, with every disposition to praise Tukajee, strengthened by his grandson being on the throne, they never go higher in their

eulogium than to say, that he fulfilled all the expectation of Ahalya Bae, and was to the last hour of his existence attentive, faithful, and obedient.'

Ahalya was, according to her measure of light, conscientiously religious, and seems to have mingled with the superstitions amid which she was born, sentiments and actions of a higher and more enlightened piety. The hours which were not given to the affairs of state, and the administration of justice, were employed in devotion and charity.

' She used to say, that she "deemed herself answerable to God for every exercise of power;" and in the full spirit of a pious and benevolent mind was wont to exclaim, when urged by her ministers to acts of extreme severity, "Let us, mortals, beware how we destroy "the works of the Almighty."'

Her application to the duties of her high office was intense and unremitting; and from the age of thirty to that of sixty, at which age she died, in 1795, she appears to have fully entitled herself to the enthusiastic veneration and attachment which were lavished on her by all classes of her subjects, and which still embalm her memory. Excepting in one solitary instance, her territories were never profaned by the foot of an invader; and that one aggression was so promptly encountered and defeated, as to compel the enemy to submission. One illustration of her jealous regard to justice, and to the rights of her subjects, is too striking to be passed over. Tukajee, while encamped in the neighbourhood of Indore, 'had desired' (at the instigation of some interested persons) to share in the 'wealth of a rich banker who died without children;' and, however unjust the interference of the chief, he had the sanction of the common practice of Native governments. The mind of Ahalya, however, was cast in a different mould; and when the widow appeared as a petitioner at the Durbar of that high-souled sovereign,

' Her story was listened to; a dress, which confirmed her as sole mistress of the house and property of her husband, was bestowed upon her; and Tukajee instantly received an order to march a short distance from Indore, and not to molest her city with unjust exactions. A ready obedience to the mandate made amends for the error of Tukajee, while the occurrence more endeared Ahalya Bae to a town where her name is to this day not only revered, but adored.'

More instances of this kind might be quoted, but we must, however reluctantly, quit this part of our subject, adding only, that such was the veneration universally given to her character, as to fence her territory with a kind of sacred frontier.

Hostility against Ahalya Bae would have been a species of sacrilege; she was canonized both in the Hindu and Moham-medan calendar; the Nizam, the Paishwah, Tippoo Sultan, and Madhujee Sindia, emulated each other in demonstrations of respect. Having, soon after her husband's death, lost her only son, her later years were embittered by the determination of her only daughter, who became a widow, to burn. The agonizing entreaties of Ahalya were vain, and she commanded herself sufficiently to be present at the dreadful scene. But when the flame caught the funeral pile, she lost all self-control: her shrieks mingled with the frantic shouts of the multitude; she gnawed her hands in anguish, and for three days remained in speechless agony.

During the two years that Tukajee survived Ahalya Bae, the Holkar territories remained peaceful and prosperous; but his death was the signal for calamitous events. He left two legitimate and two natural sons. One of the latter, the celebrated Jeswunt Row Holkar, was compelled by the perfidious conduct of Casee Row, the elder of the former two, who had procured the assassination of his younger and more accomplished brother, to form a predatory compact with the notorious freebooter Ameer Khan. These men of desperate fortunes then commenced a universal foray, of which Sindia, who had assisted Casee Row, was the principal object. Jeswunt, who was far superior both in talent and courage to his companion, exerted himself with the utmost energy and boldness; he defeated a strong division of the disciplined batalions of Sindia, by a part of which he was subsequently joined, discovered, according to common belief, the treasure left by Ahalya Bae, and took every practicable measure for the resumption and permanent possession of his father's power. Dowlet Row Sindia now experienced the evil consequences of lending himself to the machinations of Casee Row; his dominions were laid waste, and his armies routed by the valour and conduct of Holkar, who met, however, with a severe reverse, which compelled him to abandon his capital.

It would be quite in vain for us to attempt even a sketch of the active career of this brilliant man. He gained in 1802, by his own desperate bravery, and the gallant conduct of a young English officer who commanded his infantry, the battle of Poonah, which dethroned the Paishwah, until the latter was restored by the interference of the English government. When, in 1803, Sindia and the Nagpoor Raja combined their forces against the East India Company, the aid of Jeswunt Row was purchased by the unqualified cession of all the provinces that had formerly been the appanage of the Holkar

family; and, though he failed in his undertaking he engaged, the following year, in the war to which we have before alluded. His repeated failures and ultimate discomfiture, aided by the effects of habitual indulgence in the use of strong liquors, appear to have brought on symptoms of the mental malady which became eventually complete derangement. With a view to remove every competitor for authority, he ordered, at the suggestion of an evil counsellor, the atrocious murder of his nephew, and the more justifiable execution of Casee Row. Having experienced the inefficacy of Mahratta tactics against European combination, he entered with the utmost energy on a series of measures for remodelling his army. He cast an immense train of brass artillery; labouring in person at the foundries, and often pouring the fused metal into the moulds. He regimented his troops of all arms, and incessantly reviewed them on an extended scale of manœuvring.

Jeswunt Row carried on these improvements in a manner that shewed the wandering of his mind. What he ordered must be done in a moment, or his violence was excessive; he personally superintended every operation, he was out at day-light drilling his troops, making the cavalry charge the infantry, the latter move upon the guns, which in their turn galloped to the flank and rear of the lines, and were made to fire close to the men and horses, to accustom both (as he used laughingly to observe) to stand the hottest fire. These sham fights took place twice a day, and he appeared directing every individual, as well as the whole, with a species of personal activity and energy that accelerated improvement in a degree almost incredible. But the career of this extraordinary man was drawing to a close: he had passed seven or eight months in scenes such as have been described, before his madness reached the height which led to his confinement. It had long been perceived by those around him; but the awe his character inspired, made all dread proceeding to extremities. Jeswunt Row was himself not insensible to the progress of his malady. His violent proceedings, and the severe account to which he called his principal officers after he returned from the Panjab, caused many of them to fly; and Balaram Seit, who had been the efficient agent employed in the negotiation with the British government, had risen to be his Dewan or minister. To him Jeswunt Row often communicated his alarm at the state of his reason. He was wont to exclaim with impatience, "What I say one moment, I forget the next; give me physic." Balaram used at the time to promise obedience to this request, and indeed to every other that Jeswunt Row made; and the latter, soothed by his compliance, thought no more of what had passed. Innumerable orders for putting different persons to death were given during his paroxysms; but one or two only suffered; the remainder were saved by the address and benevolence of the minister, who, while his natural timidity made him tremble for his own life, was always most anxious to prevent the de-

struction of others. But such scenes could not long continue. One night, when Gungaram Kottaree had the charge of the guard over the palace, all the females ran out, exclaiming they were in danger from the fury of the Maharaja. Gungaram, after directing them to a place of safety, entered the inner apartments; he at the same time sent for the minister Balaram: they could not at first discover Jeswunt Row, but, having brought lights, he was at last found trying to conceal himself in a large bundle of loose clothes. It was resolved by those present, that his insanity had reached an extremity, when he could no longer be suffered to go at large. Men were directed to seize him, and they took, or rather dragged him to an outer room, that the females of the family might return to their apartments. Although Jeswunt Row appeared, when force was used, mentally insensible to what passed, his bodily exertions to emancipate himself were very great, and, being increased by the strength which insanity creates, it required twenty or thirty men to master him: but that was at last effected, and he who had but a few hours before received a real or feigned obedience to the slightest order, was now bound fast with ropes like a wild beast. The night passed in anxiety, but a sensible resolution was taken to make no concealment. On the ensuing morning, the whole of the civil officers of the state and the army were informed, either by verbal or written communications, of his actual condition. No trouble ensued; all appeared contented to wait the result. On the third day, Jeswunt Row had an interval of reason: he asked why he had been bound, and, when informed of what had passed, he merely said, "You acted right, I must have been very mad; but release me from cords; send for my brother Ameer Khan, and make me well." ' pp. 248—251.

After this, his malady gradually lost its violent character, and he lapsed into idiotcy. By careful attendance and milk diet, he was kept alive for three years, and died in October 1811. Much might be said on the subject of this chieftain's character, but too much still lies before us to admit of extended comment. His talents, his energy, his brilliant courage, were all his own; his excesses are, in part at least, to be charged on those who forced him the way of violence and crime. ' He came like a demon of destruction to undo the fair fabric of the virtuous Ahalya Bae; and from the hour he commenced his career in Central India, the work of desolation began.' He leagued with the pests of India, the Pindarries, and gave to that body a strength and impulse which they could never have obtained from the comparatively feeble character of their principal leader, Ameer Khan.

' *Gurdes ka Wukht*, or the period of trouble, is the name given to the period from 1800 to 1818; that is, from the first appearance of Jeswunt Row Holkar, as the supporter of his family against Dowlet Row Sindia, till the destruction of the Pindarries, A.D. 1818.'

Ameer Khan appears to have been a man of little talent and less courage. His career was marked by deeds of treachery, perjury, and barbarity, unredeemed by a single highminded act. Had he been a man of real talent as a statesman and a general, he might, at one period of his life, have ventured, with a fair prospect of success, on the bold enterprise of restoring the Mohammedan ascendancy in Central India; but this was an effort beyond his range, and the Patan commander whose name once made India tremble, has sunk into the powerless chieftain of a petty state. His most atrocious action had its origin in the quarrel of two Rajpoot princes who were rivals for the hand of the beautiful Kishen Kower, daughter of the Maha Rana (great prince) of Odeypoor. It suited the views of Ameer Khan to forward the reconciliation of these chiefs, and he proposed to effect it by the intermarriage of each with a near relative of the other.

To propitiate these nuptials, it was conceived that the honour of all parties required the death of Kishen Kower, the princess of Odeypoor. The question of this sacrifice was agitated when Ameer Khan was at Odeypoor, and that chief urged it strongly on the counsellors of the Prince, representing the difficulty of establishing peace while the cause of the war existed, and then pointing out the impossibility, without offending the two most powerful Rajpoot rulers in India, of giving his daughter to any other chief. To these he added arguments well suited to the high, though mistaken, pride of a Rajpoot, regarding the disgrace of having in his family an unmarried daughter. It is stated, and for the honour of human nature let us believe it, that neither arguments nor threats could induce the father to become the executioner of his child, or even to urge her to suicide; but his sister Chand Bae was gained to the cruel cause of policy, and she presented the chalice to Kishen Kower, intreating her to save her father, family, and tribe, from the struggles and miseries to which her high birth and evil destiny exposed them. The appeal was not in vain: she drank three poisoned cups, and before she took the last, which proved instantly fatal, she exclaimed, "This is the marriage to which I was foredoomed." All were acquainted with what was passing in the palace, and the extraordinary beauty and youth of the victim excited a feeling which was general in a degree that is rare among the inhabitants of India. This account is written from the report of several persons who were on the spot, and they agree in stating, that the particulars of Kishen Kower's death were no sooner spread through the town of Odeypoor, than loud lamentations burst from every quarter, and expressions of pity at her fate were mingled with execrations on the weakness and cowardice of those who could purchase safety on such terms. In a short period after this tragical event, the public feeling was again excited by the death of the mother of the princess, who never recovered the shock she received at the first intelligence of the fate of



her beautiful and cherished daughter. If it is to the disgrace of the nobility of Odeypoor, that one of them (Adjeit Singh, a man of high rank, who possessed unbounded influence over the mind of his prince) proved base enough to act throughout as the instrument of Ameer Khan, the character of this proud race was redeemed by the conduct of Sugwan Singh, chief of Karrudur, who, the moment he heard of the proceedings in the palace, hastened from his residence to Odeypoor, and dismounting from a breathless horse, went unceremoniously into the presence of his prince, whom he found seated with several of his ministers in apparent affliction. "Is the princess dead or alive?" was his impatient interrogation: to which, after a short pause, Adjeit Singh replied by intreating him "not to disturb the grief of a father for a lost child." The old chief immediately unbuckled his sword, which, with his shield, he laid at the feet of the Maha Rana, saying, in a calm but resolute tone: "My ancestors have served yours for more than thirty generations, and to you I cannot utter what I feel; but these arms shall never more be used in your service. As to you, villain!" he exclaimed, turning to Adjeit Singh, "who have brought this ignominy upon the Rajpoot name, may the curse of a father light upon you! may you die childless!" He retired from the assembly, leaving, according to the account of those that were present, an impression of awe and horror in the minds of all who heard him. Sugwan Singh lived for eight years after this occurrence; but, though he continued in his allegiance, he never could be prevailed upon to resume his arms. The last child of Adjeit Singh died a short time ago, and the event was deemed by the superstitious Rajpoots a fulfilment of the curse that had been pronounced upon him. He maintained his influence over the mind of his weak prince till very lately, when he was disgraced, to the joy of the inhabitants of Odeypoor, who continued to consider him as the chief cause of the self-murder of their regretted princess.

pp. 339—342.

From the time at which the insanity of Jeswunt Row rendered him incapable of directing the machine of government, all was anarchy in the Holkar state, and Ameer Khan was aiding and abetting in the general confusion. The government came into the hands of Toolsah Bae, the mistress of Jeswunt Row, as regent of the state, and guardian to Mulhar Row, the heir to the principality. This beautiful and fascinating, but abandoned and sanguinary woman, gave sanction to every species of misrule, and after a life of intrigue, licentiousness, and cruelty, was put to death in December 1817. Her terror was extreme, and her cries and intreaties incessant; but, in the language of an eye-witness of the tragical scene, 'not a foot stirred, and not a voice was raised, to save a woman who had never shewn mercy to others.' Tantia Jogh, a Brahmin of much talent, and the present minister of the Holkar state, appears to have been a prime mover of this transaction.



There still remains to be noticed an important branch of the Mahratta dynasties of Malwa. Among the chiefs who obtained settlements in the conquered countries of Central India, Anund Row, of the Puar family, secured the investiture of the principality of Dhar. His son and successor, Jeswunt Row Puar, who fell in the battle of Paniput, appears to have been a high-spirited and amiable man.

‘The following anecdote,’ writes Sir John Malcolm, ‘of this chief, was related to me by one of my most respectable native writers, Khealee Ram, who had at one period, the management of Bersiah. He said, that about thirty years ago, he had a long conversation with Himmut Singh, the hereditary Choudry, or chief officer of the district, (then eighty years of age,) who praised the goodness and high spirit of Jeswunt Row Puar extremely. When the Bhow was encamped on the river near Bersiah, Himmut Singh told him that Jeswunt Row took him and some others to the tent of the commander to see what was going on. “Jeswunt Row had gone to the inner tent to pay his respects, while I with other Zemindars,” Himmut Singh observed, “sat myself down at the entrance of the outer. Three Mahratta chiefs dismounting from their horses, and having no horsekeepers, bade me and two others hold them while they went into the tent of the Bhow. We did so. Jeswunt Row, on coming out, enquired how we came to have such occupations? When informed of what had occurred, he exclaimed in anger, “Who dares degrade my Zemindars into horse keepers?” and then turning to us, said—“Mount these animals and ride them home, they are your property”—We readily obeyed, (said Himmut Singh,) and never heard more upon the subject, but kept our excellent horses and their fine housings.”’ Vol. I. p. 101.

During the last twenty years, the condition of this state has been deplorably unsettled. The government was nominally in the hands of Meenah Bae, a spirited female, the widow of Anund Row; and, with the aid of an active officer, Bappoo Raghunauth, she succeeded in maintaining an uncertain possession, which is now changed into security under the protection of the British government. Meenah’s own son died in his minority, but she adopted her nephew, who is now a fine boy, twelve years of age: under the regency of his aunt, aided by the zealous and able exertions of her minister, Bappoo Raghunauth, his principality is now rapidly rising on the scale of prosperity. Another branch of the Puar family is in possession of the province of Dewass.

Having thus given an extended view of the history of the Mahratta rulers of Central India, and anticipated the story of the Patan freebooter, Ameer Khan, we must be brief in our remaining notices. The rajahs of Bhopal refer their origin to Dost Mahomed, an enterprising Afghan adventurer, whose

successful career was but little checked by honourable scruples. This state, too, reckons among its rulers, a female of illustrious character, who, during half a century, exercised a powerful influence over the councils of the realm. But the greatest name among the rulers of this principality, is unquestionably that of Vizier Mahomed, whose father was related to the reigning family, but fell in battle while engaged in an insurrection against the government. The youth had been compelled to take service with a Rajpoot chief, in one of whose plundering expeditions he had his horse's tail

completely cut off. But he knew his value too well to reject him on this account, and the fame of the horse, well known by this mark, and that of his rider, were associated. It is asserted, that the cry of *Banda Gobra ka Sotwar*, or the cavalier with the cut-tail horse, was certain to put the Pindarries to flight, whatever were their numbers.

At a season when the very existence of Bhopal, as an independent state, was threatened by powerful enemies, Vizier Mahomed presented himself with a few armed followers, at the gate of the capital, and announcing his name and lineage, offered his sword and service to the old Nabob, who gave him a paternal reception. This occurred about the year 1799, and from that time the defence of Bhopal, through many vicissitudes, rested on the exertions of this gallant soldier. In 1818, he was besieged in his capital by the generals of Sindia and the Rajah of Nagpoot, with an overwhelming army; but, after a siege of nine months, during which, aided by his intrepid son, he literally performed prodigies at the head of a mere handful of faithful adherents, he compelled them to retire. Still more formidable preparations for a renewed assault with Sindia's disciplined brigades and regular artillery, were in progress, and the inevitable ruin of Bhopal was only prevented by British interference. Vizier Mahomed died in 1816, at the age of fifty-one, and was succeeded by the son, Nuzzer Mahomed, who had fought so nobly by his side. The life of this most promising young prince was terminated in 1818 by an accident. This Mohammedan ruler was so exempt from the usual bigotry of his faith, as to employ a Christian as his prime minister, and so far from indulging the license of his religion, as to attach himself exclusively to one wife, and to admit no slaves into his harem.

The history of the Rajpoot princes of Central India would lead us, were we to follow its clew, into a series of narratives too lengthened and intricate to be made interesting without an inconvenient sacrifice of space. The most conspicuous of these chiefs is Zalim Singh, nominally the minister, but really the ruler of Kotah. When he was first appointed to his office

by the Rajah, to whom he was uncle, the principality produced a revenue of only four lacs of rupees, which has been increased to forty by his skilful management.

Amidst scenes of plunder, confusion, and anarchy, when violence, weakness, rapacity, and ambition led alike to ruin, the calm temper, the clear mind, the profound art, and the firm energy of Zalim Singh took advantage of the errors of all around, without ever committing one himself. He early showed that, at a period when none were trusted, he might be confided in. His character for courage and wisdom was soon so well established, that it was deemed dangerous to have him as an enemy; and so far was he from offering provocation, that, instead of assuming the high tone of a Rajpoot chief, he readily acknowledged the paramount authority of the Mahrattas, terming himself a Zemindar, or landholder, and cultivator. He was, in fact, too well satisfied with the substance of power to quarrel about its shadow. Bred to business, he was at once the farmer, the merchant, and the minister. In every transaction, his tone was that of fairness and moderation; and though he, no doubt, from the first, cherished objects of the greatest ambition, these were never paraded; nor did good fortune (and the lives of few men offer a parallel of success so complete and uninterrupted) ever alter, or in the least disturb, his equal course. He appears, within a very short period of his first advancement to power, to have enjoyed the same character he does at this moment; and while his territories were kept in the highest state of cultivation, the additions made to them were obtained more by art, intrigue, and accident, than by force. But the greatest increase of revenue arose from the confiscation and improvement of the large and ill-managed estates of the nobles of the principality, which were chiefly usurpations upon the weakness of former princes. To enable him to give full effect to these changes in the internal administration of the country, Zalim Singh was most sedulous in establishing and maintaining links of amicable connexion with every foreign prince and chief, from the principal monarchs of India to the most desperate freebooters. In a sea of trouble, the territories of Kotah became a harbour where there was comparative repose; and the conveniences which all found in having occasional resort to this asylum, created a general interest in its continued security. The policy of Zalim Singh led him to purchase at any price, except a violation of his faith, the friendship and protection of the prevailing power of the moment; which gave him confidence to pursue his views of aggrandisement at leisure. His object was never lost through hurry to obtain it. All means, except such as might compromise a reputation which was his strength, were employed to effect his purposes: neighbouring districts were rented, fugitives received, treasure taken in deposit, powerful leaders conciliated, those in distress relieved, and every act had, both in substance and manner, a discrimination as to time and the temper of the parties concerned, which gave to this extraordinary man all the chances of the troubled period, with few, if any, of the hazards. But against the latter he took care to be well provided; he formed at

an early period a small but efficient body of troops, which were gradually augmented in numbers with his increasing resources, and were always, from their formation, equipped, good pay, and the high character of their selected commanders, among the very best of their class.' Vol. I. pp. 490—492.

This great man is now upwards of eighty years of age, blind and paralytic. It is intimated that his death may be productive of considerable embarrassment, as the British government has pledged itself to maintain his descendants in the office of minister, 'or, in other words, as Regents of Kotah.'

We had originally intended to combine with this article, our review of Colonel Valentine Blacker's Memoir of the late Mahratta war; but we have since found occasion to take the different course of bringing down the information supplied by these volumes to the point where that work begins. We shall have future occasion to avail ourselves of Sir John Malcolm's materials, and it is in the view of this, that we decline further reference to them at present. For this month, then, we shall lay them aside, with the repetition of our acknowledgements to Sir John for the very high gratification he has afforded us. He has made most excellent use of valuable materials; and the details of his second volume respecting the revenue, population, and other matters of a miscellaneous cast, connected with these regions, though scarcely susceptible of interesting compression, will be found not only of much importance, but very pleasant reading. His map is a valuable document, but we could have wished that it had been more minute in expressing the natural features of the country.

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Art III. *Meteorological Essays and Observations.* By J. Frederic Daniell, F.R.S. 8vo. pp. 480. Three Plates. London, 1823.

FROM the very earliest ages, the study of Atmospheric vicissitudes as a subject of Prognostics, has been a matter of universal interest; a circumstance by no means astonishing, when it is considered, that the daily tasks of the mariner, the shepherd, and the agriculturist, are regulated by meteorological observations. Prior to the invention of meteorological instruments, those prognostics were always deduced from an accurate observation of the sky, together with certain indications deducible from the motions of particular animals and plants; on which, indeed, even at the present day, combined with the observance of the Barometer, the Thermometer, and the Hygrometer, considerable reliance is placed.

One of the first writers, if not the very first, who collected the rules which had become proverbial for judging of the

weather, was Theophrastus. His Prognostics were afterwards versified by Aratus, and copied without much modification by the Latin Poets; from whom they have regularly descended, and are even now among the popular proverbs of the lower classes in Europe, especially of the mariner, the agriculturist, and those whose occupations lead them to spend their lives chiefly out of doors. It was not, however, until the middle of the last century, that Meteorology began to assume the character of a science, for which it is principally indebted to the labours of Bertholon, Saussure, and De Luc; and since that period, its investigation has been continued, and many important points elucidated by the deep researches of Biot, Howard, Dalton, Leslie, and the Author of the work before us.

One of the most important observations of the older writers on Atmospheric Prognostics, as regards its application to Meteorology, is the following by Pliny:—“*Nec non et in conviviis mensisque nostris vasa quibus esculentum additur sudorem repositoriis linquentia divas tempestates prænuntiant.*”<sup>\*</sup> From this remark, Mr. Daniell's mind was directed to the deposition of moisture which takes place upon certain bodies when brought into an atmosphere warmer than themselves. Following up the suggestion of Pliny, he inferred, that the fact must be connected with meteorological phenomena, and that experiments, founded upon it, might be devised to elucidate the relation of air to vapour, of the accuracy of which conjecture he soon became satisfied. The manner in which he proceeded at that time, was as follows:—Having made a mixture of two salts, calculated to produce cold by their solution, he arranged half a dozen drinking-glasses upon a board, each furnished with a thermometer, and poured water into one of them: he then added a tea-spoonful of the freezing mixture, which invariably produced a copious dew upon the exterior of the glass. The contents of the first glass were now emptied into the second, then into the third, and so on, till the liquor, gradually acquiring heat by the process, attained such a temperature as no longer to produce any condensation upon the vessel. This point, as marked by the thermometer, was noted, and found to vary, very considerably, in relation to the temperature of the air, according to different states of the atmosphere.

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\* Thus rendered in an old translation of Pliny:—“Whenever you see, at any feast, the dishes and platters whereon your meat is served up to the board, sweat or stand of a dew, and leaving that sweat which is resolved from them either upon dresser, cupboard, or table, be assured that it is a token of terrible tempests approaching.”

Mr. Daniell now kept a journal of the weather for several months, registering the variations of the barometer, the thermometer, De Luc's hygrometer, and the temperature at which moisture was condensed; from which he 'obtained some very interesting results,' though what they were is not mentioned. The apparatus was afterwards varied in the following manner. Five small hollow cylinders of brass were procured, three inches in diameter, and four inches in height, fitted with a small cock in the bottom of each. These were highly polished, and placed in a frame, one immediately over another, so that, by turning the cock, the contents of the upper would flow into that immediately beneath it. The cold liquid was put into the top cylinder, and when steam was produced upon its surface, the solution was suffered to run into the next, and so into the third, &c. till all condensation ceased; when the temperature of the dew point was marked as before. This apparatus, Mr. Daniell found to answer very well, the bright surface of the metal being visibly obscured by the slightest film of moisture. These experiments were, however, troublesome, and required considerable time to insure accuracy. It was not until many months after he had commenced this course of inquiry, that Mr. Daniell discovered that the mode of investigation which had been suggested to him by the remark of Pliny, was not so new as he had conceived it to be, the same principles having been ingeniously applied by the Academicians del Cimento, as well as by M. Le Roi, and Mr. Dalton, to the purposes of Hygrometry, by investigating the point at which dew is deposited.

The discovery of this want of originality damped for a time Mr. Daniell's ardour; but he remained impressed with the great utility of any contrivance that might enable an observer to mark with precision, neatness, and expedition, the constituent temperature of atmospheric vapour. On reading the account of the contrivance of Dr. Wollaston, which he has termed the Cryophorus, the subject again recurred to him, and he received from that instrument the hint which, after many trials, led to the completion of his ingenious hygrometer.

Of this instrument the following is a description. Two thin glass balls of  $1\frac{1}{2}$  inch in diameter, are connected together by a tube, having a bore of about  $\frac{1}{4}$ th of an inch. This tube is bent at right angles over the two balls, one arm of which contains a small thermometer, whose bulb of a lengthened form descends into the ball. This ball having been about two-thirds filled with ether, is heated over a lamp till the fluid boils, and the vapour issues from a capillary tube in which the opposite ball terminates. The vapour having expelled the air:



from both balls, the capillary tube is hermetically closed by the flame of a lamp. This process is familiar to those who are accustomed to blow glass, and may be known to have succeeded after the tube has become cool, by reversing the instrument, and taking one of the balls in the hand, the heat of which will drive all the ether into the other ball, and cause it to boil rapidly. The ball from which the capillary tube issues, is now to be covered with a piece of muslin. The stand on which hangs the glass tube with the balls depending, is formed of brass; a transverse socket at its top being made to hold the glass tube in the manner of a spring, so as to allow it to turn and be taken out with little difficulty. A small thermometer is fixed on the pillar of the stand.

The mode of using the instrument, is as follows. After having driven all the ether, by the heat of the hand, into the ball furnished with the thermometer, it is to be placed at an open window, or out of doors, with the ball so situated that the surface of the liquid may be upon a level with the eye of the observer. A little ether is then to be dropped upon the covered ball. Evaporation immediately takes place, which, producing cold upon this ball, occasions a rapid and continuous condensation of the ethereal vapour in the interior of the instrument. The consequent evaporation from the included ether, produces a depression of temperature in the opposite ball, the degree of which is indicated by the included thermometer. This action is almost instantaneous, the thermometer beginning to fall in two seconds after the ether has been dropped. A depression of 30 or 40 degrees is readily produced, and the thermometer may be driven down below the zero of Fahrenheit's scale. The artificial cold thus produced, occasions a condensation of the atmospheric vapour upon the ball containing the thermometer, the first appearance of which is indicated by a thin ring of dew, coinciding with the surface of the ether. The degree at which this takes place, must be carefully noticed. When the instrument has been constructed with a transparent ball, it is recommended to have some dark object behind it, as a house or a tree; the ring of dew not being so readily perceived against the open horizon. The depression of temperature is first produced at the surface of the liquid, where evaporation takes place; and the currents which immediately ensue to effect an equilibrium, are very perceptible. The bulb of the included thermometer is not quite immersed in the ether, that the line of greatest cold may pass through it. In very damp or windy weather, the ether should be very slowly dropped upon the ball; otherwise the descent of the thermometer will be so rapid as to render it extremely difficult to be certain of the degree. In dry weather,

on the contrary, the ball requires to be well wetted more than once, to produce the requisite degree of cold. If, at any time, there should be reason to question the correctness of an observation, the Author recommends that the temperature at which the dew upon the glass again disappears, should be noted, and the mean of the two observations (the errors of which, if any, will probably lie in opposite directions) will afford the true result. Care, of course, in every observation, must be taken, that the breath do not affect the glass.

‘ Thus much on the construction of the hygrometer. It is simple and easy. Its graduation depends upon no arbitrary or disputed determinations of wet and dry; it is liable to no deterioration from use, age, or accidental circumstances; and, above all things, whenever or by whomsoever made, it is incapable, in proper hands, of affording erroneous results. It may be more or less boiled; the *vacuum* may be more or less perfect; and it may, consequently, require the affusion of a larger or smaller quantity of ether to make it act; but (provided the thermometer be correct) the observation, when obtained, cannot deceive. Its determinations are, therefore, as strictly comparable one with another, under all circumstances, as those of the barometer or the thermometer.’  
p. 149.

The application of this ingenious and useful instrument to the purposes of a weather-glass, are thus described.

‘ When consulted with a view of predicting the greater or less probability of rain, or other atmospheric changes, two things are to be principally attended to—the difference between the constituent temperature of the vapour, and the temperature of the air; and the variation of the dew point. In general, the chance of rain, or other precipitation of moisture from the atmosphere, may be regarded as in an inverse proportion to the difference between the two thermometers: but in making this estimate, regard must be had to the time of day at which the observation is made. In settled weather, the dryness of the air increases with the diurnal heat, and diminishes with its decline: for the constituent temperature of the vapour remains nearly stationary. Consequently, a less difference at morning or evening, is equivalent to a greater in the middle of the day.

‘ But, to render the observation most completely prospective, regard must be had at the same time to the movement of the dew point. As the elasticity of the vapour increases or declines, so does the probability of the formation and continuation of rain. An increasing difference, therefore, between the temperature of the air, and the temperature of the point of condensation, accompanied by a fall of the latter, is a sure prognostication of fine weather; while diminished heat, and a rising dew point, infallibly portend a rainy season. When observations shall have been made and registered for a sufficient length of time, the mean results for the different periods of the year will afford accurate standards of comparison, whereby to judge of the state of the vapour: and the three years’ journal appended to this Essay, will not be without its use in this respect. In winter, when the range of the thermometer, during

the day, is small, the indication of the weather must be taken more from the actual rise and fall of the point of condensation, than from the difference between it and the temperature of the air. It must be remembered, that a state of saturation may exist, and precipitation even take place in the finest weather, and under a cloudless sky; but this is when the diurnal decline of the temperature of the air, near the surface of the earth, falls below an unfluctuating term of precipitation; and it is probable, that at some period or other of the twenty-four hours, this term is always passed. The radiation of the earth, in the absence of the sun, cools the stratum of air in contact with it; and a light precipitation takes place, of so little density as totally to escape the observation of the eye. At other times it becomes visible, and assumes the appearance of mist or fog. Under such circumstances, the hygrometer will sometimes exhibit a different kind of action. If it be brought from an atmosphere of a higher temperature into one of a lower degree, in which condensed aqueous particles are floating, the mist will begin to form at a temperature several degrees higher than that of the air. The heat emanating from the ball of the instrument, dissolves the particles of water, and forms an atmosphere around it of greater elasticity than the surrounding medium; so that when it is put in action, the point of deposition is proportionably raised. This action does not at all interfere with the determination of the real force and quantity of vapour; for, in all such cases, the full saturation of the atmospheric temperature must have place, and, consequently, the temperature of the vapour must be coincident with that of the air.

‘ This kind of precipitation, which may often be detected by the hygrometer, when it would otherwise escape notice, far from being indicative of rain, generally occurs in the most settled weather. It is analogous to the formation of dew, and is dependent upon the same cause, the radiation of the earth, which can only take place under an unclouded sky. A sudden change in the dew point, is generally accompanied by a change of wind: but the former sometimes precedes the latter by a short interval: and the course of the aerial currents may be anticipated, before it effects the direction of the weather-cock, or even the passage of smoke. My own experience, and the testimony of others, assure me, that the hygrometer, thus applied, is more to be depended upon than any instrument that has yet been proposed. Even when its indications are contrary to those of the barometer, reliance may be placed upon them; but simultaneous observations of the two most usefully correct each other. The rise and fall of the mercurial column is, most probably, primarily dependent upon the state of the upper regions of the atmosphere with regard to heat and moisture. Local *chemical* alterations of its density, thus partially brought about, are *mechanically* adjusted, and the barometer gives us notice of what is going on in inaccessible regions. A rise in the dew point, accompanied by a fall of the barometer, is an infallible indication that the whole mass of the atmosphere is becoming imbued with moisture, and a copious precipitation may be looked for. If the fall of the barometer take place at the same time that the point of precipitation is depressed, we

may conclude that the expansion which occasions the former, has arisen at some distant point, and wind, not rain will be the result. But when the air attains the point of precipitation, with a high barometer, we may infer that it is a transitory and superficial effect, produced by local depression of temperature.' pp. 149—52.

Into the more deeply scientific application of the Hygrometer as detailed in the essay before us, our limits prevent us from entering. The lover of Meteorological science, and the investigator of natural phenomena in general, will, however, find much valuable and original matter contained in it.

The only other topic to which we shall at present advert, is the instructions laid down by Mr. Daniell for the Meteorologist in his diurnal observations. The proper hours of the day for making these, are indicated by the barometer; the *maximum* height of the mercurial column is about 9 A. M.; the *mean* at 12, and the *minimum* at 3 P. M. These are the hours which should be selected, if the Meteorologist have opportunities for registering the result three times during the day: should circumstances only allow of his making two observations, 9 A. M. and 3 P. M. are the proper periods: if only once, noon should be chosen. Even those who merely consult the barometer as a weather-glass, would, Mr. Daniell thinks, find it advantageous to attend to these hours; for he has remarked, that by much the safest prognostications from that instrument may be derived from observing when the mercury is inclined to move contrary to its periodical course. Should the column rise between 9 A. M. and 3 P. M. it indicates fine weather: should it fall from 3 to 9, rain may be expected. The periods of the barometric observations are likewise well adapted for those of the thermometer and the hygrometer.

Independently of the Essays which we have noticed, important matter will be found in those which we are compelled to pass over, and which consist of, 1. An Essay on the Constitution of the Atmosphere. 2. On the Radiation of Heat in the Atmosphere. 3. On the Horary Oscillations of the Barometer. 4. On the Climate of London. 5. Meteorological Observations at Madeira, Sierra Leone, Jamaica, and other stations between the Tropics, by Captain Sabine, R.A. F.R.S. 5. Meteorological Observations in Brazil, and on the Equator, by Alexander Caldcleugh, Esq. 6. Remarks upon the Construction of the Barometer and Thermometer, &c. 7. Meteorological Observations upon Heights. The volume concludes with a Meteorological Table for three years, kept according to the principles inculcated by the Author.

Art. IV. *Six Months' Residence and Travels in Mexico*; containing Remarks on the Present State of New Spain, its natural Productions, State of Society, Manufactures, Trade, Agriculture, and Antiquities, &c. With Plates and Maps. By W. Bullock, F.L.S. Proprietor of the late London Museum. 8vo. pp. 532. Price 18s. London. 1824.

**M**R. BULLOCK, "Proprietor of the late London Museum," finding Belzoni's Tomb so profitable a concern, conceived the spirited project of a voyage to the New World, to furnish the ladies and gentlemen of the metropolis with a Mexican Exhibition in the Egyptian hall, Piccadilly. He sailed from Portsmouth Dec. 11, 1822, landed at Vera Cruz the 2d of March following, on the 31st of August once more found himself half at home on the deck of an English man of war, and landed at Portsmouth on the 8th of November, having succeeded in bringing home materials for two exhibition rooms and an eighteen-shilling volume. 'Relying solely on 'the patriotism of' his 'intentions,' he humbly submits these his best endeavours 'to that public through whose kindness 'and patronage' he has 'been enabled to perform this voyage.' Such a man deserves to be liberally remunerated, and it would be ungrateful to complain of being made to pay a somewhat high duty upon such luxuries. But we cannot help thinking, that had Mr. Bullock charged one shilling, instead of two, for admittance to his rooms, and a third less for his picture-book, he would have found his patriotism better rewarded in the long run by a more extensive demand. The plates in the present volume consist of a view of Mexico (on a folding plate); two views of Vera Cruz; two of Xalapa; two of Puebla de los Angeles; the gate of the canal of Chalco; the pyramid of the Sun; the mountain of Popocatepete; four coloured plates of Mexican costume; two of Mexican sculpture; and two plans of the ancient and modern city. In point of number, Mr. Bullock has been liberal; and though slight and shewy, the plates sufficiently answer the purpose of illustration.

Vera Cruz appeared to our Traveller the most disagreeable place on earth, and not without reason. Its 'gloomy death-like appearance,' and 'its character of being the most unhealthy spot in the world,' 'naturally make the stranger shudder every hour he remains within its walls, surrounded by arid sands, extensive swamps, and savannahs the exhalations of which are removed only by strong winds.'

'Of any other city,' he adds, 'it is considered a disgrace to say that grass grows in the streets; but here it would be a compliment,

for no vegetation is to be observed; and fish is the only article of provision not brought from a distance. The only water fit to drink is what falls from the clouds, and is preserved in tanks. Milk is scarcely to be had, as not a cow is kept within miles, and what is perhaps peculiar to Vera Cruz, there is not a garden even near it. The absence of vegetation attests at once the poverty of the soil and the insalubrity of the climate. The rainy season, which is also the hottest, proves fatal to a great proportion not only of strangers, but of the Mexicans themselves; and, not to mention the many other afflictions to which frail nature is heir, that scourge, the black vomit, would alone, it might be thought, defend the city from the intrusion of visitors..... One class of the occupants will excite some surprise in those unacquainted with tropical regions; I mean the carrion vultures. They are as tame in the streets as domestic fowls, and, like the dogs from the mountains at Lisbon, act as the scavengers of the place, very speedily clearing away whatever filth may be left. Their senses of sight and smell are very acute: while I was preserving some fishes in an apartment at the top of the Posada, the surrounding roofs were crowded with anxious expectants; and when the offal was thrown out, it was, with much contention, greedily consumed. They are on good terms with the dogs, and the two animals may be frequently seen devouring the same carcase. They pass the night on the roofs of the churches, where I have sometimes observed several hundreds.

It was a weary five days, that Mr. Bullock passed in this depopulated capital. On the 8th of March, he set off for the city of Xalapa, distant only about twenty-two leagues, but a four days' journey. This place is said to contain 13,000 inhabitants, but the population is decreasing: it is described as a handsome place, and is 'justly celebrated for the excellency of its *washing*!' Many of the inhabitants of Vera Cruz, we are told, actually send their linen a four days' journey to be washed here; and to the praise of the water of Xalapa and the washerwomen thereof, Mr. Bullock never saw linen look so well. Of the people who wear this linen, he professes to be unable to give a very satisfactory account; but, as a specimen of their general information, he states, that they believe the continent to be under the dominion of Spain, and that England, France, Italy, and Germany, are so many paltry provinces of the empire. They had heard of the great English pirates, Drake and Raleigh, but not of Duke Wellington. But then, we ought to recollect, Mr. Bullock candidly remarks, 'how very few of the inhabitants of Great Britain have heard of Puebla or Guatamala; yet, they are superb, populous, and wealthy cities.' This is very true; and if the ladies and gentlemen of Ashantee never heard of London, how few of our citizens have heard of Coomassie! A happy way of reasoning this, that places knowledge and ignorance on the same



level. It is impossible to say, however, what may be the effect of Mr. Bullock's visit to Xalapa, in elevating the standard of general intelligence. On his first visit, he found nothing give them more pleasure than a volume of the plates of *Ackerman's Fashions*.

'It was in prodigious request, and they looked with astonishment at some prints of the public buildings of London. But their wonder was greatly augmented when they were informed of the purposes for which they had been built. We heard them exclaim in amazement to each other, "And yet these people are not Christians!"—What a pity they are not Christians!'

On our Author's return to Xalapa in August, he was immediately struck with the alteration that had taken place in the appearance of many of the ladies during his short absence.

'Instead of their universally appearing in black, as formerly, many were now to be seen in the last fashions of England, in white muslins, printed calicoes, and other manufactures of Manchester and Glasgow; and the public promenade on the evening of a Sunday or a holiday, presented an appearance of gayety hitherto unknown. On inquiring the cause of this change, I was informed that it principally arose from the volumes of Ackerman's Fashions which I brought with me from England, and the arrival of an English lady, whose newly imported wardrobe had made a hasty tour through most of the respectable houses in the city, and from which the belles had taken their new costumes. I believe, a few of our dashing milliners, with a tolerable stock in trade, would soon realize a property, and by introducing British manufactures where they are at present little known, add considerably to their consumption.'

Mr. Bullock seems to forget, that while he supplied the fashions, and the English lady the patterns, the Manchester and Glasgow manufactures must have been introduced into Xalapa by other individuals;—that our merchants have, in fact, forestalled his recommendation to our milliners. Without in the least depreciating his services on the present occasion, it is evident that the revolution in dress must be ascribed, in some measure, to other circumstances.

About seven or eight leagues from Xalapa, a tract of country commences, which is wholly covered with a volcanic soil.

'The whole country for leagues,' says Mr. B. 'was an entire mass of cinder, scoria, lava, and putrice, piled up in every form that can be conceived, and still remaining in the same state as when first left by some dreadful explosion of an unknown volcano: in some places, huge pinnacles threatening to fall and crush the passing traveller; in others, the liquid lava seems to have burst like an immense bubble, leaving arches of solid crust, from sixty to eighty feet high, and three or four thick, all hollow underneath, and spread at the

bottom with loose cinders. This valley is bounded on the left by a ridge or wall of immense height, as if the great flood of melted matter had been chilled and stopped in its course. In some parts it seemed as if the lava and scoria had been in part decomposed; and in these, several species of aloes, yucca, dracinae, and other strange and picturesque plants were thriving luxuriantly. In other places, thousands of trunks of huge trees, dead and crumbling into dust, added wildness to the scene of desolation. Still further on the left, the mountain of pines, of extraordinary size, and others covered with stunted oaks, served by contrast to exhibit the picture of this tremendous-looking and savage region with greater force.

Mr. Bullock was highly delighted with the city of Puebla de los Angeles, said to contain 90,000 inhabitants, many of whom are wealthy, and live in good style, and vying in the splendour of its churches and the richness of its endowments, with the capitals of Europe. It contains, according to this Traveller, 60 churches, 9 monasteries, 13 nunneries, and 23 colleges.

'They are the most sumptuous,' he says, 'I have ever seen. Those of Milan, Genoa, and Rome are built in better taste, but, in expensive interior decorations, the quantity and value of the ornaments of the altar, and the richness of the vestments, are far surpassed by those of Puebla and Mexico.'

The high altar of the cathedral appears to be the *ne plus ultra* of El-Doradic splendour. We should exceedingly like to see it in the Egyptian hall, Piccadilly. It is described as

'a most superb temple, of exquisite workmanship, and in elegant taste, lately finished by an Italian artist, from Roman designs, but executed in Mexico, and of native materials. It is of such size as to occupy a considerable part of the cathedral, and to reach into the dome. Its fault is, that it is too large, being disproportionate to the building in which it is placed, and also too modern to harmonize with the surrounding objects. The materials are the most beautiful marble and precious stones that can be found in New Spain. Its numerous and lofty columns, with plinths and capitals of burnished gold, the magnificent altar of silver, crowded with statues, &c. &c., have an unequalled effect. I have travelled over most of Europe, but I know of nothing like it; and only regret that it does not belong to a building more worthy of it. The side altars are all crowded to excess with statues, carving, gilding, silver candelabras, balustrades, gold chandeliers, &c. It was Holy-week, and in the evening I accompanied Mr. Farlong and his lady to the service of *Tenebrae*, and never witnessed such a splendid scene: certainly it surpassed in magnificence all I knew of the pomp of courts. The whole cathedral, and all its costly appendages, and fretted golden roof, were displayed and illuminated by thousands of wax-lights, reflected from gold and silver chandeliers of the finest workmanship; an altar covered with massive plate, as fresh as from the hands of the artisan; a host of officia-

tory clergy, arrayed in the richest vestments; the waving of banners; the solemn music, and a well-conducted band! That heart must have been cold indeed, which could have remained inanimate amid such a scene. He who would wish to see the pomp of religious ceremony, should visit Puebla.'

There is one question which it did not occur to Mr. Bullock to put to himself, *Is all this religion?* We ask, Has it any connexion with religion—any more connexion than a levee, a review, or a pantomime? Unless, indeed, the name of religion is to be given to any rites, however absurd or revolting, which Turk, Papist, or Pagan may deem an acceptable worship of Allah, the Virgin, Buddha, Brahma, or Teoyamiqui. But if this were all that Mexico could furnish in the way of sights, it would scarcely be worth while to endure even a day at Vera Cruz, to say nothing of a transatlantic voyage, to enjoy the spectacle. Possibly, Mr. Bullock may be of a different persuasion from ourselves. He speaks with great complacency of there being in every drawing-room or sitting-room in Puebla, a wax model of the infant Saviour, or some Saint, or the picture of the Virgin of Guadaloupe, or of a Magdalen, or of the Crucifixion; 'the frames often of silver.' Here, too, he says, the Englishman will 'witness the same religion and ceremonies, the same observance of holydays, with the religious processions, that at once were the solace and amusement of our ancestors.' Mr. B. 'never met with clergy so humble, kind, and attentive to strangers, as the clergy of Puebla de los Angeles.' In short, he is perfectly dazzled with the magnificence, charmed with the politeness, and animated by the piety, that distinguish this '*angelic*' city and its fortunate inhabitants. Here it is gold, real gold, that glitters, and the proverb is all on his side.

The approach to Mexico is far from prepossessing. When first seen, it is discovered to be situated in a swamp, and the country in its immediate vicinity resembles the worst parts of Lincolnshire. 'Nothing around gives any idea of the magnificent city to which you are approaching: all is dreary silence and solitude.' The suburbs are mean and dirty, and the inhabitants are covered with rags or wrapped in a blanket. The interior of the city, however, is represented as quite repaying the traveller. The regularity and largeness of the streets,—many of them nearly two miles in length, terminating in view of the mountains; the size and grandeur of the churches and houses; the novel effect of the style of building,—the houses being, for the most part, painted white, crimson, brown, or light green in distemper, or cased with glazed porcelain; to-

gether with the grandeur of the surrounding scenery, and the purity of the atmosphere, render Mexico a magnificent city.

‘ But the furniture and internal decorations of most of the houses ill accord with their external appearances. The closing of the mines, the expulsion of the rich Spanish families, and sixteen years of revolutionary warfare, with all the concomitant miseries, have wrought a melancholy alteration in the fortunes of individuals and in the general state of the country: and in this the capital bears no inconsiderable share. The superb tables, chandeliers, and other articles of furniture, of solid silver, the magnificent mirrors and pictures framed of the same precious metal, have now passed through the mint, and, in the shape of dollars, are circulating over Europe and Asia; and families whose incomes have exceeded half a million per annum, can now scarcely procure the means of a scanty existence.’

For a minute description of the public buildings, costume, manufactories, &c. of this splendid capital, we must refer our readers to Mr. Bullock's volume, and to the Egyptian Hall, Piccadilly. Among the ‘ antiquities’ with which he returned enriched, are casts of the great Calendar Stone, called Montezuma's Watch; the Sacrificial Stone on which the human victims were immolated, said to have amounted to 2500 annually; and a colossal statue of the most celebrated of the Mexican deities, which was disinterred for his express accommodation.

‘ Some writers,’ says Mr. Bullock, ‘ have accused the Spanish authors of exaggeration in their accounts of the religious ceremonies of this, in other respects, enlightened people; but a view of the idol under consideration will of itself be sufficient to dispel any doubt on the subject. It is scarcely possible for the most ingenious artist to have conceived a statue better adapted to the intended purpose; and the united talents and imagination of Brughel and Fuseli would in vain have attempted to improve it. This colossal and horrible monster is hewn out of one solid block of basalt, nine feet high; its outlines giving an idea of a deformed human figure, uniting all that is horrible in the tiger and the rattle-snake: instead of arms, it is supplied with two large serpents, and its drapery is composed of wreathed snakes, interwoven in the most disgusting manner, and the sides terminating in the wings of a vulture. Its feet are those of the tiger, with claws extended in the act of seizing its prey, and between them lies the head of another rattle-snake, which seems descending from the body of the idol. Its decorations accord with its horrid form, having a large necklace composed of human hearts, hands and skulls, and fastened together by the entrails. It has evidently been painted in natural colours, which must have added greatly to the terrible effect it was intended to inspire in its votaries. During the time it was exposed, the court of the University was crowded with people, most of whom expressed the most decided

anger and contempt. Not so, however, all the Indians:—I attentively marked their countenances; not a smile escaped them, or even a word—all was silence and attention. In reply to a joke of one of the students, an old Indian remarked: "It is true, we have three very good Spanish gods, but we might still have been allowed to keep a few of those of our ancestors!" And I was informed that chaplets of flowers had been placed on the figure by natives who had stolen thither unseen, in the evening, for that purpose; a proof that, notwithstanding the extreme diligence of the Spanish clergy for three hundred years, there still remains some taint of heathen superstition among the descendants of the original inhabitants. In a week the cast was finished, and the goddess again committed to her place of interment, hid from the profane gaze of the vulgar.'

A very interesting excursion was made by our Traveller to Tezcucó, in old times the seat of Mexican literature, and termed by Mr. B., somewhat facetiously, the 'Athens of America.' At a distance of two leagues from this city, he was informed that there was a place called Bano de Montezuma, which had formerly been used as a bath by that monarch.

'A gentleman of the town, Don Trinidad Rosalia, offered to escort us, and in a few minutes we were on horseback: after a smart canter through cultivated grounds, and over a fine plain, bounded by the mountains of the Cordilleras, we approached an hacienda and church; and here I expected to find the bath of which we were in search, in some subterraneous place, but learnt to my surprise that we had to mount a conical mountain called Tescosingo. We employed our horses as far as they could take us, but the unevenness of the ground at last obliged us to dismount, and having fastened them to a nopal tree, we scrambled with great difficulty through bushes and over loose stones, which were in great quantities on all sides, and at last perceived that we were on the ruins of a very large building—the cemented stones remaining in some places covered with stucco, and forming walks and terraces, but much encumbered with earth fallen from above, and overgrown with a wood of nopal, which made it difficult to ascend. In some places the terraces were carried over chasms by solid pieces of masonry; in others cut through the living rock: but, as we endeavoured to proceed in a straight line, our labour was very great, being sometimes obliged to climb on our hands and knees. By the assistance of underwood, however, at length, after passing several buildings and terraces, the stucco of which appeared fresh and of a fine peach colour, we arrived at about two-thirds of the height of the hill, almost exhausted with our exertions; and great indeed was our disappointment when we found that our guide had mistaken the situation, and did not know exactly where we were. Greatly chagrined, we began to retrace our steps; and luckily in a few minutes perceived the object of our search. It was cut in the solid rock, and standing out like a marten's

nest from the side of a house. It is not only an extraordinary bath, but still more extraordinarily placed. It is a beautiful basin about twelve feet long by eight wide, having a well about five feet by four deep in the centre, surrounded by a parapet or rim two feet six inches high, with a throne or chair, such as is represented in ancient pictures to have been used by the kings. There are steps to descend into the basin or bath; the whole cut out of the living porphyry rock with the most mathematical precision, and polished in the most beautiful manner. This bath commands one of the finest prospects in the Mexican valley, including the greater part of the lake of Tezcucó, and the city of Mexico, from which it is distant about thirty miles.

‘Night was fast approaching, and the sky portending a thunder-storm, we were obliged to depart; and now I had occasion to regret the hours I had unprofitably lost at the cock-fight. I had just time to make a hurried sketch for a model, and my son to take a slight drawing, when we were reluctantly forced to quit a spot which had been the site of a most singular and ancient residence of the former monarchs of the country. As we descended, our guide showed us in the rock a large reservoir for supplying with water the palace, whose walls still remained eight feet high; and as we examined farther, we found that the whole mountain had been covered with palaces, temples, baths, hanging gardens, &c.; yet this place has never been noticed by any writer.

‘I am of opinion that these were antiquities prior to the discovery of America, and erected by a people whose history was lost even before the building of the city of Mexico. In our way down we collected specimens of the stucco which covered the terrace, still as hard and beautiful as any found at Portici or Herculaneum. Don T. Rosalia informed us that we had seen but the commencement of the wonders of the place;—that there were traces of buildings to the very top still discernible;—that the mountain was perforated by artificial excavations, and that a flight of steps led to one near the top, which he himself had entered, but which no one as yet had had courage to explore, although it was believed that immense riches were buried in it.

‘We regained our horses, and an hour brought us back to Tezcucó, greatly fatigued indeed, but more lamenting the little time we had been able to give to the most interesting place we had visited; and which, it is not a little extraordinary, appears to have been unnoticed by the Spanish writers at the conquest, in whom it probably excited as little interest as it does in the present inhabitants of the city of Mexico, not one of whom could I find who had ever seen or even heard of it.’

The ‘pyramids of the Sun and Moon,’ near Otumba, form another of the wonders of Mexico. They are especially interesting as indicating an apparent affinity between the aborigines and the Egyptians.

‘As we approached them,’ says Mr. Bullock, ‘the square and



perfect form of the largest became at every step more and more visibly distinct, and the terraces could now be counted. We rode first to the lesser, which is the most dilapidated of the two, and ascended to the top, over masses of fallen stone and ruins of masonry, with less difficulty than we expected. On the summit are the remains of an ancient building, forty-seven feet long and fourteen wide; the walls are principally of unhewn stone, three feet thick and eight feet high; the entrance at the south end, with three windows on each side, and on the north end it appears to have been divided at about a third of its length. At the front of the building, with the great pyramid before us, and many smaller ones at our feet, we sat down to contemplate the scene of ancient wonders:—where the eye takes in the greater part of the vale of Mexico, its lake and city, and commands an extensive view of the plains beneath and the mountains that bound the west of the valley.

We soon arrived at the foot of the largest pyramid, and began to ascend. It was less difficult than we expected, though, the whole way up, lime and cement are mixed with fallen stones. The terraces are perfectly visible, particularly the second, which is about thirty-eight feet wide, covered with a coat of red cement eight or ten inches thick, composed of small pebble-stones and lime. In many places, as you ascend, the nopal trees have destroyed the regularity of the steps, but no where injured the general figure of the square, which is as perfect in this respect as the great pyramid of Egypt. We every where observed broken pieces of instruments like knives, arrow and spear-heads, &c. of obsidian, the same as those found on the small hills of Chollula; and, on reaching the summit, we found a flat surface of considerable size, but which has been much broken and disturbed. On it was probably a temple or other building—report says, a statue covered with gold. We rested some time on the summit, enjoying one of the finest prospects imaginable, in which the city of Mexico is included. Here I found fragments of small statues and earthenware, and, what surprised me more, oyster-shells, the first that I had seen in Mexico; they are a new species, and I have brought specimens home. In descending I also found some ornamental pieces of earthenware, the pattern one of which is in relief, much resembling those of China, the other has a grotesque human face. On the north-east side, at about half way down, at some remote period, an opening has been attempted. This should have been from the south to the north, and on a level with the ground, or only a few feet above it; as all the remains of similar buildings have been found to have their entrances in that direction. Dr. Oteyza, who has given us the measure of these pyramids, makes the base of the largest six hundred and forty-five feet in length, and one hundred and seventy-one in perpendicular height. I should certainly consider that the latter measurement is considerably too little, and that the altitude is about half the breadth. As to the age of the pyramids, and the people by whom they were erected, all must be a matter of mere conjecture; no one whom I could meet with in Mexico knew or cared any thing about them. None of the inhabitants had even been to see them, though, from the

cathedral, both of them, as well as Tescosingo, containing the bath of Montezuma, are distinctly visible.

‘ Yet no person in that neighbourhood could give me the least information respecting these wonderful structures:—on asking an old Indian woman we met near the pyramids, if she could tell who made them, she replied, “ Si Signior, St. Francisco.”.....

‘ The result of this little excursion of three days has thoroughly convinced me of the veracity of the Spanish writers, whose account of the cities, their immense population, their riches, and progress of the arts among the Mexicans, are doubted by those who have never seen the country. I firmly believe all that the intelligent and indefatigable Abbé Clavigero has related of his countrymen. Had Monsieur de Pauw, or our better-informed countryman Robertson, passed one hour in Tezcuco, Tezcosingo, or Huexotla, they would never have supposed for a moment that the palace of Montezuma in Mexico was a clay cottage, or that the account of the immense population was a fiction.’

Mr. Bullock draws a very favourable picture of the Mexican Indians, characterising them as a ‘ simple, innocent, happy people,’ moreover as cleanly, and right good Roman Catholics. He witnessed the celebration of the fête of one of their patron saints, in the Indian village of Tilotepec; and ‘ never shall I forget,’ he says, ‘ the scenery of this place, nor the happiness and simplicity of the multitudes by whom its streets were thronged.’ The procession consisted of several thousand Indians, perfectly clean, orderly, and well-dressed, preceded by four trumpeters, the clergy, with the statue of the Virgin, and a band of fiddlers, bringing up the rear. The patron saint was borne by eight Indian girls, followed by four hundred women, four a-breast, each with a lighted taper. The evening concluded with fire-works and merriment, to which ‘ pulque and a pleasant liquor prepared from the dregs of newly distilled spirits’ somewhat contributed. ‘ But none were rude—all was happiness and pleasure.’ How far advanced are these poor Indians above the common people of England! Our folks would infallibly have got drunk in honour of their saint, and been most rudely jolly. But it is consoling to think, that the Arcadia of the poets is not a mere fiction, being realized in the valleys of Mexico; and under circumstances, too, adapted to shew that the poets are right in their views of human nature, and that the philosophers and divines are wrong. Here is a people in whom it would indeed be folly to be wise, so blissful is their ignorance; they stand in need neither of a good government, nor of political freedom, nor of religious knowledge, but, destitute of all these, are, thanks to the Virgin and the saints, innocent and happy without them.

This is a digression, however, and it is too late to return to

Mexico. Our readers may rely upon hearing more respecting that country very shortly. In the meantime, we tender our thanks to Mr. Bullock for his entertaining volume and his praiseworthy exertions. He will excuse our passing remarks, in consideration of our cordial recommendation of both his book and his exhibition to the notice of our readers.

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**Art. V. *The Modern Traveller.*** A popular Description, Geographical, Historical, and Topographical, of the various Countries of the Globe. Parts I. II. III. IV. Containing Palestine and Syria. (Maps and plates,) 2s. 6d. each. London. 1824.

**T**HIS is a singularly well-timed, and, so far as the parts hitherto published enable us to judge, an exceedingly well executed publication. Within comparatively a few years, geographical science and its collateral investigations, have been cultivated with an ardour, and prosecuted with an eagerness and a heedlessness of personal inconvenience and hazard, that have brought to light an immense variety of facts and elucidations of the most interesting and important nature. Few portions of the globe remain wholly unexplored; and concerning those which have not as yet been subjected to actual scrutiny, a considerable mass of valuable information has been obtained from collateral and incidental sources. Great improvements, too, have taken place in the modes of research and narration. Instead of an indiscriminate amalgamation of fact and fable, hearsay and actual inspection, the most cautious discrimination is made an indispensable prerequisite to the reception of testimony. The love of the marvellous, which looked, in the olden time, to voyages and distant journeyings—the mysterious realms of Prester John, or the glittering wonders of Ind and Cathay—for its gratification, is now content with humbler food, the *diablerie* of Germany, and the tawdry inventions of the Viscompte d'Arlincour. A more legitimate source of entertainment is furnished by personal anecdote, historical and biographical inquiries, local description, and antiquarian research. At the same time it must be confessed, that there is still room for improvement. Travellers are of different calibres; they are a little too apt to imagine that what has gratified themselves, must be interesting to others; they pay too little attention to previous statements, and are rather overfond of telling again what has been better told before. Our excellent friends the booksellers must come in for a share of the blame. Without, for a moment, venturing to attribute their excessive predilection for quartos to any but the most liberal and dis-

interested motives, we may be permitted to hint, that it has a disastrous effect on the character of this branch of literature. The information which would be respectable in an octavo, will but coldly furnish forth a tome of larger bulk ; and when all the artifices of typography fail to stretch it out, the author must be drawn upon for supplementary, and too frequently for supererogatory matter. Now, how feelingly soever, as writers, we may sympathize with the author, as readers the case is very different. Our time, our patience, and our purse, fail before this protracting and extenuating process, and we give a cordial welcome to any publication that may give us the genuine information, without the overlay of paint and filigree ; or at least, only so much of the latter as may conduce to the real decoration and connexion of the substantial matter.

At the same time we cannot help feeling suspicious, in the first instance, of such publications as the present. We have seen so many of them, that have come forth with the highest pretensions, prove nothing more than mere jobs of trade, that we are instinctively on our guard when we take them in hand, against anticipated charlatanism. Their aspect is ominous ;—they wear a base livery ; they are redolent of paste ; they betray the mangling of the scissors. Instead of exhibiting the labour and the skill which such compilations, more than most others, demand, they display the redundant symptoms of work by contract ; and we feel, in turning them over, all the annoyance which results from the double mischief of a good thing marred in the execution, and operating as a hindrance to a more spirited undertaking.

From all these depraved symptoms, the work before us, so far as the present specimen extends, is entirely free ; and if it be conducted to the end with equal ability, it will form one of the most useful and attractive publications of the present day. Of the two sections, though Syria is the most entertaining, Palestine is the best done ; it contains a masterly compression, marked, in some instances, by specific originality, of most that is truly valuable in the best of modern explorations. Maundrell, Pococke, Burckhardt, and Dr. Richardson, have supplied the ground-work ; but a host of other travellers have contributed to the superstructure, and a list of important ‘ desiderata ’ is subjoined. As an example of the composition, we shall transcribe the eloquent and comprehensive

#### CONCLUDING REMARKS.

‘ Having now traversed the whole Land of Israel west of this boundary, from Beersheba to Dan, we close here our account of Palestine ; preferring, for the convenience of the arrangement, to include the

districts east of the Jordan, under the general denomination of Syria, which in strictness applies to the whole country. The parts we have described, however, are all that are usually comprehended under the term *Holy Land*; although, as the scene of Scripture history, the theatre of miracle and of prophecy,—the Peninsula of Mount Sinai, the shores of the Idumean Sea, and the coasts of Asia Minor, might lay claim to the appellation. But we have now visited the whole of Palestine; Judea, Samaria, and Galilee—those countries which, above all others under the sun, are interesting to the Christian. And abhorrent alike from reason and from true piety, as is the superstition that has grafted itself upon this interest, yet, the curiosity which inspires the traveller, in reference more peculiarly to these scenes, is rational and laudable. If Troy and Thebes, if Athens and Rome, are visited with classic enthusiasm, much more worthy of awakening the strongest emotions in the mind of a Christian, must be the country whose history as far transcends in interest that of every other, as its literature (if we may apply that term to the divine volume) excels in sublimity, all the ethics, and philosophy, and poetry, and eloquence of the heathen world. This sentiment of interest or of reverence has, indeed, no necessary connexion with religious principle or enlightened worship; for it may actuate alike the pious and the profligate. And, in the character of the Greek or Romish pilgrim, it is too generally found in connexion with an utter destitution of moral principle. The savage fanaticism of the Crusades was an illustration of this fact on a grand scale; and the same spirit that breathed in Peter the Hermit, yet survives; the same fanaticism in a milder form actuates the pilgrims who continue to visit the Holy Sepulchre, with the view of expiating their sins by the performance of so meritorious a penance. The Mussulman hadgi, or the Hindoo devotee, differs little in the true character of his religion, from these misguided Christians, and as little perhaps in his morals as in his creed. Only the stocks and stones in which their respective worship alike terminates, are called by less holy names. It becomes the Protestant to avoid the appearance of symbolizing with this degrading and brutalizing idolatry. But were all this mummary swept away, and the Holy Land cleared of all the rubbish brought into it by the Empress Helena, the holy sepulchre included, more than enough would remain to repay the Christian traveller, in the durable monuments of Nature. We know not the spot where Christ was crucified; nor can determine the cave in which, for part of three days, his body was ensepulchred; nor is the exact point ascertainable from which he ascended to heaven. The Scriptures are silent, and no other authority can supply the information. But there are the scenes which he looked upon, the holy mount which once bore the temple, that Mount Olivet which once overlooked Jerusalem;—there is Mount Gerizim overhanging the Valley of Shechem, and the hill where once stood Samaria;—there is Nazareth, within whose secluded vale our Lord so long awaited the time appointed for his public ministry,—the Plain of Genesareth and the Sea of Galilee,—the mountains to which he retired, the plains in which he wrought his miracles, the waters which he

trod,—and there the Jordan still rolls its consecrated waters to the bituminous lake where Sodom stood.' pp. 363—365.

An editor of such a work as the present, would, we imagine, feel some difficulty in determining his plan. Mere digest would serve the purpose of conveying information in a small compass, but it would be in great peril of proving uninteresting and insipid to general readers. Analysis would ensure much repetition without an equivalent in valuable result. Mere extract would be nothing more than the paste-and-scissar system, and must perforce be wofully guilty of the mortal sin of preterition. The editor of the "*Modern Traveller*" has taken the effectual way of combining all the three. He has introduced enough of extract and anecdote to give spirit, freshness, and variety to the work, with sufficient analysis and reference to convey a general notion of what has been contributed by different authorities; and he has blended the whole together, and given it completeness, by a judicious digest of the great mass of his materials. He has, above all, imparted unspeakable value to his volumes, by the recognition, not forced or obtrusive, but explicit, of the great principles of morality and religion. The adoption of 'Routes,' as one of the principal vehicles of description, though not always practicable, has, in countries but partially known, the double advantage of indicating the lines which have been previously traversed, and of directing future travellers to the tracts of country which still require investigation. In short, these little volumes contain the pith of many an expensive volume; and while they will serve the traveller as a pocket companion, and the general reader as a useful compendium, they will be found singularly available for the purposes of education, at an age somewhat advanced beyond the mere elements of geographical knowledge.

The maps and plates are well executed, but, as far as our own taste is concerned, we would give up the latter for the advantage of possessing the former on a more efficient scale. They are got up with much care, and contain more than could be expected in the way of geographical and political feature; but we should have preferred them larger.



- Art. VI. 1. *Sermons preached in St. John's Church, Glasgow.* By Thomas Chalmers, D.D. 8vo. pp. 446. Price 10s. 6d. Glasgow. 1823.
2. *Sermons.* By the Rev. J. W. Cunningham, A. M. Vicar of Harrow. Vol. II. 8vo. pp. 436. London. 1824.
3. *Sermons.* By the late Rev. Noah Hill. 8vo. pp. 464. Price 9s. London. 1822.
4. *Twenty Sermons.* By the late Rev. Henry Martyn, B.D. Second Edition. 8vo. pp. 444. London. 1822.
5. *Sixteen Lectures on the Influences of the Holy Spirit.* By Thomas Mortimer, M. A. 8vo. pp. 420. Price 10s. 6d.
6. *Sermons delivered at Salters' Hall.* By the late Hugh Worthington. Taken from Memory. Second Edition. 8vo. pp. 560. Price 12s. London. 1823.
7. *Twenty-four Sermons on Practical Subjects.* Translated from the Works of the most eminent French and Dutch Protestant Ministers in Holland. By J. Werninck, D.D. Minister of the Dutch Church in London, &c. 8vo. pp. 436. Price 10s. 6d. London. 1823.

**W**E find ourselves so deeply in arrears as respects the notice of the numerous volumes of sermons which have lately appeared, that we are under the necessity of disposing of a few of the publications now on our table, as it were *en masse*; a method not so complimentary, perhaps, to the individual authors, but preferable to neglecting them, and which will have the advantage of saving our readers the otherwise unavoidable iteration of the same train of remarks.

Mr. Irving tells us, in the preface to his *Orations*, that ‘ the very name of sermon hath learned to inspire drowsiness and tedium.’ We cannot plead guilty to its being so with us, for the name is associated in our minds with some of the finest compositions in the language. But of all things in the world, criticisms upon sermons are, for the most part, the most irksome and uninteresting. We will confess, therefore, that not merely the fear of annoying our readers, and of throwing an uninviting character over our pages, but a positive disinclination to the discharge of this part of our bounden duty, may have led us to take less notice than we ought to have done of this class of publications. Sermons which may be excellently calculated to instruct and to edify, when read either in the closet or in the family, very often present no specific literary characteristics, no prominent features by which to distinguish the individual; and extracts are with difficulty made, unless at

very great length, that give even a fair view of the substantial merits of many a volume of this description. The constant demand which there is for sermons of this plain and unpretending character, proves that they are found to answer their purpose; and that it would be a great error, to estimate the utility of such publications, by the same test that we should apply to other species of literature. With regard to sermons, as with regard to school-books,—and what are they but a sort of class-books for children of a larger growth?—the chief points to be ascertained are, not the elegance of the style or the originality of the ideas, but, Are they correct? Are they simple? Does the author understand his subject? If so, we all know what a sermon ought to treat of, and how it will be divided; extracts are almost superfluous; and if it might be allowed us to imitate the laconic *Imprimatur* of the authorized guardians of the press, we should satisfy ourselves with affixing to the title of the volume, a simple *Legatur*.

We have, however, occasionally expressed a desire to meet with—not Oration and Arguments exactly, but—sermons of a somewhat more elaborate nature. It would not be desirable, even were it possible, that every writer of sermons should be a South or a Barrow, a Howe or a Butler, an Edwards or a Horsley. But we cannot help thinking that English literature would admit of being enriched with a few more theological compositions of this higher stamp; and if we have not among us such ‘giants’ as were in olden time, we believe that we have intellect enough afloat to furnish volumes that should deserve to rank on the same shelf, were it adequately exerted as well as properly consecrated. We have been compelled to resign the hope of receiving a volume of sermons from the preacher capable above all others, in the present day, of emulating the reasoning of Barrow and the eloquence of South. A few single sermons (all perhaps, with one exception, inferior to many of his unwritten discourses) will convey to posterity no better idea of the mind from which they have proceeded, than the disrupted capitals and cornices of a ruined portico seen by the traveller, give of the perfect edifice. The present age is not, however, by any means barren of pulpit talent. Never, indeed, were there a greater number of efficient, and even eloquent preachers; but it must also be admitted, that our most popular speakers are incapable of making the same impression by means of the pen, that they do by the voice. To many of them, who are most deservedly admired and eagerly listened to, the language of friendship would be, Beware of the Press. All men have not, in this respect, the same gift. “To one is given the word of wisdom, to another the word of knowledge,

to another prophecy." And without attempting to adjust the respective rank of the reasoner and the scholar, the speaker and the writer, it is sufficient to observe, that the qualifications are so wholly different, that while our pulpits were never, perhaps, more competently supplied, our theological literature has received of late years few additions of any substantial value or permanent interest.

Dr. Chalmers deserves to rank among the exceptions. His sermons are not only original and eloquent, but they are sterling productions. Untrammelled by system, he exhibits the doctrines of Christianity in all the freshness which they wear when new drawn from the Scriptures, and with the uncompromising fearlessness of a man not hired and trained to defend, but eager to propagate them. He is original, not because his thoughts are often new,—they are not so new as his phraseology,—but because they are native, like his feelings, and related to them as flesh and blood are related. He succeeds in placing truths in a striking light, not because he is a profound theologian, but because he is a practical one, intent upon the moral business of his function, as having to do with the consciences of men, rather than with their speculations. As critics, as English critics especially, we may be allowed to have strong objections against his diction and style. It is not as models of composition that we can recommend his sermons, but as vigorous effusions of a nobly consecrated intellect,—as living literature, not manufactured wares. Dr. Chalmers does not set himself to make sermons, but uses this form of discourse as the best vehicle of the truths he wishes to convey.

Now this we conceive to be the great difference between the theological writers of former days and of the present; that, with regard, at least, to those whose works are still read, the sermon was with them a more serious intellectual effort. Whatever was the character of their usual Sunday teachings, when they wrote for the press, it was not merely to supply the market with a commodity, one that should perish in the using, but they applied to it as to any other species of authorship, and did not think of taking less pains with a sermon than with a poem. They wrote for the higher classes, not of rank, but of intellect. Mr. Cunningham, in the preface to his present work, seems to consider this as scarcely a legitimate object. Alluding to the wish expressed in a review of his former volume, that he would endeavour to produce one of a somewhat more elaborate nature, he says :

‘ But, even if the Author could presume to consider himself as capable of satisfying the wishes of those who think more profoundly than the mass of society, he should exceedingly hesitate as to the

lawfulness, especially in this species of composition, of labouring to gratify the few at the expense of the many. Those sermons are evidently the best, which approach the most closely to the scriptural model; and it may be confidently affirmed, that the New Testament is the simplest of all books, and the Saviour of the world the plainest of all teachers. The Author has, in this view of the subject, mainly to regret his own too frequent deviations from that simplicity, the adherence to which is of such primary importance.

We must be allowed to remark in reply, that neither the gratification of the few nor of the many, is, strictly speaking, a legitimate object in this species of composition; but, in our opinion, the edification of the many is perfectly compatible with consulting the taste and the moral wants of the few. We are not speaking, be it remembered, of the proper style of pulpit teaching. We agree with Mr. Cunningham, that this cannot be too plain, that elaboration here would be misplaced, that the many are chiefly to be consulted, and the many not among those who read, but the many who have not the time, if they have the inclination and the ability to read. A deficiency of simplicity in the style and manner of teaching is, in our opinion, a very prevailing fault, more especially in our younger ministers. There is no occasion to be coarse or vulgar, or to use any but the purest English, in order to be thoroughly understood by the plainest persons in a congregation. But the phraseology too often acquired by our academics, is at an immense remove (if we may be pardoned the Americanism) from "plainness of speech." We have repeatedly heard sermons in which a very large proportion of the words employed, must have been scarcely less intelligible to the galleries, than so many Greek or Latin terms interspersed. There seems to prevail a constant morbid apprehension of falling into a low style, low in the sense of poverty, if not of coarseness; and therefore, the language must be *hitched up* every now and then with a select and well-sounding word; in the same manner as the second-rate writers of blank verse exhibit a perpetual effort to sustain the pomp of diction, in order to keep their lines from running into prose. Whereas, if the tone of thought were properly sustained, this solicitude about the diction might be laid aside. Clear ideas would provide their own expression. It is, in our judgement, a fault, and not an excellence, to 'talk like a book.' Thus far, we imagine, we should have Mr. Cunningham's concurrence.

But the case is somewhat different when the pastor or teacher embarks in authorship. It may, indeed, be allowed him to say: 'These are the sermons I have preached: I publish them only for my congregation and my friends, or for the use of those who may read them to other congregations.' We have

before remarked, that there is a constant demand for publications of this description, and such sermons are likely to be the best adapted to meet this demand. But surely, it could not be *unlawful* to attempt a higher strain. We know of no reason why this alone of all species of authorship should be deemed an unhallowed exercise of the highest powers of the mind. When so many are writing for the many, it might at least be advisable that some who are competent should write for the few. It is, we believe, taken for granted, that sermons of a higher description would not be read, owing to their very form and name as sermons. The experiment is worth making. Sermons are read very extensively; and they would be read more, if their authorship were more on a par with that of other branches of literature. When it is considered, that the fame of South, of Taylor, of Atterbury, of Howe, of Charnock, of Bates, of Tillotson, of Blair, and many others whose works are among our staple literature, rests entirely, or almost exclusively, on their sermons, it seems unreasonable to speak of the unlawfulness of similar efforts of mind, and idle to suppose that sermons would not now be read, that should have more of literary substance than can be expected or desired in the ordinary ministrations of the pulpit.

But we shall now, without further prelude, endeavour to give some account of the volumes before us.

Dr. Chalmers's present volume contains fifteen sermons on the following topics.

' I. The Constancy of God in his Works, an Argument for the Faithfulness of God in his Word. Psalm cxix. 89—91. II. The Expulsive Power of a new Affection. 1 John ii. 15. III. The sure Warrant of a Believer's Hope. Rom. v. 10. IV. The Restlessness of Ambition. Psal. xi. 1. and lv. 6. V. The transitory Nature of Visible Things. 2 Cor. iv. 18. VI. The Universality of Spiritual Blindness. Isa. xxix. 9—12. VII. The new Heavens and the new Earth. 2 Pet. iii. 13. VIII. The Nature of the Kingdom of God. 1 Cor. iv. 20. IX. The Reasonableness of Faith. Gal. iii. 23. X. The Christian Sabbath. Mark. ii. 27. XI. The Doctrine of Predestination, Acts xxvii. 22. 31. XII. The Nature of the Sin against the Holy Ghost. Matt. xii. 31, 2. XIII. The Advantages of Christian Knowledge to the lower Orders. Eccl. iv. 13. XIV. The Duty and the Means of Christianizing our Home Population. Mark xvi. 15. XVI. The Distinction between Knowledge and Consideration. Isa. i. 3.'

With regard to two of these sermons, the eleventh and the twelfth, Dr. Chalmers remarks, that

' There are topics of a highly speculative character, in the system of Christian doctrine, which it is exceedingly difficult to manage,

without interesting the curiosity rather than the conscience of the reader. And yet, it is from their fitness of application to the conscience, that they derive their chief right to appear in a volume of *Sermons*, and I should not have ventured any publication upon either of these doctrines, did I not think them capable of being so treated as to subserve the great interests of practical godliness.'

For two others, the thirteenth and the fourteenth, he apologises as belonging to Christian Economics rather than to Christian Theology; yet, he contends for their religious importance. 'I have, however,' it is added, 'more comfort in discussing this argument from the press, than from the pulpit, which ought to be kept apart for loftier themes, and which seems to suffer a sort of desecration when employed as the vehicle for any thing else than the overtures of pardon to the sinner, and the hopes and duties of the believer.' We transcribe this remark, not because we think there was any necessity for the Author's apology, but on account of the admirably correct perception which it indicates of the object and purport of the Christian ministry.

The Sermon on Predestination opens with the following introductory remarks. The text is the 22nd, compared with the 31st verse of the xxvii<sup>th</sup> of Aots.

'The comparison of these two verses lands us in what may appear to many to be a very dark and unprofitable speculation. Now, our object in setting up this comparison, is not to foster in any of you a tendency to meddle with matters too high for us—but to protect you against the practical mischief of such a tendency. You have all heard of the doctrine of predestination. It has long been a settled article of our church. And there must be a sad deal of evasion and of unfair handling with particular passages, to get free of the evidence which we find for it in the Bible. And independently of Scripture altogether, the denial of this doctrine brings a number of monstrous conceptions along with it. It supposes God to make a world; and not to reserve in his own hand the management of its concerns. Though it should concede to him an absolute sovereignty over all matter, it deposes him from his sovereignty over the region of created minds, that far more dignified and interesting portion of his works. The greatest events in the history of the universe, are those which are brought about by the agency of willing and intelligent beings—and the enemies of the doctrine invest every one of these beings with some sovereign and independent principle of freedom, in virtue of which it may be asserted of this whole class of events, that they happened, not because they were ordained of God, but because the creatures of God, by their own uncontrolled power, brought them into existence. At this rate, even he to whom we give the attribute of omniscience, is not able to say, at this moment, what shall be the fortune or the fate of any individual—and the whole train of future



history is left to the wildness of accident. All this carries along with it so complete a dethronement of God—it is bringing his creation under the dominion of so many nameless and undeterminable contingencies—it is taking the world and the current of its history so entirely out of the hands of him who formed it—it is, withal, so opposite to what obtains in every other field of observation, where, instead of the lawlessness of chance, we shall find that the more we attend, the more we perceive of a certain necessary and established order—that from these and other considerations which might be stated, the doctrine in question, in addition to the testimonies which we find for it in the Bible, is at this moment receiving a very general support from the speculations of infidel as well as Christian philosophers.

‘Assenting, as we do, to this doctrine, we state it as our conviction, that God could point the finger of his omniscience to every one individual amongst us, and tell what shall be the fate of each, and the state of suffering or enjoyment of each at any one period of futurity, however distant. Well does he know those of us who are vessels of wrath fitted for destruction, and those of us whom he has predestinated to be conformed to the image of his dear Son, and to be rendered meet for the inheritance. We are not saying, that we, or that any of you could so cluster and arrange the two sets of individuals. This is one of the secret things which belong to God. It is not our duty to be altogether silent about the doctrine of predestination—for the Bible is not silent about it, and it is our duty to promulgate and to hold up our testimony for all we find there. But certain it is, that the doctrine has been so injudiciously meddled with—it has tempted so many ingenious and speculative men to transgress the limits of Scripture—it has engendered so much presumption among some, and so much despondency among others—it has been so much abused to the mischief of practical Christianity, that it were well for us all, could we carefully draw the line between the secret things which belong to God, and the things which are revealed, and belong to us and to our children.’

Dr. Chalmers proceeds to shew from the history, that the intimation given to St. Paul that not a man in the ship should be lost, neither restrained his practical urgency that they should follow his directions, nor discharged the men from the necessity of observing them. He then shews that, *à fortiori*, the knowledge that some are elected to eternal life, who they are, and who they are not, being entirely unknown, does not in the slightest degree interfere with the duties and responsibility of the preacher, nor can it alter the indissoluble connexion between the means and the end. The train of remark is obvious, but it is a topic which the wonderful perversity of mens’ minds on this point, renders it necessary to urge and illustrate to a degree of triteness and reiteration. At the same time, useful as it is to vindicate the doctrine of Predestination from misapprehension, and to guard against an unhallowed abuse of it,

we conceive that this is but half the preacher's business; since, if it be a Scripture doctrine, it must, like every other truth, have its positive use; it must be a part of that truth which "sanctifies" the heart. We never find articles of faith introduced into the Scriptures but for a practical purpose; and it is by observing the use which the sacred writers make of a doctrine, that we can best learn to interpret it. For those purposes, and under such aspects, we shall do well, sanctioned by their example, to preach the doctrine of Predestination positively as well as negatively. Otherwise, the impression left on the mind will be, that the tenet, even though incontrovertible, is useless and unprofitable, and the references made to it in the Scriptures will appear as blots upon the sacred page, faults, if such the objector might dare call them,—their introduction appearing quite inexplicable. Now it is certain that the Apostles were not speculators; it is certain, too, that they advert to the great fact of Divine fore-appointment, with all the familiarity and unreservedness with which they refer to any other known fact, never attempting to prove it, but arguing from it as a thing which required no proof; deducing from it an answer to the Jewish objections against the Gospel itself and the calling of the Gentiles, employing it to alarm the impenitent, and triumphing in it as the security of the believer amid the fiery trials which threatened to overwhelm his faith and "separate him from the love of God." Now we cannot but think that were the providence and purpose of God in relation to his Church—for what mean the terms predestination and election but this?—referred to simply and unequivocally, yet incidentally, rather than formally, in a similar application and bearing, it would be the shortest way to correct honest misapprehension; the abuse of the doctrine would be more effectually guarded against, and its genuine tendency would be seen to be "according to godliness."

The next sermon, in like manner, though not satisfactory as an exposition of the text, is in the highest degree striking and impressive. In the general tenor of the following sentiments we fully concur.

'You see then,' says the Preacher, (after citing at length Prov. i. 22—8.) 'how a man may shut against himself all the avenues of reconciliation. There is nothing mysterious in the kind of sin by which the Holy Spirit is tempted to abandon him to that state in which there can be no forgiveness, and no return unto God. It is by a movement of conscience within him, that the man is made sensible of sin—that he is visited with the desire of reformation—that he is given to feel his need both of mercy to pardon, and of grace to help him—in a word, that he is drawn unto the Saviour, and

brought into that intimate alliance with him by faith, which brings down upon him both acceptance with the Father, and all the power of a new and a constraining impulse to the way of obedience. But this movement is a suggestion of the Spirit of God, and if it is resisted by any man, the Spirit is resisted. The God who offers to draw him unto Christ, is resisted. The man refuses to believe, because his deeds are evil; and by every day of perseverance in these deeds, the voice which tells him of their guilt, and urges him to abandon them, is resisted—and thus, the Spirit ceases to suggest, and the Father, from whom the Spirit proceedeth, ceases to draw, and the inward voice ceases to remonstrate—and all this because their authority has been so often put forth, and so often turned from. This is the deadly offence which has reared an impassable wall against the return of the obstinately impenitent. This is the blasphemy to which no forgiveness can be granted, because in its very nature, the man who has come this length, feels no movement of conscience towards that ground on which alone forgiveness can be awarded to him—and where it is never refused even to the very worst and most malignant of human iniquities. This is the sin against the Holy Ghost. It is not peculiar to any one age. It does not lie in any one unfathomable mystery. It may be seen at this day in thousands and thousands more, who, by that most familiar and most frequently exemplified of all habits, a habit of resistance to a sense of duty, have at length stifled it altogether, and driven their inward monitor away from them, and have sunk into a profound moral lethargy, and so will never obtain forgiveness—not because forgiveness is ever refused to any who repent and believe the Gospel, but because they have made their faith and their repentance impracticable. They choose not to repent—and this choice has been made so often and so perseveringly, that the Spirit has let them alone. They have obstinately clung to their love of darkness rather than of light, and the Spirit has at length turned away from them since they will have it so. They wish not to believe, because their deeds are evil, and that Spirit has ceased to strive with them, who has so often spoken to them in vain—and whose many remonstrances have never prevailed upon them to abandon the evil of their doings.’ pp. 330—332.

But in thus reducing the sin against the Holy Ghost to simple impenitence, the scope of the passage, and our Lord’s merciful design in following up his reasonings with this alarming caution, are, it seems to us, wholly lost sight of. It is, we think, indubitable, that a specific sin is alluded to; that sin which led the Pharisees to ascribe the works of the Holy Ghost to Satanic agency\*. This was not calumniating our

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\* ‘Qui impœnitentiam esse definiunt,’ says Calvin, ‘nullo negotio refelli possunt. Frustra enim et ineptè negaret Christus in hoc seculo remitti. Deinde nomen blasphemix ad quævis peccata promiscuè extendi nequit. Sed ex comparatione quam Christus adducit, facile

Lord as man, but it was striking at the honour of God ; it was truly and properly blasphemy. And therefore St. Paul, in apparent allusion to this awful denunciation of our Lord, expressly states, that he, who had been " a blasphemer, a persecutor, and a calumniator," and might seem to have been chargeable with this very sin that is declared to be irremissible, " obtained mercy, because he did it ignorantly in unbelief"—not in wilful contumacy. The sin against the Holy Ghost is properly termed by Dr. Chalmers ' a daring and obstinate rebellion against the prerogatives of conscience ;' that is to say, it involves this in its very nature, but something more than this. And as to the difficulty which he finds in supposing that for the remission of this sin, ' not even the acceptance of the Gospel of Christ, would avail' the transgressor, we must say that the difficulty is of his own making. It arises out of an impossible supposition,—a supposition at variance with the tenor of the whole sermon ; for it implies a case in which the Gospel of Christ shall be accepted, after the Spirit of God has finally withdrawn. That, in a certain sense, all sin against the Holy Ghost, who " resist the Spirit," " grieve the Spirit," " quench the Spirit," is most true. But it is not less true, that the sin against which our Lord issued this awful *caveat*, is of a very distinctive character, and is identified with a hardness of heart which, when it reaches the height of deliberate enmity, is essentially incurable. Dr. Chalmers gains nothing that we perceive, by his exposition of the passage, and we regret that he has been led to adopt it, as it lessens the force and value of his sermon, to which, on this account, we much prefer a discourse of Mr. Toller's on the same text.

The ninth sermon is a beautiful discourse, ' on the reasonableness of the faith.' We transcribe the exordium.

' " Shut up unto the faith." This is the expression which we fix upon as the subject of our present discourse—and to let you more effectually into the meaning of it, it may be right to state, that in the preceding clause " kept under the law," the term *kept*, is, in the original Greek, derived from a word which signifies a sentinel. The mode of conception is altogether military. The law is made to act

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nobis constabit definitio. Cur atrocius peccare dicitur qui in Spiritum blasphemat quam qui in Christum ? an quia præcellit Spiritus majestas ut gravius vindicetur ? Certé alia est ratio : nam quum in Christo reluceat plenitudo Divinitatis, quisquis in eum contumeliosus est, totam Dei gloriam, quantum in se est, evertit atque abolet.' He proceeds to shew that the sin involves wilful and malignant contumacy after illumination. See his Harmony.

the part of a sentry, guarding every avenue but one—and that one leads those who are compelled to take it to the faith of the Gospel. They are shut up to this faith as their only alternative—like an enemy driven by the superior tactics of an opposing general, to take up the only position in which they can maintain themselves, or fly to the only town in which they can find a refuge or a security. This seems to have been a favourite style of argument with Paul, and the way in which he often carried on an intellectual warfare with the enemies of his Master's cause. It forms the basis of that masterly and decisive train of reasoning, which we have in his epistles to the Romans. By the operation of a skilful tactics, he (if we may be allowed the expression) manœuvred them, and shut them up to the faith of the Gospel. It gave prodigious effect to his argument, when he reasoned with them, as he often does, upon their own principles, and turned them into instruments of conviction against themselves. With the Jews he reasoned as a Jew. He made a full confession to them of the leading principles of Judaism—and this gave him possession of the vantage ground upon which these principles stood. He made use of the Jewish law as a sentinel to shut them out of every other refuge, and to shut them up to the refuge laid before them in the Gospel. He led them to Christ by a schoolmaster which they could not refuse—and the lesson of this schoolmaster, though a very decisive, was a very short one. "Cursed be he that continueth not in all the words of this law to do them." But, in point of fact, they had not done them. To them then belonged the curse of the violated law. The awful severity of its sanctions was upon them. They found the faith and the free offer of the Gospel to be the only avenue open to receive them. They were shut up unto this avenue; and the law, by concluding them all to be under sin, left them no other outlet but the free act of grace and of mercy laid before us in the New Testament.

‘ But this is not the only example of that peculiar way in which St. Paul has managed his discussions with the enemies of the faith. He carried the principle of being all things to all men into his very reasonings. He had Gentiles as well as Jews to contend with—and he often made some sentiment or conviction of their own, the starting point of his argument. In this same Epistle to the Romans, he pleaded with the Gentiles the acknowledged law of nature and of conscience. In his speech to the men of Athens, he dated his argument from a point in their own superstition. In this way he drew converts both from the ranks of Judaism, and the ranks of idolatry—and whether it was the school of Gamaliel in Jerusalem, or the school of Gamaliel in Jerusalem, or the school of poetry and philosophy in countries of refinement, that he had to contend with, his accomplished mind was never at a loss for principles by which he bore down the hostility of his adversaries, and shut them up unto the faith.

‘ But there is a fashion in philosophy as well as in other things. In the course of centuries, new schools are formed, and the old, with all their doctrines and all their plausibilities, sink into oblivion. The restless appetite of the human mind for speculation, must have novelties to feed upon—and after the countless fluctuations of two thou-

sand years; the age in which we live has its own taste, and its own style of sentiment to characterize it. If Paul, vested with a new apostolical commission, were to make his appearance amongst us, we should like to know how he would shape his argument to the reigning taste and philosophy of the times. We should like to confront him with the literati of the day, and hear him lift his intrepid voice in our halls and colleges. In his speech to the men of Athens, he refers to certain of their own poets. We should like to hear his references to the poetry and the publications of modern Europe—and while the science of this cultivated age stood to listen in all the pride of academic dignity, we should like to know the arguments of him who was determined to know nothing save Jesus Christ, and him crucified.

‘ But all this is little better than the indulgence of a dream. St. Paul has already fought the good fight, and his course is finished. The battles of the faith are now in other hands—and though the wisdom, and the eloquence, and the inspiration of Paul have departed from among us, yet he has left behind him the record of his principles. With this for our guide, we may attempt to do what he himself calls upon us to do. We may attempt to be followers of him. We may imitate him in the intrepid avowal of his principles—and we may try, however humbly and imperfectly, to imitate his style of defending them. We may accommodate our argument to the reigning principles of the day. We may be all things to all men—and out of the leading varieties of taste and of sentiment which obtain in the present age, and in the present country, we may try if we can collect something, which may be turned into an instrument of conviction for reclaiming men from their delusions, and shutting them up unto the faith.’ pp. 241—45.

The Preacher proceeds to argue the question of the necessity and reasonableness of the Scripture method of salvation by faith, with the school of Natural Religion—the school of classical Morality—and the school of poetical sentiment, shewing how, upon their own principles, they are “shut up unto the faith.” The next sermon, on the Sabbath, we shall have occasion to notice at some future time. Though not highly argumentative, it is better than argumentative: it removes the question out of the lower court of criticism and ‘moral philosophy,’ to plead it *in foro conscientiae*.

Perhaps the most striking sermon in the volume is the seventh, ‘on the new heavens and the new earth,’ in which Dr. Chalmers (whose forte is, after all, the imaginative, rather than the argumentative) finds scope for all the excursiveness of his fancy and all the warmth of his best feelings. He remarks that in the text, (1 Pet. iii. 13.) there are ‘two leading points of information.’

‘ The first is, that, in the new economy which is to be reared for the accommodation of the blessed, there will be materialism; not



the part of a sentry, guarding every avenue but one—and that one leads those who are compelled to take it to the faith of the Gospel. They are shut up to this faith as their only alternative—like an enemy driven by the superior tactics of an opposing general, to take up the only position in which they can maintain themselves, or fly to the only town in which they can find a refuge or a security. This seems to have been a favourite style of argument with Paul, and the way in which he often carried on an intellectual warfare with the enemies of his Master's cause. It forms the basis of that masterly and decisive train of reasoning, which we have in his epistles to the Romans. By the operation of a skilful tactics, he (if we may be allowed the expression) manoeuvred them, and shut them up to the faith of the Gospel. It gave prodigious effect to his argument, when he reasoned with them, as he often does, upon their own principles, and turned them into instruments of conviction against themselves. With the Jews he reasoned as a Jew. He made a full confession to them of the leading principles of Judaism—and this gave him possession of the vantage ground upon which these principles stood. He made use of the Jewish law as a sentinel to shut them out of every other refuge, and to shut them up to the refuge laid before them in the Gospel. He led them to Christ by a schoolmaster which they could not refuse—and the lesson of this schoolmaster, though a very decisive, was a very short one. "Cursed be he that continueth not in all the words of this law to do them." But, in point of fact, they had not done them. To them then belonged the curse of the violated law. The awful severity of its sanctions was upon them. They found the faith and the free offer of the Gospel to be the only avenue open to receive them. They were shut up unto this avenue; and the law, by concluding them all to be under sin, left them no other outlet but the free act of grace and of mercy laid before us in the New Testament.

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‘ The first is, that, in the new economy which is to be reared for the accommodation of the blessed, there will be materialism; not

merely new heavens, but also a new earth. The second is, that, as distinguished from the present, which is an abode of rebellion, it will be an abode of righteousness.

‘ I. We know historically that earth, that a solid material earth, may form the dwelling of sinless creatures, in full converse and friendship with the Being who made them—that, instead of a place of exile for outcasts, it may have a broad avenue of communication with the spiritual world, for the descent of ethereal beings from on high—that, like the member of an extended family, it may share in the regard and attention of the other members, and along with them be gladdened by the presence of him who is the Father of them all. To inquire how this can be, were to attempt a wisdom beyond Scripture: but to assert that this has been, and therefore may be, is to keep most strictly and modestly within the limits of the record. For, we there read, that God framed an apparatus of materialism, which, on his own surveying, he pronounced to be all very good, and the leading features of which may still be recognized among the things and the substances that are around us—and that he created man with the bodily organs and senses which we now wear—and placed him under the very canopy that is over our heads—and spread around him a scenery, perhaps lovelier in its tints, and more smiling and serene in the whole aspect of it, but certainly made up, in the main, of the same objects that still compose the prospect of our visible contemplations—and there, working with his hands in a garden, and with trees on every side of him, and even with animals sporting at his feet, was this inhabitant of earth, in the midst of all those earthly and familiar accompaniments, in full possession of the best immunities of a citizen of heaven—sharing in the delight of angels, and while he gazed on the very beauties which we ourselves gaze upon, rejoicing in them most as the tokens of a present and presiding Deity. It were venturing on the region of conjecture to affirm, whether, if Adam had not fallen, the earth that we now tread upon, would have been the everlasting abode of him and his posterity. But certain it is, that man, at the first, had for his place this world, and, at the same time, for his privilege, an unclouded fellowship with God, and, for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trode the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God’s favoured creation, and took his place among the freemen and the denizens of the great spiritual commonwealth.

‘ This may serve to rectify an imagination, of which we think that all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that, when a spiritualizing process had purged away all our corruption, then, by the stepping stones of a death and a resurrection, we should be borne away to some ethereal region, where sense, and body, and

all in the shape either of audible sound, or of tangible substance, were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that in the place of eternal blessedness, there will be ground to walk upon; or scenes of luxuriance to delight the corporeal senses; or the kindly intercourse of friends talking familiarly, and by articulate converse together; or, in short, any thing that has the least resemblance to a local territory, filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves—having bodies such as we now wear, and faculties of perception, and thought, and mutual communication, such as we now exercise. The common imagination that we have of paradise on the other side of death, is, that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all the warm and sensible accompaniments which give such an expression of strength, and life, and colouring, to our present habitation, are attenuated into a sort of spiritual element, that is meagre, and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is done away, and nothing left but certain unearthly scenes that have no power of allurements, and certain unearthly ecstasies, with which it is felt impossible to sympathise. The holders of this imagination forget all the while, that really there is no essential connection between materialism and sin—that the world which we now inhabit, had all the amplitude and solidity of its present materialism, before sin entered into it—that God so far, on that account, from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and he saw every thing that he had made, and behold it was all very good. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of Nature had impressed upon it, that then “the morning stars sang together, and all the sons of God shouted for joy.” They forget the appeals that are made everywhere in the Bible to this material workmanship—and how, from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the goodness of God are reflected on the view of his worshippers. No, my brethren, the object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day, it may be shaken, and broken down from its present arrangements, and thrown into such fitful agitations, as that the whole of its existing framework shall fall to pieces, and with a heat so fervent as to melt its most solid elements, may it be utterly dissolved. And thus may the earth again become without form, and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveli-

ness, and space be again lighted up into a firmament of miter splendour.' pp. 193—198.

We must make room for the following beautiful passage, and then dismiss this interesting volume.

' But the highest homage that we know of to materialism, is the which God manifest in the flesh has rendered to it. That He, the Divinity, should have wrapt his unfathomable essence in one of its coverings, and expatiated among us in the palpable form and structure of a man; and that he should have chosen such a tenement, not as a temporary abode, but should have borne it with him to the place which he now occupies, and where he is now employed in preparing the mansions of his followers—that he should have entered within the vail, and be now seated at the right hand of the Father, with the very body which was marked by the nails upon his cross, and where-with he ate and drank after his resurrection—that he who repelled the imagination of his disciples, as if they had seen a spirit, by bidding them handle him and see, and subjecting to their familiar touch the flesh and the bones that encompassed him; that he should now be throned in universal supremacy, and wielding the whole power of heaven and earth, have every knee to bow at his name, and every tongue to confess, and yet all to the glory of God the Father—that humanity, that substantial and embodied humanity, should thus be exalted, and a voice of adoration from every creature be lifted up to the Lamb for ever and ever—does this look like the abolition of materialism, after the present system of it is destroyed? Or does it not rather prove, that, transplanted into another system, it will be preferred to celestial honours, and prolonged in immortality throughout all ages?'

Of Mr. Cunningham's present volume we feel it unnecessary to say much, on account of the extended notice bestowed on his former volume. It contains twenty-five sermons, on subjects very diversified. The first, on the much wrested words "Be not righteous overmuch," we consider as extremely judicious and useful. A similar encomium appears to us to be especially due to the seventh sermon, which is chiefly occupied in pointing out the prevailing and opposite errors respecting the doctrine of Providence. In the eleventh sermon, which, though of a useful character, is slightly connected with its title, there occurs a sentence which we would recommend Mr. Cunningham to revise. It will be found in page 194, and begins with '*perhaps every child.*' If the Author cannot express himself less doubtfully, we think that silence on this point would be far preferable; but we will take the freedom of inviting his attention to an article upon this subject in our Number for September 1822. Perhaps, the most striking and not the least useful sermon, is the twentieth, entitled '*Spiritual Death.*' The text is Eph. ii. 1. and it opens with the following remarks.

‘ Neither language nor fancy can present the consequences of sin under a more appalling aspect, than the single word and image by which they are displayed in the text. The whole race of mankind, in their natural and unconverted state—these fair, active, and intelligent creatures—are here represented as dead; “dead in trespasses and sins.” Much of the beauty we behold is not real beauty; the activity is not real activity; the intelligence not real intelligence: “They have a name to live and are dead.” They are like corpses put into action by some medical process, but which have no real life: “Death hath passed upon all men, for that all have sinned.” Solemn indeed is the picture which is thus presented to the mind; and God grant that the mere display of it in the present occasion may produce a due impression on our souls.

‘ But, my Christian brethren, in proportion to the significance and solemnity of the image thus employed to describe the consequences of sin, is the importance of contemplating it in a just point of view. Nor are the errors connected with this subject by any means few or insignificant. The error of some is, that of so weakening the figure as to deprive spiritual death of all analogy to bodily death, and thus depriving the image of all its force and solemnity. The error of others, on the contrary, is that of conceiving, that, because bodily and spiritual death resemble each other in some particulars, they must necessarily be alike in all; and thus giving to the image an extent of application not intended by Scripture. It is to the last of these errors especially which it is my desire on the present occasion to draw your attention. And to this end I shall consider. I. The points in which the death of the soul does not resemble the death of the body. II. The points in which it does resemble it.’

This brief specimen will shew that Mr. Cunningham’s style cannot be charged with any want of plainness or perspicuity, though it may seem to require all the speaker’s warmth of manner to render its simplicity impressive. We should have thought a freer style and somewhat less brevity, improvements in these sermons if intended to be privately read. Plain, serious, and practical, however, they amply deserve all the praise which the Author claims for them, as adapted to parochial instruction.

The third volume among those we have now before us, is presented to the public as a posthumous memorial of a truly venerable and much respected individual; who, though never popular as a preacher, owing to the want of animation in his delivery, appears, in these sermons, to singular advantage as an author. They are richer in thought, purer in style, more pleasing and impressive altogether than any volume of the kind that we have met with for a long time. They resemble those of Mr. Toller, more than any others that we at this moment recollect, nor is this surprising: they were literally of the same school. Mr. Hill was successively a student and a tutor in the Daventry Academy, then under the presidency



of Dr. Ashworth. He was, however, so far Mr. Toller's senior that the year in which the latter entered the academy at the early age of fifteen, Mr. Hill removed to London, having accepted the pastoral charge which he continued to sustain for thirty-seven years, resigning it, through the infirmities of age, about seven years before his death. One anecdote mentioned by his Editor, deserves to be recorded as honourably characteristic of this good man.

'Two of his hearers meeting one day, one of them accosted the other, and said, "Do you know how Mr. Hill is? It is some time since he called at our house." To which the other replied, "I congratulate you: it is a sure sign that you have had no affliction in your family."'

With regard to Mr. Hill's ideas of preaching, we cannot do better than transcribe a note of his own, appended to one of these sermons, on the subject of the best models.

'This strain of preaching' (one in conformity to the determination expressed by the Apostle Paul to know nothing among his hearers save Jesus Christ and him crucified) 'I recommend to my younger brethren in the ministry with all the sincerity and friendship my heart is capable of; and this on the fullest conviction. With whatever pleasure they may have read, or may continue to read, the writings of ancient philosophers, or of moralists in later times, they are not *their* masters—they belong not to their school—they can furnish no such information as the Saviour gives, and the condition of the world wants; nor such motives as are best adapted to the nature of man: Take sermons as *compositions*: the most beautiful, sublime, and animated, will in vain be sought for among those where a shyness of Scripture and its forms of expression is discovered. Were I to read sermons merely for entertainment, (laying modes of faith aside,) I could be at no loss in a choice. From a warm wish for the pleasure, advantages, and success of the rising ministry, I must recommend to their attentive perusal, divines of the last age. If I am partial to them, it is the frequent perusal of them and the advantage which I have reaped from them, that make me so. Making an allowance (which common sense must dictate) for alterations which time has produced in language, style, method of division, arrangement, &c. I fancy I discover that strong and manly sense—that intimate acquaintance with and reverence for Scripture—that deep sense, as well as knowledge, of divine things—that devotional and often pathetic strain—and that ardent concern for souls and the success of their ministry, which render them the best models for their imitation. A well-instructed, judicious, and at the same time zealous preaching of Christ is become the more necessary on account of the neglect into which such preaching has, in many places, fallen. I would not be uncandid. But I must distinguish between Socrates and Jesus—between natural and revealed religion; and enter my protest, how.

ever feeble, against that slight, cold, unfrequent mention of the Saviour observable in the prayers and sermons of many. God's "unspeakable gift," understood—valued as he ought (to be)—wrought into our discourses, and made the pervading soul of our ministry, would give a weight and dignity to both not discoverable any other way.'

How far he succeeds in forming his own style and spirit on these models, will best be seen from a few extracts. The volume contains fifteen sermons, besides a funeral sermon for Mr. Hill by the Rev. Mr. Hooper, his successor.

' I. God the only adequate Portion. Ps. lxxiii. 25. II. Entering into Covenant with God. Jer. i. 5. III. Adherence to Him with whom are the Words of Eternal Life. John vi. 68. IV. The Folly of not Depending on God. Ps. lii. 7. V. The Deliverance of Lot. Gen. xix. 16. VI. Eli's Concern for the Ark of God. 1 Sam. iv. 13. VII. Declensions in Religion observed and lamented. Ezra iii. 12. VIII. Zion built, the Glory of the Lord. Ps. cii. 16. IX. The Watchman's Report and Advice. Isa. xxi. 11, 12. X. A Father to the Poor. Job xxix. 16. XI. The Knowledge of National Benefits and Deliverances transmitted to the rising Generation. Ps. lxxviii. 3, 4. XII. The Great Subject of the Apostolic Ministry. Col. i. 27, 8. XIII. An Old Disciple. Acts xxi. 16. XIV. The Death of Samuel. 1 Sam. xxv. 1. XV. The Sufficiency of Divine Grace. 2 Cor. xii. 9.'

Some of these sermons, as may be inferred from the subjects, were preached on public occasions. These are not the least interesting. The following impressive appeal is the conclusion of the ninth sermon, preached Feb. 25, 1795, a day appointed for a general Fast.

' In the patience and forbearance of God, and in the wonderful method he has devised for the pardon and salvation of a guilty people, we have a loud call and a most powerful motive to "inquire, return, and come." When we look through our cities, towns, and villages, and observe the dreadful depravation of manners, notwithstanding the advantages we enjoy, superior to those of any other country—when we look into our churches, families, and our own hearts—the first thing that strikes the mind, respecting God, is his patience. How can we think of the time during which he has been waiting to be gracious, and of the most kind, compassionate, and moving messages he has sent, and not feel ourselves drawn to God; to that inquiring, while we may inquire, and that returning and coming, urged upon Dumah in the night in which she was involved? O that every soul here, and throughout the land, might feel the import of the apostle's question—"Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth to repentance?" I cannot think of a single blessing continued to such a people as we are, but what contains the same

message to us, as God sent to Dumah. "If ye will inquire, inquire ye. Return, come," is the language of the grant of this solemn hour, and every moment added to our forfeited lives. But if there be any one point, in which all the lines of heavenly attraction meet, it is the mediation of Christ—that astonishing provision for the pardon, justification, and salvation of a guilty people, on their inquiry and return. If they, whose hearts have been long alienated, or who have gone the farthest from God, could but see sin, through the medium of the humiliation, sufferings, and death of God's only Son, and the grace and compassion of the Divine Being to sinful men, as they are displayed in the gospel method of salvation; I have no conception how they could go on in sin, delay inquiry, or refuse to return and come unto God. While he is calling to the rebellious, by the dictates of reason and conscience, and by every object and event in the natural and providential world, he does, as it were, *arrest* their attention and their souls, by the gift of his Son. If there are any present who, by their departure from God, have contributed to the present night of their country, let them think of the mercy that has spared them, and of the amazing way in which provision has been made for their reception into favour: and if they can, after this, remain in a state of distance and alienation, how lost must they be to gratitude to God, and concern for themselves!

‘ And there are *important and happy consequences* resulting from a sinful people's inquiring, returning, and coming to God. I cannot tell you how excellent and useful this grace of repentance is. There is, if I may so speak, a kind of omnipotence in it: I do not say, naturally so. Look through the records of man and of nations, as contained in Scripture; and then say what repentance cannot do. Think of the many promises annexed to it, and the great and astonishing things it has actually accomplished. It works a change in every principle, affection, and power of man—plucks men from the very brink of the bottomless pit—gives them a dignity which they had lost—restores internal and external peace; peace to souls and to states—keeps God in a nation, when about to depart—and brings him back when departed. If this spirit was but diffused through the land, God would return to us in mercy, and give our dangers and our fears to the wind. They who persist in sin—who are proof against the mercies and judgments of God—are so far from being able, by any exertions within their power, to detain a departing glory, or to restore one lost blessing, that they are furnishing the dreadful reason for God's suspending the tokens of his gracious presence, and bringing down his judgments on the land. It is the inquiring, returning soul, that is his own and his country's friend. The coming to God, in the way of faith and obedience, is what our souls want—what our families want—what is requisite to the prosperity of our churches—and what the great and essential interests of three kingdoms are supplicating for this day. I do, as it were, see your bleeding country at your feet, beseeching you to take compassion upon her in this night of her affliction. In no way can you be so much her friends, or so effectually administer the relief she implores, as in deep repentance,

reformation, and fervent prayer. If the very high price of bread, and every necessary of life—the failure of trade in many poor and populous places—a war, of unequalled expense in blood and treasure, of doubtful issue, and for the support of which fresh burdens are laid, when the former were such as thousands were scarce able to bear, are great and pressing ills; and if these ills are the result of national guilt—tokens of divine displeasure on account of it—where is my patriotism or humanity, if I do not hearken to the Watchman of Dumah, when, like my country, she had a departing God, and a departing glory to deplore? What an idle, senseless boast is *love of country*, and *attachment to the British Constitution*, in those who are devoted to pleasure, or live in a state of open or secret rebellion against the great Lord of heaven and earth! *They* are the enemies from whom Britain has most to fear. Their sins are pregnant with every national evil. They distract our councils, sow the seeds of intestine division, send blasting and mildew, cut short the staff of bread, undermine the constitution, shake the pillars of the state, and put every thing to dreadful hazard.

‘ Oh! may we, of this assembly, be kept clear of those crimes which have provoked the Almighty to anger: plead daily with God for our country; and prove ourselves its real friends, by that “righteousness which exalteth a nation.” Amen!’ pp. 261—265.

Our next extract must be taken from a discourse which required only to be effectively delivered, to make, one would think, a most powerful and salutary impression. The words taken for a text are, “Lo! this is the man who made not God his strength.” After shewing what is understood by the expressions, the Preacher proceeds to ‘hold up to view the man who hath not made God his strength, in some of the most interesting scenes and situations.’ He is supposed, first, to be in the enjoyment of health and prosperity; next, in scenes of temptation; thirdly, under the pressure of bodily affliction; fourthly, with death in immediate prospect.

‘ Now, behold the man whose dependence was not on God. His strength is gone—his pulse beats feebly—a mortal paleness hangs upon his countenance. He would fain hope to live, but cannot: he sees death approaching, and trembles at the sight. What he made his trust, to the neglect of an all-sufficient good, stands aloof, unable to help him: the friends whom he courted prove miserable comforters; and, wherever he turns his thoughts, scenes arise, which, besides yielding him no support, deeply distress and wound his heart. Houses and lands, wealth and titles, only serve to make him splendidly miserable, and to remind him of his folly and crime, in placing his dependence upon them. Were you to case him in gold, and deck that gold with diamonds, you would adorn a very wretch. His wonted gayety and cheerfulness are gone, and his boasted courage fled. What he hath most to dread is coming upon him like an armed man, and he hath no strength to resist. The very thing he wants—what alone

could sustain him—he hath taken no pains to secure. Had he made God his strength, he would have been calm and serene; prepared for the trial of this awful hour; and secure of a happy existence in an eternal state. But now the troubled sea will afford but a faint representation of the tumult in his breast; nor can any language describe his anxious dread, when death makes its advances towards him. He thinks on God: but, ah! in what view?—As an offended God—as a God whose power and grace in a Saviour he refused to accept, and who is now giving him a very awful proof how insufficient he himself is for his safety and happiness; how insufficient is every thing; and that every dependence is fatal that is not placed on God. So painful are his feelings, and so awful his forebodings, with death in sight, that he would prefer the condition of the poor whom he oppressed, or the beast which he abused, to his own. And this is the man (confident, gay and happy, as he once might seem,) who made not God his strength.

‘ 5. We will next suppose him in sight of the Judgment-day, and as standing before the bar of that God, whose favour and strength he never sought.

‘ With respect to a good man, death gently separates soul and body: as to a wicked man, it tears and rends them asunder. Painful as life is in the condition just described, it is still preferable to death; and therefore it is, that the unhappy man in my text will strive, though in vain, to hold it. Behold, the bond of union is broken, and the soul is fled! Let imagination pursue it—trace its wondrous way, and the awful distance to which it is conveyed, from God, from heaven, from hope! In that separate state of conscious being between death and judgment, which divine revelation discloses, this departed spirit must reflect—“Where are now those possessions which I valued—those possessions which I made my boast? They have left me naked and defenceless. Fool that I was, to take up with that as my portion, which a moment’s thought would have convinced me must be relinquished at death! Why did I not think?—I did think—I could not avoid it: but the thoughts I had did not sink into my heart! As they damped, what I now find, my dear-bought pleasures, I banished them as soon as I could. Oh! what pains have I taken to ruin my soul, and to draw down the vengeance of the Almighty upon it! Many a faithful admonition hath conscience given me; and I had, for a time, a friend that seconded these admonitions; but I neglected and lost him. I have often been told of the necessity of making God my strength, and this hath been urged upon me in a strong and forcible manner. The language of many dispensations of Providence which I have seen; of scenes in which I myself made a part; and of many a sermon I have heard, was this—renounce all earthly dependence, and place it on God. I remember being told, that affliction and death could not be supported without God; and to have heard the very state described in which I now am, and the terrors with which I am surrounded. Oh! fool that I was, to trust to what is fled like a dream—to expect safety or happiness without God—to

take none of the faithful warnings that have been given me—and not to think, till thinking is my misery !”

‘ In that state into which death shall transmit the “ man who made not God his strength,” he is all thought—painful thought. He does not, as once he did, confine his views to present scenes; he looks forward,—he apprehends a judgment to come: he sees, in idea, the throne set, myriads assembled before it: he does, as it were, hear the sentence passing—passing against himself.’ pp. 87—90.

We can only make room for one more specimen. It is the conclusion of a funeral sermon for an aged Christian, the text of which is taken from Acts xxi. 16. “ An old disciple.”

‘ If there be here a hoary head that is not found in the “ way of righteousness”—an aged person, who is no disciple—a man, who even till the decline of life hath declined from the ways of God, cast off fear, restrained prayer, turned his back on Jesus—a man, who is stooping towards the grave as he goes, and yet hath nothing to hope for beyond it—what hath been said conveys weighty instruction to him. Oh! may that God, at whose command Moses brought water from a rock, bring the instruction home, melt his frozen, and soften his stony heart. An aged sinner, a man that is ripe for the grave, yet hath not begun to live—is one of the most painful and affecting objects that can be beheld upon earth. If any thing could be done for him, on my part, at this so late an hour, Oh! how gladly would I do it! But what can I do? What can I say which he hath not heard a thousand times without effect? Many an attempt has been made to engage his attention—to rouse and alarm him—to win, move, melt his heart. What more can be done? All things are possible with God—even his conversion. He knows this, but will not go to him. But I must not—I cannot—say, “ sleep on now and take thy rest.” I would attempt, in divine strength, to rouse the unfeeling and secure, though at the eleventh hour, and put him on applying to God, through Christ, for mercy. Though God hath been justly provoked to give such an one entirely up—and though the instances have been comparatively few of those who have been brought, in old age, to a saving acquaintance with Christ; yet the case is not absolutely beyond the reach of hope. O, thou! who art old, yet no disciple, knock at the door of mercy; cry mightily to the Lord for faith and repentance; pour out thy soul in penitential sorrow at the Saviour’s feet—“ arise, call upon God, if so be he may think upon thee, that thou perish not.” You increase your guilt by delay—you bar the door of mercy faster against you by every day you lose. You must so soon be in heaven or in hell, that there is not a moment to be lost. What success you will meet with, I cannot pretend to say; but this one thing I know, that if God give you grace to repent, he will, through Christ, accept your repentance: and that if you are enabled, late as it is, to go to God in Christ, in the way that hath been held forth to your view, in the account I have given in this discourse of a real disciple, he will not cast you out either on account of your age, or the number or aggravation of your transgressions.



‘Of each aged disciple present, whom God, amidst the waste of time and death, hath left, I need not request it that you fall in with all the wise and gracious designs of your heavenly Father, in prolonging your stay. Your conduct and conversation will, I trust, bring honour on yourselves, on your profession, and on him whom you serve. You will raise no evil report either of the good land, or the way to it. You will recommend the ways of Christ; convince gainsayers; encourage the awakened sinner; strengthen every believer’s faith and love; and hold up the religion of the gospel to view, as that which can support the heart, and which communicates dignity and glory to man. Let the world see, in you, what the mercy, power, and influence of Heaven can effect. Even until death, bring forth fruit unto God. We, as ministers, want and wish the help of every old disciple. Let your children, your servants, your friends—let all who see you,—see that the way to be happy is, to fear the displeasure, obey the commands, believe the promises of God, and trust his grace through the blood and righteousness of Christ. Your stay upon earth can now be but short. Oh! improve it for every purpose honourable to your Saviour God, beneficial to the world, and happy to yourselves. This is a work of which you will never repent: Mnason did not: our departed friend did not. Let the prospect of that crown of glory that awaits the people of God, be your comfort and support.

‘Oh! may all the honour and happiness that belongs to the most distinguished of Christ’s disciples belong to you for ever. Amen.’

pp. 378—80.

This is somewhat in the manner of the late Mr. Lavington’s sermons. It may not suit the taste of the day, but we cannot but prefer such a style of pulpit address as this, to much that passes for oratory. It is chaste, simple, fervent, pathetic, and we know of no qualities in a pulpit orator more admirable than these.

The ‘twenty sermons’ which bear the name of the late estimable Henry Martyn, would have deserved an earlier and a distinct notice, did not some doubt rest on the strict originality or genuineness of the whole of them. One only was intended for publication, and was in fact printed during the Author’s lifetime. The remaining nineteen have been selected from his manuscripts, and that ‘indulgence’ is claimed for them by the Editors, which is usually granted to posthumous works. It has since been discovered, however, that the fourth sermon, entitled, ‘Scripture more Persuasive than Miraculous Appearances,’ is taken from one of President Edwards’s,\* abridged

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\* Works, Vol. VII. p. 418.

and somewhat modified; and it creates a suspicion that the others may in like manner be destitute of actual originality. Such a suspicion is not in the least derogatory to the merit and excellence of Mr. Martyn, since the practice of preaching printed sermons is too general in the Church of England, to afford room for the charge of deception; and it is quite evident that it was not to spare himself either labour or the expense of thought, that Mr. Martyn was at the pains of transcribing, or rather forming a sermon out of this exceedingly fine discourse. Such a use of the sterling but often prolix and unpolished writings of the old divines, we should be disposed strongly to recommend, were it not that in a Dissenting minister, who is supposed to preach his own sermons, it might seem to border on deception, and were not the practice liable too to be abused by the indolent. But we know not whether these objections should be allowed to outweigh the positive advantages of a discreet and occasional use of "things old." We are quite sure that to abridge a sermon of Howe's or of Edwards's, modernising the antiquated phraseology, would be a more useful exercise of mind than racking the brain for a subject and a division, &c., and a much better expedient than adopting bad skeletons and outlines, which, like other ready-made articles, seldom set well on the purchaser. Were a man to publish such sermons as his own, without acknowledging his obligations to the original, he would be deservedly disgraced. But here the whole blame, if any, attaches to the inadvertency of the Editors. One is pleased to find that Mr. Martyn was acquainted with the writings of Edwards, and that he so correctly appreciated the power of intellect, the profound thought and intense piety by which his sermons in common with his other works are characterised.

Although as a memorial of Mr. Martyn, this circumstance may lessen the interest of the volume, its substantial value is not in the least diminished; and accordingly we can very cordially recommend it to our readers. The first sermon is an admirable one, on the subject of the Atonement. The others are unequal; some of them, probably, were early efforts. In India, Mr. Martyn's life was otherwise occupied than in studying for the pulpit.

Mr. Mortimer's volume treats of a doctrine which we rejoice to see occupying a larger portion of attention than, till of late, it has received from modern divines. Another publication on the same subject, of a more elaborate character, will lead us to advert to the topic in a future article. There is much that is very good in the matter of these lectures, but we cannot bestow much commendation on the style or arrangement. In

fact, were we to give any extracts from this volume, we fear that our object would be suspected, as if we wished to exhibit them in contrast to the preceding citations. We think that, in a volume the design of which appears to be practical, critical and disputationous points might as well have been passed over; but if such points as the disputed text in 1 John v. and the *Filioque* schism, were to be adverted to, a reference to Bishop Fisher and Bishop Pearson can hardly be considered as satisfactory. Mr. Mortimer, in citing exclusively the arguments for the genuineness of the verse, has laid himself open to the charge of disingenuousness. It is not a question to be settled by Episcopal authority, but by evidence, and the stronger evidence against the genuineness of the passage Mr. Mortimer has suppressed. The poetical citations which are interspersed through these lectures, is another point on which we feel called upon to animadvert; since, not to speak of their frequency, they are far from being of the most select kind. What could induce the Preacher to close the following passage with such wretched doggerel?

‘Go, then, my brethren, led by the Spirit, to the Cross of Christ. When your corruptions are strong and clamorous, consider them as emblems of the Jewish rabble, who, “with loud voices, were instant desiring that Christ should be crucified.” Think of your suffering Saviour in the midst of his indignities, tears, sighs, and blood. Dwell upon the subject. Remain by the Cross, and contemplate the scene. Can you yield to your corruptions while experiencing his love? No, no, you are ready to reply; while you join in those lines, so appropriate to this subject—

Neither Passion nor Pride  
Thy Cross can abide,  
But melts at the fountain which flows from thy side.  
Let thy life-giving Blood  
Remove all my load,  
And cleanse Thou my conscience, and bring me to God.’ p. 257.

We wish that the next volume on our list were as free from every deficiency as it is from that of bad taste. The late Mr. Worthington was one of the most impressive preachers of his day. With great simplicity in his mode of address, he possessed in no ordinary degree the true talent of oratory. Nor did he affect a fervour which he did not feel; for there was no reason to charge him with a want of earnestness in his pulpit ministrations. To his admirers, this volume will be a most acceptable acquisition; and as an effort of memory on the part of the lady who has preserved these discourses, it must be allowed to be a very extraordinary volume. Every one who

knew Mr. Worthington, will immediately recognise his style, manner, and phraseology. The most prominent characteristics are neatness and perspicuity, with, now and then, some very felicitous touches of sentiment and happy illustrations. As we do not wish to be provoked to criticism, and could not bestow unqualified praise, we shall refrain from making any extracts, although we could give some of a very pleasing kind.

The last volume is highly interesting as presenting a view of the present state of pulpit eloquence in 'the native country of Erasmus and Grotius, of Golius and Schultens, of Vitringa and Venema.' We have lately had occasion to notice a 'Batavian Anthology:' the Theology of Holland has, at least equal claims to our attention; and in the lamentable state of deterioration and formality into which most of the Continental Protestant churches have relapsed, any specimens of an effective, evangelical ministry would be most gratifying. Of the Sermons composing this volume, we are informed by the Editor, that

The first three are selected from those of the late Rev. Dr. Rau, Professor of Oriental Literature in the University of Leyden, and Minister of the French Church in that city. The next four are from those of the late Rev. J. Si. Vernede, for many years Minister of the French Church in Amsterdam. The three following are from those of the Rev. Dr. Sir Herman Muntinghe, Knt., Professor of Divinity in the University of Groningen. This venerable man, though far advanced in years, is still actively engaged in the discharge of his official duties, and in publishing the results of his labours and meditations. He is at present employed upon a work entitled "The History of the Mental and Moral Development of Mankind," which is now nearly complete, nine volumes being printed. A few words respecting it may not, perhaps, be unacceptable. The author's design is to trace the progress made by mankind in morality and in civilization; to point out the causes why nations, once famed for their literary and scientific knowledge, have relapsed into a state of gross ignorance and barbarism; to delineate the manners and customs of the ancient inhabitants of the world; to show what knowledge of the arts they possessed; but, more particularly, to describe their state as to morals and religion. He endeavours to prove that morality and civilization have uniformly kept pace with each other, and that the external circumstances of nations have always had a paramount influence on their moral and intellectual character. These positions he illustrates, as well by the history of the people who were favoured with divine revelation, as by the history of those nations who were destitute of this privilege; and he enumerates the most remarkable particulars in which the Jews either surpassed other nations or were excelled by them. The work is divided into four periods; the first extending from the creation to the deluge; the second, to the calling of Abraham; the third, to the time of Moses; and the fourth, to the Chris-

tian era. The Bible, so far as its history is connected with this subject, has been his principal guide, though all the best writers of antiquity have been carefully consulted and compared. The Professor has also published several other works, among which his "New Version of the Psalms, with Philological Illustrations," and his "*Historia Religionis et Ecclesiæ Christianæ*," are much esteemed.

'The next four discourses are translated from those of the Rev. Dr. J. H. Van der Palm, successor to Dr. Rau in the chair of Oriental Literature, and now Professor of Divinity in the University of Leyden. His deep and extensive knowledge of the ancient languages of the East, induced him to undertake a new translation of the Bible into the Dutch language. Of this work four parts are already printed, the first comprising the Pentateuch, the second the remainder of the historical, the third the poetical, and the fourth the prophetic books of the Old Testament; the fifth will contain the whole of the New Testament.

'The four following Sermons are selected from the posthumous discourses of the late Rev. Dr. Elias Annes Borger, Professor of History and Ancient Literature, in the University of Leyden. His principal theological works are "Observations on the Gospel of St. John," and an "Exposition of St. Paul's Epistle to the Galatians." He also wrote two dissertations, which were publicly rewarded by the Society of Haarlem; in one of which he refuted the opinion of Eberhard "concerning the Origin of Christianity;" and, in the other, "On Mysticism," the rise and progress of the modern German philosophy are detailed, and its absurdities exposed. Professor Borger was born in February 1784 at Joure, a village in Friesland; from his infancy he gave indications of extraordinary abilities, and at the age of seventeen he entered the University of Leyden. After having pursued his studies there for six years, he obtained the degree of Doctor of Divinity, and was immediately appointed "*Theologiæ Lector*," in which office he remained till 1815, when he was raised to the Professorship of Divinity; but grief occasioned by the loss of his wife, who died a few days after the birth of her first child, rendered him for some time incapable of fulfilling the duties of his office. In 1817, he became Professor of History and Ancient Literature. In 1819, he married a lady of an amiable disposition, and distinguished by uncommon talents, who died the spring following, shortly after the decease of her infant daughter; having lived exactly as many days after her marriage as the Professor's first wife. This last severe stroke was too much for his acute feelings; his mental sufferings overpowered a constitution naturally healthy and vigorous, and in October 1820, in the 37th year of his age, he followed his second wife to the tomb, having survived her scarcely six months.

'The last six discourses are from those of the Rev. J. J. Dermout, Chaplain to His Majesty the King of the Netherlands, and Minister of the Dutch Church at the Hague. He is now engaged in writing a "History of the Christian Church, of which the first volume is published, and highly commended." pp. vii—xiii.

The Contents are as follows.

I. The Death of Moses. II. The Excellency of the Gospel. III. The Resignation of Job. IV. The Impossibility of serving God and the World. V. and VI. Insufficiency of the external Profession of Christianity. VII. The Nature and Importance of Religious Fear. VIII. The Progress of Christianity. IX. The Unanimity of the Primitive Church. X. The Necessity of Habitual Preparation for Death. XI. The Prodigal Son. XII. Sin the Source of National Calamities. XIII. Jesus glorified in Heaven. XIV. Piety the Source of Domestic Happiness. XV. Christian Triumph in Affliction. XVI. The Wisdom of Jesus in the selection of his Apostles. XVII. On Providence. XVIII. The Re-union of the Faithful in Futurity. XIX. Our Saviour's Knowledge of Man. XX. The Excellency of Human Nature. XXI. Jesus greater than Jonas, as a Preacher of Repentance. XXII. St. Paul at Athens. XXIII. and XXIV. St. Paul on the Areopagus.'

The first thought which is suggested by this view of the contents, is the inaccurate designation of these subjects as 'practical.' No epithet could have been more inapplicable, and we suspect that practical preaching is extremely ill understood and very little relished on the Continent. Such bold, uncompromising appeals to the heart and conscience as distinguish the sermons of Dr. Chalmers, for instance, would be ventured upon by few among either the French or the Dutch clergy. We have found these discourses more orthodox than we had anticipated, but it is orthodoxy cut in stone. As to that part of the volume for which we are indebted to the Chaplain of the King of the Netherlands, even this is saying too much. The manner in which Mr. Dermout speaks of his Lord and ours, is precisely that of a thorough-paced Socinian. The twenty-first sermon opens thus;—

'We so readily yield our assent to the truth of this assertion of our Lord, that it may appear altogether superfluous to dwell on the subject. We cannot, for a moment, doubt that the great Teacher, whose name so many millions of men rejoice to bear, was more illustrious than an Israelitish prophet, who, except within the limits of two Asiatic countries, was scarcely known.'

Further on, the Preacher thus introduces some remarks on the superior authority with which Jesus spoke and acted.

'Did I intend, or *did the text require me*, to bring before you the full splendour of Jesus, as the Lord of heaven and the Son of God, we should not, for a moment, hesitate to kneel before a person who was the brightness of his Father's glory; and Jonah, who could claim no higher title than that of Jehovah's envoy, would sink into the shade.'



Such miserable sermonizing as this, it were better to have left untranslated. It can do no possible good. The following exordium of the thirteenth sermon, by Professor Van Der Palm, is, we are happy to say, in a very different strain. The text is Rev. v. 9—12.

Jesus, glorified in heaven! Exalted by his Father to majesty and dominion, which to no creature ever was or shall be given! Jesus worshipped and praised, not only because he, from eternity, was God, but because he redeemed men by his blood! Jesus, our Saviour and Brother, glorified in heaven! What an object for our pious contemplation! Even now we are permitted to behold him! A door is opened to us, whereby we, as it were, enter into the temple of the Invisible; we see him seated on a throne, from which the lightnings and thunders issue, while around it the bow of the covenant appears! There he is surrounded by angels and creatures of mysterious forms, his shining ministers! There he, who saved the world, sways the sceptre of the universe; and all created beings shout and sing in concert with the hosts of heaven, celebrating his reign as the jubilee of nature!

Grant me your attention, while I, in the first place, explain, so far as I am able, the vision of St. John; and, in the second, endeavour to convince you, that He who is in heaven so highly exalted, should on earth receive the homage not only of our lips, but of our hearts and lives.' pp. 211, 12.

After a brief and instructive explanation of the vision of St. John, the Preacher, in the second division, inquires,

‘To what conclusion does this subject lead us? Do we not feel our obligation to seek, in our degree and manner, to love and praise our Redeemer with all our powers, our lips, our hearts, our lives!

‘With our mouths. The tribute of the lips is the least offering we can bring. Words pass away, and leave no trace behind: but men do not, therefore, think that the praises of the tongue are of no importance. No! not always are words a sound, a breath, and nothing more; spirit and life may animate them—they may reach the skies, and mingle with the hallelujahs of heaven! Is it not said, “With the mouth confession is made unto salvation,” as well as that “with the heart man believeth unto righteousness?” And though our exalted Saviour has said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;” he has also said, “Whoever shall confess me before men, him will I also confess before my Father which is in heaven.” Is not the gift of speech one of the noblest gifts we have received from God? the source of our best pleasures, the bond of social life, the powerful medium of forming the understanding and touching the heart? And when we make use of this inestimable gift to express our sentiments respecting the Saviour of our souls; now in simple confessions, then in more exalted strains; now in the stillness of solitude, or in the bosom of our family, then in the solemn assemblies of the church,—are our

words unmeaning sounds, or do they, like vapours, quickly vanish away? And when the sweet singer of Israel praised his God, because the sacrifice of sincere thanksgiving was more precious in the sight of Jehovah than thousands of oxen or of sheep—spake not the Spirit of the Lord by the mouth of the psalmist? Unhappy the man who can keep silence! Unhappy the lips that never confessed the Redeemer! Unhappy the tongue, that never spake in honour of his name! If we believe that he saved us by his blood; if we cannot deny that he now sits at the right hand of God, ruling the world as the Lord of heaven and earth, how can we refrain from bowing the knee to him? how can we refuse to speak his praise, on whom our breath depends? how can we withhold our grateful songs?—withhold them in the midst of Nature's jubilee! we silent, while all that are in heaven are singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!" Let us glorify him in the midst of a world in which many do not know him; wherein many are ashamed of him; wherein many deem it idolatry to worship him together with his Father. Ah! they know him not, they are not conscious that he has redeemed us with his blood! They believe not that he has overcome, and has sat down with the Father on his throne. But let us, who feel and believe it, adore his name; let not our tongues be silent; let us "show forth his death till he come!"

pp. 220—22.

All four of the sermons which bear the name of this distinguished individual, are of an interesting character, and breathe an animated piety. The sixteenth sermon, by the late Professor Borger, is an ingenious and instructive exhibition of the argument in favour of the truth of Christianity, supplied by the distinctive character of the Apostles, and, in particular, the testimony of Judas. It is, however, an essay, rather than a sermon. The most practical discourses in the volume, are those by the late Mr. Vernede. The fifth and sixth contain some very striking appeals. We must conclude our extracts with the closing paragraphs of the latter discourse.

'And as God has invested with the high office of Judge, "that man whom he hath ordained,"—"for the Father judgeth no man, but hath committed all judgment to the Son," so, to excite and assist those who call on his name to "flee from the wrath to come," the supreme Arbiter of our destiny, the Lord Jesus Christ, has made known to us, in terms the most explicit, the sentence that shall issue from his throne against those who call him "Lord! Lord!" but depart not from iniquity: and is it probable, is it possible, that he will not execute his threatening? What madness to go on in sin, presuming that He will revoke his most solemn declarations!—He who is "faithful and true;" He, "with whom is no variableness, nor the shadow of turning;" He, whose "word" shall remain, "though heaven and earth shall pass away;" He, who is "the same yesterday, to-day, and

for ever !”—Yes ; for those who persevere in transgression, this is the alternative—“ God” must “ be man that he should lie,” or they must perish for ever. Ah ! if there is one among my hearers whose conscience has been awakened, agitated, and alarmed, by the truths that have been urged upon him, are you determined to run the frightful risk ? Is it not enough to destroy all your delusions, to induce you to struggle against your unruly passions, to lead you to renounce the world and its vanities,—that Jesus says to you in his Gospel, unto this hour, “ I have never known you ;” you are not yet a Christian ; you have as yet no Saviour in me ? Or, will you never be undeceived, and never abhor your transgressions, until you shall be addressed, in the face of heaven and earth, in those awful words, “ Depart from me, ye cursed, into everlasting fire ?”

‘ My friends ; were you ever present when a malefactor, who had been accused and convicted of some capital offence, was brought before the judge to receive the sentence of death ? Perhaps the offender had been long bound with fetters of iron, and had languished in a gloomy dungeon : he could not doubt an ignominious punishment would shortly terminate his days. Meanwhile, neither his chains nor the expectation of death dismayed him. But when he heard his sentence, what a change passed upon him ! His courage failed ; his strength forsook him ; his knees trembled ; his pallid countenance was overspread with a cold dew ; he seemed already to suffer the agonies of the death that awaited him. Feeble, oh, too feeble image of the state of the sinner in the world’s last scene ! Without doubt, his spirit, when separated from the body, immediately drinks of the cup of divine indignation, and has a fatal assurance of its eternal destiny. But what new terrors, what deep despair, shall seize the sinner, especially if he have been a Christian in name and in profession, when he shall see the judgment set, and the books opened ; the Judge, who once died for sinners, surrounded by legions of angels, ready to execute his orders ; hell expecting its prey ;—and shall hear the final sentence pronounced on him personally, “ I never knew you ; depart from me, you that work iniquity !”

‘ Oh that we could place before you a representation of that awful scene, in colours so vivid, yet so sombre, that it might alarm and “ save by fear, pulling them out of the fire,” some, who till now have plunged in fatal security, and on whom the awful sentence shall infallibly be executed, if they repent not ! O God ! “ Set not thy terrors in array against us !” O merciful Redeemer, preserve us by thy almighty grace from hardness of heart ; and let the knowledge of thy terrors, and not less the knowledge of thy love, constrain us to listen now to the voice that says, “ Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ;” that, in the last day, thou mayest address to us the transporting invitation : “ Come, ye blessed of my Father, enter the kingdom prepared for you from the foundation of the world !” Amen.’

We must here bring to a close an article unavoidably ex-

tended beyond our usual limits, but we hope not a tedious or uninteresting one. The diversified extracts we have given, will serve, better than any remarks of ours, to shew of what variety of character and of what intellectual range this species of composition is susceptible. We shall not repeat the remarks we threw out in a former article,\* on the causes which have hitherto operated to depress the standard of pulpit eloquence in the English Church ; but simply advert to the fact, in proof that the mere absence of eloquence is no indication of a closer adherence to the business of the Apostolic ministry. On the contrary, it will generally be found, that the most eloquent sermons are those which are the most richly tinged with evangelical truth ; and the utmost simplicity and fidelity are by no means incompatible with the highest strains of sublime and pathetic oratory.

Art. VII. *Sketch of the Evidence of Prophecy* ; containing an Account of those Prophecies which are distinctly foretold and which have been clearly or literally fulfilled. With an Appendix extracted from Sir Isaac Newton's Observations on the Prophecies. By the Rev. Alexander Keith, Minister of the Parish of St. Cyrus. 12mo. pp. 224. Price 4s. Edinburgh. 1823.

WE are inclined to think that a proper stress has not been laid upon the evidence of Christianity supplied by Prophecy,—that the practical and familiar use has not been made of the argument, which it is capable of affording, and that the prophecies of the Old Testament are much more frequently accommodated, than explained in connexion with their fulfilment. The declaration of our Lord, that if men believed not Moses and the Prophets, neither would they believe though one should rise from the dead,—seems to ascribe to the evidence of prophecy a higher degree of force than that of miracles. He who “knew what was in man,” intimates, that the witness borne to himself by the prophets so many hundreds of years before he came into the world, was, in its very nature, more adapted to convince the Jews of the truth of his Messiahship, than even his subsequent Resurrection. The sign of prophecy was a clearer sign ; the testimony more direct and unequivocal. In either case, the proof was supplied by a Divine interposition ; in the one instance, by a display of the incommunicable prerogative of foreknowledge, in the other, of

\* Art. Butler's Reminiscences. Sept. 1822.

almighty power. But the interposition by which successive prophets were qualified and sent forth, was a series of supernatural interferences, a concurrence of miracles, and therefore more convincing than any solitary fact, how clearly soever supernatural; nor could the voice of one risen from the dead be more truly a communication from the unseen world.

‘That prophecy is the effect of Divine interposition,’ remarks Mr. Keith, ‘cannot be disputed. It is equivalent to any miracle, and is of itself evidently miraculous. The foreknowledge of the actions of free and intelligent agents, is one of the most incomprehensible attributes of the Deity, and is exclusively a Divine perfection. He knows the determination of the human will, though he hath left it free:—he looks upon the future as we look upon the past. And there can be no stronger proof of the interposition of the Most High, than that which prophecy affords. Of all the attributes of the God of the universe, his prescience has bewildered and baffled the most, all the powers of human conception; and an evidence of the exercise of this perfection in the revelation of what the Infinite Mind alone could make known, is the seal of God, which can never be counterfeited, affixed to the truth which it attests.’

But it is not only in the argument with the infidel, that this mode of proof is so effectively available. As connected with the doctrine of Providence, the study of prophecy is most important. Nothing is better adapted to fix and cherish in the mind an habitual conviction of the Divine sovereignty and providential government of the world. History ought to be read by the light of prophecy; for, while it is true, that the literal interpretation of prophecy is supplied by the historian, the moral interpretation of history is supplied by the inspired analysis. In this view, the study may be regarded as an important branch of elementary Christian instruction; and such a work, as the present, which affords a compendious account of the historical and existing proofs of the fulfilment of ancient prophecy, is one that deserves our warmest recommendation.

The volume is divided into seven chapters. Chapter I. is introductory. Chap. II. treats of the Prophecies concerning Christ and the Christian Religion. Chap. III. Prophecies concerning the destruction of Jerusalem. Chap. IV. Prophecies concerning the Jews. Chap. V. & VI. Prophecies concerning the Holy Land, Nineveh, Babylon, Tyre, and Egypt. Chap. VII. The Arabs, the Africans, European Colonies in Asia, and the Church of Rome. VIII. The Prophecies of Daniel.—In illustrating the fulfilment of the predictions relating to the Jews and other nations, Mr. Keith has diligently availed himself of the accounts of those countries furnished by

modern travellers. His volume is by this means rendered as entertaining as it is instructive. It comprises a fund of interesting information, which, to young persons, especially, will be of much assistance in the study of the holy Scriptures,

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Art. VIII. *The Slave, and other Poems.* 8vo. pp. 40. London. 1824.

**T**HESE anonymous and unpretending pages would probably have escaped our notice, but for the title, which arrested our attention; and we have been so well pleased with the spirited manner in which the subject is treated, the feeling which pervades it, and the excellence of the sentiments, that we cannot withhold our recommendation of it to the notice of our readers. It opens with the following stanzas.

‘ The Slave! Mark! now I hear the sounding lash,  
Far louder than his agonizing cries :  
As, from the scourge, gash after ghastly gash,  
Spills his hot blood beneath the burning skies.  
Lo, lo, he dies! the shrieking victim dies!  
Slain by his master’s merciless command!  
See where in dust his quivering body lies,  
Whilst o’er him still his slaughterer doth stand,  
And from his mangled corpse scarce stays his bloody hand.

‘ Driven from the world, he scarce can find a grave;  
Unless, by night, some trembling comrade steals,  
To where yon rocks o’erlook the cavern’d wave,  
And there his brother’s gory frame conceals—  
Awake! awake! The Negro’s blood appeals  
To Heaven and Earth, for vengeance on the head  
Of him, whose heart no indignation feels  
When thus that blood by Power’s red hand is shed :  
Whose every drop still lives, a witness for the dead!

‘ I heard the Negro, on his couch of straw,  
When rankling wounds denied his eyelids sleep :  
I heard him ask, by what unrighteous law  
The oppressor bore him o’er the billowy deep,  
And left him in a foreign land to weep?  
No friend was near to lend his soul relief;  
Moaning he lay, condemned alone to keep  
The midnight vigils of consuming grief;  
Driven to the dreadful hope, that life might prove but brief.’

The horrors of the Middle Passage are described with much force, and there are some exceedingly striking lines.



‘ He saw the conflict of all passions there,  
 With the black train of life-consuming woes—  
 Fury and fear, and multiform despair ;  
 Curses and screams, and agonizing throes !  
 Some calling loud for vengeance on their foes ;  
 Others more deeply moaning their dread doom,  
 Praying that Death’s lean hand might interpose,  
 To snatch them from a worse than living tomb ;  
 That in unfathom’d graves their bodies might consume.

‘ Daily the sea devoured the envied dead,  
 Into her jaws without contrition thrown :  
 And some were given her, ere life had fled,  
 And from her trembling seat the soul had flown :  
 These heavily sunk, with one convulsive groan,  
 Into the cavern of the deep profound ;  
 Whilst bubbling billows for a while made known  
 The place wherein those dying men were drown’d—  
 But soon these swept away, and silence reign’d around.

‘ Without was peace ; but war within prevail’d—  
 The strife of spirits struggling with despair !  
 For threats, and oaths, and torturing scourges, fail’d,  
 Silence to claim midst those assembled there :  
 They were oppress’d beyond what men may bear ;  
 And, driven to madness, death itself defied—  
 They even *longed* the hopeless end to share,  
 Of those whose blood the murderer’s hand had dyed,  
 And disappointment felt, this hideous boon denied.

‘ There were death-shouts, and ceaseless cries for water ;  
 Now fainter heard, now stronger, as at first ;  
 Most like the tumult on a field of slaughter,  
 Where rampant Death is dared to do his worst,  
 And, in new blood, to slake his endless thirst.  
 The angered ship-men knit their swarthy brows,  
 And in amongst their cargo oft-time burst,  
 Striving their suffering victims to arouse,  
 With threats of deadly hue, and blows, and vengeful vows.

‘ All was in vain : as if a man should go,  
 Into a lazar-house, devoid of skill,  
 And seek by wounds to heal a madman’s woe ;  
 Or with hard words a vacant heart to fill !  
 All was in vain ; the slaves remained still,  
 By anguish arm’d, of *Death* the least afraid :  
 With ardour, which the hottest rage might chill,  
 They dar’d the drawn sword’s sharp and shining blade,  
 And curs’d the gain bound hand, the lifted steel that stay’d.’

The Christian Missionary is afterwards introduced, and the moral change is finely depicted, by which the victim of oppression becomes at once emancipated in spirit, and reconciled to his chain.

‘ I heard that Negro, on his lowly bed,  
Thus forced to bid to earthly hopes adieu :  
I heard him pray for mercy on the head  
Of him, whose bitter wrath his brother slew !  
Lonely he lay, but still the sufferer knew,  
That more than this his heavenly master bore,  
When on the cross, expos’d to public view,  
His dying breath forgiveness did implore,  
For those whose hellish hate was glutted with his gore !

‘ Slave-masters ! such is pure Religion’s power !  
These are the morals Christ’s disciples preach !  
Let interest alone, then, rule the hour,  
And still this gospel will your servants reach !  
Shame ! that it should be needful to beseech  
A British subject, in these polish’d days,  
To let a godly man draw near, and teach  
His heathen household, Britain’s God to praise,  
And train their souls to walk in Wisdom’s pleasant ways !’

pp. 17, 18.

After some stanzas, in which the language of indignant remonstrance is succeeded by a solemn and appropriate reference to the fearful meeting which awaits the tyrant and his tortured slave, ‘ within the awful precincts of the grave,’ the poem concludes with the following elegant apostrophe to the friends of the slave.

‘ Hail, Wilberforce ! the Slave’s unwearied friend !  
Glory’s fair light surround thy saintly head !  
Hope’s silvery form thy shining steps attend,  
And when thy feet life’s silent borders tread,  
Peace, like an evening star, sweet lustre shed,  
And smile thee into heaven ! All hail to thee !  
But loftier praise to Him, thy soul that led,  
And call’d his honour’d servant forth to be  
The agent of his will, which sets the captive free !

‘ And ye whose voices have for years been heard,  
Pleading aloud the helpless Negro’s cause,  
Blessings be on your truth-arm’d souls conferr’d,  
And everlasting honour and applause !  
Let not your energies decline, nor pause  
One moment in your heav’n-observ’d career ;  
For lo, your fame already overawes,  
Those heartless realms that Freedom’s visits fear,  
And tremble when they dream her angel form is near !

" **Hor army are ye! By your leader stand,  
 And with the work of liberty proceed!  
 Not Afric only, but full many a land,  
 Beneath tyrannic pride and lust may bleed,  
 If ought the triumphs of your arms impede:  
 The eyes of kings are on you! if ye fail  
 The cause of Truth triumphantly to plead,  
 A thousand well-bribed tongues your fall will haff,  
 And henceforth ruddy Power o'er struggling Right prevail.**"

pp. 24, 25.

There are two or three pleasing minor poems of a religious cast.

Art. IX. *A Charge delivered to the Clergy of the Archdeaconry of Merioneth, at the Visitation at Dolgelley, July 30, 1822, and Published at their Request. By the Rev. John Jones, M. A.* 8vo. pp. 36. Ruthin. 1823.

**M**R. JONES is, we understand, a highly respectable man. He is not a sportsman, and he is temperate, which is saying much for a Welch clergyman; and to these negative excellencies, he adds an exemplariness in the discharge of his parochial duties, which does him the highest credit. What a pity that such a man should be so blinded by bigotry, as to perceive nothing to lament in the religious state of the principality, but the progress of Methodism! He well knows, if he knows any thing about the state of things in Wales, that by the Methodists, whom he grossly calumniates, almost all that has been done of late years in the promotion of Christian knowledge, has been achieved. He even admits that their ascendancy has been occasioned, in part, by the estrangement of the regular clergy from their parishioners, and their unacceptableness to the natives in general. He may have heard of cases in which the clergyman has been obliged to send out a request for the attendance of a parishioner or two, in order to publish the banns of marriage. But he imagines that it is 'the superior education of the clergyman,' that places him in some instances 'too much above his flock.' We doubt this. A true gentleman is never disqualified by the best education for condescending and benevolent intercourse with his inferiors; and the best-bred man is always the most affable. But in truth, few, comparatively, of the Welch clergy have much education to boast of. Mr. Jones has acted very indiscreetly in inviting public attention to this subject. We will not, on this occasion, take advantage of him.

## ART. X. SELECT LITERARY INFORMATION.

Shortly will be published, in 2 small vols. The Contributions of Q. Q. to a Periodical Work, with some pieces not before published. By the late Miss Jane Taylor.

The Rev. W. H. Stowell will shortly publish a volume of Lectures, entitled, The Ten Commandments, illustrated and enforced on Christian Principles.

Nearly ready for publication, Journals of the Sieges of the Madras Army, in the Years 1817, 1818, and 1819; with observations on the system, according to which such operations have usually been conducted in India, and a statement of the improvements that appear necessary. By Edward Lake, Ensign of the Honourable East India Company's Madras Engineers. With an atlas of explanatory plates.

A New Series of Religious Tracts, is in a course of publication, entitled The Sabbath Remembrancer. By the Rev. Alexander Fletcher. One Number is published every Saturday, each containing twelve pages of letter-press, and embellished with a superior wood-cut. 1d.

Nearly ready, in one vol. post 8vo. A Practical Guide to English Composition; or, a comprehensive System of English Grammar, Criticism, and Logic; arranged and illustrated upon a new and improved plan; containing apposite Principles, Rules, and Examples, for writing correctly and elegantly on every subject; adapted to the use of Schools and of Private Students. By the Rev. Peter Smith, A.M.

In a few weeks will be published, 8vo. Mathematical Tables, containing improved Tables of Logarithms of Numbers, Logarithmic Sines, Tangents, and Secants, together with a number of others, useful in Practical Mathematics, Astronomy, Navigation, Engineering, and Business; preceded by a copious Introduction, embracing their Explanation, and Rules and Formulæ for their application, with a collection of appropriate Exercises. By William Galbraith, A.M. Lecturer on Mathematics, Edinburgh.

A Stereotype Edition of Sallust, for the use of Schools, with English Notes at the foot of the page, and a Historical and Geographical Index at the end of the volume, by Mr. Dymock, Glasgow, will be published in a few days.

Preparing for publication, A Guide to the Lord's Table, in the Catechetical Form; to which are added, An Address to Applicants for Admission to it, and some Meditations to assist their Devotions. By the Rev. Henry Belfrage, D.D.

Mr. John Malcolm, late of the 42d Regiment, has nearly ready for publication, a volume of Poems in f. cap 8vo. entitled "The Buccaneer and other Poems."

Speedily will be published, Brief but Authentic Memoirs of the Rev. W. Ward, late Baptist Missionary in India; with a Monody to his Memory. By Samuel Stennett, Minister of the Gospel.

Early in July will be published, in 1 vol. 8vo. Bibliotheca Biblica, a Select List of Books on Sacred Literature; with notices Biographical, Critical, and Bibliographical, intended as a Guide to the consultation of the most useful Writers on Biblical Subjects. By William Orme, Author of the "Life of John Owen, D.D."

\*.\* This publication will contain some account of nearly one thousand books, including editions of the original Scriptures, Concordances to the Hebrew, Greek, Latin, and English Bibles; Hebrew and Greek Lexicons; British and Foreign Commentators on the Scriptures; Books on Sacred Chronology; Geography, and Antiquities; Ecclesiastical Historians; and numerous works of a miscellaneous nature, adapted to the illustration of the word of God: it will also furnish short notices of the age, country, and profession of the authors.

In the press, British Galleries of Art; being a series of descriptive and critical notes of the principal works of Art, in Painting and Sculpture, now existing in England; arranged under the heads of the different public and private Galleries in which they are to be found. The First Part will comprise the following Galleries;—The National (late the Angerstein) Gallery—The Royal Gallery at Windsor Castle—The Royal Gallery at Hampton Court—The Gallery at Cleveland House—Lord Egremont's Gallery at Petworth—The late Fonthill Gallery—The Titian Gallery at Blenheim—The Gallery at Knowle Park—The Dulwich Gallery—Mr. Matthews's Theatrical Gallery. post 8vo.

In the press, *The History of Italy, from the Fall of the Western Empire to the Extinction of the Venetian Republic.* By George Perceval, Esq. In 2 vols. 8vo.

In the press, *The Hermit in Italy; or, Observations on the Manners and Customs*

of the Italians at the Commencement of the Nineteenth Century. 3 vols. 12mo.

In the press, *The Travels of General Baron Minutoli in Lybia and Upper Egypt, with plates and maps.* In 8vo.

## ART. XI. LIST OF WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

*Some Account of the Life of Richard Wilson, Esq. R.A. with Testimonies to his Genius and Memory, and Remarks on his Landscapes.* To which are added, various Observations respecting the Pleasure and Advantages to be derived from the study of Nature and the Fine Arts. By T. Wright, Esq. Published for the Benefit of the Artists' Benevolent Fund. In 1 vol. 4to. with a portrait. 11. 7s.

*Memoirs, Anecdotes, Facts, and Opinions.* Collected and preserved by Letitia Matilda Hawkins. In 2 vols. post 8vo. 11.

*Missionary Journal and Memoir of the Rev. Joseph Wolf, Missionary to the Jews.* Written by Himself. Revised and edited by John Bayford, Esq. F.S.A. 8vo. 7s.

### MISCELLANEOUS.

*Sancho, the sacred Trophy, and the unparalleled operations of Episcopacy: with a Presbyter's Hat.* By S. H. Carlisle of Essex. 4s.

*Geographical Synopsis of Europe, in 1824.* Exhibiting the names of all the states,—capitals with their situation and latitude,—principal towns, mountains, rivers, &c. &c. including every recent alteration of territory made by the Allied Powers. By the Rev. B. Jeanes, of Charmouth. 5s.

*The Chimes, or a Call to the Clergy and People of Great Britain.* By Amicus. 6d.

*Letters on the Character and Poetical Genius of Lord Byron.* By Sir Egerton Brydges, Bart. post 8vo. 10s. 6d.

### THEOLOGY.

*The Christian Stewardship.* A Discourse preached before the Homerton College Society, June 1824. By Thomas Morell, President of the Theological Institution at Wymondley. 8vo. 1s. 6d.

*Lord Byron's Works viewed in connexion with Christianity and the Obligations of Social Life.* A Sermon delivered in Holland Chapel, Kensington, July 4, 1824. By the Rev. John Styles, D.D.

*The Bible Teacher's Manual, being the Substance of Holy Scripture in Questions on every Chapter thereof.* By Mrs. Sherwood. Part III. containing Leviticus and Numbers. With a map. 1s.

*Massillon's Thoughts on different moral and religious Subjects.* Extracted from his Works, and arranged under distinct heads. Translated by Rutton Morris, English Minister at Calais. 12mo. 5s.

*Observations on the System of Wesleyan Methodism, in a Letter to the Rev. R. Johnson, Superintendent of the Hull Circuit.* By Mark Robinson, 8vo. 2s. 6d.

### TRAVELS AND TOPOGRAPHY.

*The Highlands and Western Isles of Scotland, containing Descriptions of their Scenery and Antiquities, with an Account of the Political History and Ancient Manners, &c. &c.* By John Macculloch, M.D. F.R.S. L.S. G.S. &c. &c. In 4 vols. 8vo. 31. 3s.

*Five Years Residence in the Canadas: including a Tour through part of the United States of America in the year 1823.* By Edward Allen Talbot, Esq. of the Talbot Settlement, Upper Canada. In 2 vols. 8vo. 11. 1s.

*A Voyage to Cochinchina.* By John White, Lieut. in the United States Navy. In 8vo. 10s. 6d.

*A Tour on the Continent, through Parts of France, Italy, and Switzerland, in the Years 1817, 18.* By Roger Hog, Esq. 8s.

*The Modern Traveller.* Vols. I., II., and III. Containing Palestine, Syria, and Asia Minor. 5s. 6d. each.

# THE ECLECTIC REVIEW,

FOR SEPTEMBER, 1824.

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**Art. I.** *History of the Commonwealth of England, from the Commencement to the Restoration of Charles the Second.* By William Godwin. Vol. I. Containing the Civil War. 8vo. Price 14s. London. 1824.

**W**HATEVER difference of opinion may exist respecting the precise character of the struggle that marked the period which this volume professes to elucidate, there can be none concerning its importance. The war between Charles and his Parliament forms, as it were, a central point in English story, towards which we can distinctly trace the steady bearing down of previous events during several successive reigns, and from which has ultimately resulted the present condition of Great Britain. Waiving all discussion concerning the existence or extent of the right of insurrection, we may assume two positions as fully established: the first, that, in the words of Mr. Godwin, 'the opponents of Charles I. fought for liberty, and that they had no alternative;' the second, we give in the language of Bishop Warburton. Although we differ from that Prelate in his opinion, that 'when Cromwell subdued his country, the spirit of liberty was at its height,' he correctly describes the parliamentary leaders, when he adds, that the interests of the country were at that period conducted and supported 'by a set of the greatest geniuses for government that the world ever saw embarked together in one common cause.' There are individuals who will dispute both these points, just as there are men who will defend the Jesuits, and contend for the lawfulness and innocence of West India slavery. We feel quite as little inclination to argue with the one as with the other class of desperate wranglers.

The history of that period has not yet been adequately written, although materials of inestimable value are easily accessible.

VOL. XXII. N.S.

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Sir James Mackintosh has *promised* to supply this important desideratum;—we shall see whether his purpose will ripen to performance. In the mean time, this spirited sketch will be highly acceptable, and we hold ourselves indebted to Mr. Godwin for his manly and, to a considerable extent, successful attempt to throw light upon this most interesting portion of the annals of our country.

The two most extensive and decided experiments in the science of government that occur in the history of modern times, have been made by the two most highly civilized of European nations, England and France. In the former instance, it was the result of circumstances, seized and directed by a combination of individuals whose superiors in knowledge, practical wisdom, and calm determination, the world has never yet seen. In the second, it was deliberately and avowedly made by men, of whom some were eminent for eloquence and genius, but not one, as far as we are able to ascertain,\* was possessed of that clear and vigorous judgement, those large, yet definite views, which are among the indispensable qualifications of the legislator and ruler. In point of moral dignity, there can be no comparison drawn between the respective parties. The most amiable and, politically speaking, the most virtuous of those who urged on the great revolutionary experiment among our neighbours, were, either openly or virtually, infidels; while the exalted piety of the leaders of the Commonwealth, has given a lustre to their characters, which will outlive the period when all human administrations shall have ceased.

‘The history of the Commonwealth of England,’ remarks Mr. Godwin, ‘constitutes a chapter in the records of mankind, totally unlike any thing that can elsewhere be found. How nations and races of men are to be so governed as may be most conducive to the improvement and happiness of all, is one of the most interesting questions that can be offered to our consideration. What are the advantages or disadvantages that result from placing the reins of power and the guidance of the state ostensibly in a single hand, in a race of kings, is a problem which every friend of man would wish to have thoroughly examined. In ancient history, we have various examples of republics established on the firmest foundation, and which seemed in several respects eminently to do credit to that form of government. In modern times, the republican administration of a state has been chiefly confined to governments with a small territory; the Commonwealth of England is the memorable experiment in which that scheme of affairs has been tried upon a great nation.’

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\* Perhaps Mirabeau was an exception; but his execrable morals neutralized the influence of his matchless powers.

‘ It is of the republicans or commonwealths-men that it is the purpose of this work especially to treat. They were a set of men new in this country; and they may be considered as having become extinct at the Revolution in 1688. It will not be the object of these pages to treat them, as has so often been done, with indiscriminate contumely. They were, many of them, men of liberal minds, and bountifully endowed with the treasures of intellect. That their enterprise terminated in miscarriage is certain; and a falling party is seldom spoken of with sobriety or moderation by the party that is victorious. Their enterprise might be injudicious: the English intellect and moral feeling were probably not sufficiently ripe for a republican government; it may be that a republican government would at no time be a desirable acquisition for the people of this country. But the men may be worthy of our admiration, whose cause has not prospered; and the tragic termination of a tale will often not on that account render the tale less instructive, or less interesting to a sound and judicious observer.’.....

‘ The republican party in England dates its origin from the early campaigns of the civil war, and did not become wholly extinct till the Revolution in 1688. But, as a party having an important influence in political affairs, their extinction may be referred to the period of the Restoration. Their indications of life afterwards were futile and fitful, like the final flashes and struggles of an expiring flame.’

All troublous times have a manifest tendency to the production of *character*; but it was the distinction of England's Civil War, that it called forth lofty character. Admiration, intense admiration of the men and their exalted qualities, by no means includes approbation of all their actions. But even where we feel least inclined to go along with them in their acts or arguments, we have no hesitation in admitting their conscientious conviction that the principles by which they were guided, were just and right. Of Cromwell we are not now speaking. In the moral composition of that eminent leader, there were anomalies difficult of solution; but, while we condemn his usurpation, and the means by which he manœuvred his way to power, no impartial person can be insensible to the splendid qualities which distinguished him; to his true English feeling, his public spirit, and his large and liberal views of civil and ecclesiastical policy. Nor was it in the heat and storm of those tempestuous times only, that the illustrious men of that age were called forward. The period immediately preceding was remarkably fertile in political geuius. Coke and Selden are names, inferior in true lustre to none recorded in the annals of their country. Of the former, it is well observed by Mr. Godwin, that ‘ the peculiarities of his mind seem never to have been justly appreciated.’

‘ Sir Edward Coke seems to be universally admitted to be the

great oracle of the laws of England. He rose through the various stations of Speaker of the House of Commons, Solicitor-general, Attorney-general, Chief-justice of the Common Pleas, and Chief-justice of the King's Bench, by merit only, without employing, in the progress of his elevation, as he himself expressed it, "either prayers or pence." It was his saying, when the duties of that high office were not so well ascertained as they have since been, that "a judge should neither take nor give a bribe." Sir Edward Coke had the honour to be the first great lawyer, who set himself in opposition to the enormous prerogatives then claimed by the Crown. Having, in 1615 and 1616, thwarted King James in his unlimited pretensions three several times, he was, in the latter of these years, removed from the place of Chief-justice of the King's Bench, Lord Chancellor Ellesmere affirming to him on the occasion, that he was too popular for a judge. In the parliament of 1621, he took a spirited part in the debates against arbitrary imprisonment; and when that assembly was dissolved, he was committed to the Tower, his papers and securities seized, and a suit was commenced against him by the Crown for a pretended debt of thirty thousand pounds. But the last great act of Sir Edward Coke's life was the framing the Petition of Right, which was endued with the form of a law in the parliament of 1628. The purpose of this measure was, to forbid the imposing any gift, loan, benevolence, or tax to the king, without the authority of parliament, to declare that no subject shall be detained in prison without having the power to claim his deliverance by due course of law, to abolish the arbitrary billeting of soldiers, and to condemn the proceeding against any of the subjects of the realm by martial law during a time of peace. Sir Edward Coke was fourscore years of age at the time of passing this law, and he lived six years longer. It is impossible to review these proceedings, without feeling that the liberties of Englishmen are perhaps to no man so deeply indebted as to Sir Edward Coke.'

Of all the actual originators of the grand contest for civil and religious freedom, Hampden stood the highest. Gentle, yet intrepid, just and disinterested beyond the possibility of bias or allurements, popular, but firm, cool, discerning, prompt, and decided, he commanded the suffrages of all. His acute faculties, his consummate judgement, and his determined enterprise, secured to him the implicit confidence and support of those with whom he acted, and extorted the reluctant homage to his talents and integrity of those whom he opposed. David Hume—it was fitting that such a man should sneer at John Hampden—when adverting to the attempted emigration of this illustrious man, in company with Pym, Cromwell, Hazelrig, and other patriots, permitted himself to say, that he 'resolved to fly to the other extremity of the globe, where he and his friends might enjoy lectures and discourses of any length or form which pleased them.' And such miserable trash as this

passes current as legitimate history—the popular and accredited history of England! No. Hampden and his companions sought to flee from civil and religious tyranny, dark, subtle, and intolerant. They would fain have reached an asylum from grievances and vexations, galling to minds like theirs. They served God, and this of itself entitled them to the antipathy of the unbeliever. They held it in abhorrence that despotism should lord it over the minds and consciences of men; and this has drawn down upon them the empty sarcasm of the servile apologist for tyranny. Hume elsewhere remarks, that ‘the prevalence of the Presbyterian sect in the parliament, discovered itself from the beginning, by insensible, but decisive symptoms. Marshall and Burgess, two puritanical clergymen, were chosen to preach before them, and entertained them with discourses seven hours in length.’ Mr. Godwin’s reply to this false statement is direct and unanswerable.

‘The most considerable of the parliament sermons were printed, and I believe there is scarcely one of them that would occupy more than one hour in the delivery.’

Hampden was looked up to by all, as the great pilot whose counsels were to ensure safety in the difficult course which the party who stood for the Commonwealth, had determined on pursuing. He it was who, in the general opinion, could draw the just line between the destructive extremes of popular license and despotic rule; and it was a fine illustration of his character, that when a negotiation was in progress between the King and the leaders of the Long Parliament, for placing the administration in the hands of the latter, the office chosen by Hampden, was that of tutor to the prince of Wales. He sacrificed the pride of high place and power, to the nobler but less signalizing task of forming the mind of the future possessor of empire, for its adequate exercise. The early loss of Hampden and Pym was irreparable. The latter was worthy to range with the former in the front rank of the assertors of liberty; and the death of both in 1643, was one of the greatest disasters that could befall the Commonwealth. They were succeeded by Vane, St. John, and Cromwell, as the efficient leaders of the patriotic party.

On the King’s side, the only distinguished statesman was Lord Strafford, and he was a deserter from the popular cause. To say nothing of the baseness of the act by which his royal master gave him up to death, it was grossly impolitic. Charles lost his only effective counsellor when he abandoned Strafford. But this was one of the many instances of fatal inconsistency, which led him at all times to concede when firmness was re-

quisite, and to be obstinate when a judicious flexibility would have rescued him from embarrassment. Mr. Godwin defends the proceedings of the Parliament in the prosecution and condemnation of Strafford; but his pleading rests on principles which appear to us fraught with the most pernicious consequences. He grounds his apology on the necessity of the case, on the safety of the realm, and on the dangerous position, that 'law is made for man, and not man for the law.' He suggests that

'Hampden, Pym, and the great men who then consulted together for the public welfare, understood the character of the king, and of all the parties concerned with him, better than we can pretend to do. They foresaw the probability of a civil war. They foresaw, which was more than this, the various schemes that would be formed for dispersing the parliament by force of arms, and they knew that Strafford would prove the most inventive and audacious undertaker for this nefarious purpose. Whatever engagements Charles had entered into, "of removing Strafford from his presence and councils for ever," he would have considered these as annulled the moment the sword was drawn..... There was undoubtedly no man in the service of the king, who for talents or energy could enter into the slightest competition with Strafford. Hampden and Pym, and their allies, judged they did wisely, and acted like true patriots, by removing this obstacle before the contention began.'

In other words, they acted on that most mischievous of principles, political expediency. On that ground, and on no other, they are defensible. That they were conscientious in their conduct, we firmly believe, as well as that they had the strongest possible plea, short of positive enactment. But, on this point, we are quite in agreement with Mr. Fox, in the introduction to his admirable historical fragment, that, although Strafford 'was doubtless a great delinquent, and well deserved 'the severest punishment, nothing short of a clearly proved 'case of self-defence can justify, or even excuse, a departure 'from the sacred rules of criminal justice. For it can rarely 'indeed happen, that the mischief to be apprehended from suffering any criminal, however guilty, to escape, can be equal 'to that resulting from the violation of those rules to which 'the innocent owe the security of all that is dear to them.'.... 'When a man is once in a situation to be tried, and his person 'is in the power of his accusers and his judges, he can no 'longer be formidable in that degree which alone can justify ' (if any thing can) the violation of the substantial rules of 'criminal proceedings.' Mr. Godwin's answer to this clear and cogent statement, amounts to little more than that Hampden and his associates 'judged otherwise.'

The subsequent condemnation of Archbishop Laud, which was sustained on the same principles as those that gave plausibility to the attainder of Strafford; is considered by Mr. Godwin as a far less justifiable act. The prelate, he thinks, was sufficiently punished by his fall from power, and his consequent sufferings: it would have been enough to have dismissed him to 'obscurity and contempt.' Mr. G. attributes his destruction 'to the Scots, to the Presbyterians, and to the resentment of an individual who had formerly been the subject of his barbarity, the celebrated Prynne.'

We naturally turned with some curiosity to those sections of the present volume, which contain the Author's opinions on the religious questions that divided and agitated the Long Parliament and the Assembly of Divines. As the larger portion of our readers will probably sympathize with us in this particular, we shall extract rather extensively. After affirming 'the innocence of error in that sense, that the dissemination of opinions and arguments, where all are free to maintain, to examine, and to refute, can scarcely be injurious to the community,' Mr. G. thus proceeds.

'Among the great geniuses and profound politicians of this memorable period, there were a few who could look with a steady eye into the future, could measure the limbs and muscles of the human mind, and could see what man in a state of liberty could do and sustain, and what were likely to be the results of all he could suffer, and all he could effect. They viewed controversy and intellectual contention as the road to substantial peace and genuine vigour. They saw that liberty of disquisition was the wholesome element in which intellect refines; that, to weigh and discern truth from falsehood, the scales which are employed in the trial must be freely poised, and that there can be no real conscience, and no pure religion, where religion and conscience are not permitted to act without restraint.

'But what is scarcely less worthy of notice, there was at this time, a sect of Christians, penetrated with the fervours of the most earnest zeal, the Independents, who maintained nearly the same tenets on this subject with the party last mentioned. They were led to the conclusions they adopted, by somewhat of a different process. Like the Presbyterians, they cordially disapproved of the pomp and hierarchy of the church of England. But they went further. They equally disapproved of the synods, provincial and general, the classes and incorporations of presbytery, a system scarcely less complicated, though infinitely less dazzling, than that of diocesan episcopacy. They held, that a church was a body of Christians assembled in one place appropriated for their worship, and that every such body was complete in itself, that they had a right to draw up the rules by which they thought proper to be regulated, and that no man not a member of their assembly, and no body of men, was entitled to interfere with



their proceedings. Demanding toleration on these grounds, they felt that they were equally bound to concede and assert it for others ; and they preferred to see a number of churches with different sentiments and institutes within the same political community, to the idea of remedying the evil, and exterminating error, by means of exclusive regulation and the menaces and severities of punishment.'

In the Assembly of Divines, there was an overwhelming predominance of those who pressed the adoption of the presbyterian model ; and they were most powerfully supported by the Scots, who demanded uniformity of church-discipline between the two nations, as the price of their co-operation against the King.

' One would think that nothing could be able to support itself against these two considerations, the majority of the clergy at home, and the imperious demand of the neighbour nation. But there were men who had the courage to look at all this, and yet determine to proceed. The chief of them were Vane, Cromwell, St. John, Selden, and Whitlocke. There were two questions involved in the contention, that they deemed worthy of their utmost efforts ; freedom from ecclesiastical subjugation, and the freedom of the press.

' This topic will be best understood, if we call to mind the five different steps of gradual descent and diminished authority of church-government, as it has been practised in different ages and countries professing Christianity. The highest and most perfect is that of the Roman Catholic religion, as it was at the time that its power was most uncontrollable. This is a system of unmingled and absolute despotism, teaching men what they shall speak and think upon subjects of religion, allowing no variation or diverging from the established standard, shutting up from the laity the books in which the origin and laws of Christianity are recorded, promulgating an *index expurgatorius* of all other books, calling in the aid of the faggot, the stake, and the *auto da fe* to enforce its decrees, and binding the whole with the awful and tremendous sanction of auricular confession. Popery also had the additional resource of binding all Christendom together as one man ; and it had the advantage over all other forms of Christianity, in the masterly and costly way in which it addressed itself to the eyes, the ears, and the nostrils of its disciples.

' The second form of church-government, partaking of many of the advantages of the Roman Catholic system, is that of diocesan episcopacy. It aims, though at a distance, and with a diminished flight, at the same splendour : it accumulates its emoluments and its honours in somewhat of a similar manner. It issues its canons and decrees ; it fulminates its excommunications. Like the church of Rome, it is rigorous and untemperising. It denounces schism as perhaps the greatest of all offences. And it punishes all deviation from its rules, at least it did in the times of which we are treating, in somewhat of the same manner as the church of Rome, with this difference, that where the pope and the inquisition burnt its victims alive, the church of England confined itself to the lash, the slitting of noses, or the cutting off of ears.

‘ Next comes the presbyterian system, not less exclusive and intolerant, and impressed with no less horror of the blasphemy and perniciousness of sects than the former. Its chief distinctions are, the comparative moderation of its emoluments, and the plainness of its garb. The clergy of the church of Scotland were habited with something of the same unambitious sadness, as we see in paintings of the fathers of the inquisition. But this is in some respects a disadvantage. He that lords it over me, and would persuade me that he is not of the same ignoble kind as myself, ought perhaps to be clad in robes, and covered with ermines and gold. It is some mitigation of my sufferings. I should be glad to be deluded and dazzled to the last. It seems natural that human beings should prefer, like the widow of Benares, to die amid the clangour of trumpets, and the soft breathing of recorders, to the perishing of the deformed and withering blow of undisguised cruelty.

‘ The system of the Independents has been already described. Its generous spirit of toleration, and fearlessness of sects, come in beautiful contrast with the systems already described. It demands no other liberty for itself, than it is willing to yield to all others.

‘ But even this system did not go far enough to satisfy the master-spirits of the age of the Commonwealth. They detected a latent error, and saw a seed of despotism and oppression, even in the simple creed of this sect. The doctrine on the subject which obtained their approbation, received its name from Thomas Erastus, a German physician of the sixteenth century, contemporary with Luther. The work in which he delivered his theory and reasonings on the subject, is entitled *De excommunicatione ecclesiastica*.

‘ The Independents taught, that a church was a body of Christians assembled in one place appropriated for their worship, and that every such body was complete in itself; that they had a right to draw up the maxims by which they thought proper to be regulated, and that no man, not a member of their assembly, and no body of men, was entitled to interfere with their proceedings. But the Erastians proceeded on another principle. They held that religion is an affair between man and his Creator, in which no other man or society of men was intitled to interpose. “Who art thou that judgest another?” says St. Paul, “to his own master he standeth or falleth.” Proceeding on this ground, they maintained, that every man calling himself a Christian, has a right to make resort to any Christian place of worship, and partake in all its ordinances. Simple as this idea is, it strikes at the root of all priestcraft, and usurpation of one man over the conscience of another. Excommunication, or “the power of the keys,” as it has been called, is the great engine of ecclesiastical tyranny. Those who claim to exercise this power, are hereby enabled to obtrude themselves into the most sacred and private concerns of every one who holds Christian worship and the ordinances of Christianity to be part of his duty. They inquire into his life, and find perhaps that his conduct and actions do not square with their ideas of rectitude. They examine him as to his creed, and discover that it does not tally with their private in-

terpretation of Scripture. They undertake to reduce his confession to what they receive for truth, and to prescribe to him penances and mortification. They require of him spiritual obedience. If he fails in any of these things, they shut him out from the commemoration of the merits of Christ at first, or excommunicate him afterwards. They refuse him the consolations of the religion he embraces, and hold him up to his brother professors as no better than "a heathen man and a publican." They take from him, by their arbitrary and lawless decree, that character which makes him respectable among his fellows, and sustains him in self-reverence, which is the root of all virtue. It was "the power of the keys," carried to its utmost extent, that enabled the popes of former times to place whole realms under an interdict, and to dissolve the obligation of subjects to the government under which they lived.'

In this last paragraph, there is much fallacious comment. We are as decided enemies to what is commonly understood by 'the power of the keys,' as Mr. Godwin or the sturdiest Erastian can be; but, that the right of exclusion exists in every voluntary association, we shall most firmly insist. It is essentially, and as practised among Independents, nothing more and nothing less than the right of every copartnery to arrange the terms of its own harmonious combination, and to visit their infraction by an exclusion to which, as part of that arrangement, the delinquent himself has given his previous assent. The parties coalesce on the ground of an express recognition of Christian morals; and the violator of that article of their compact, severs himself from their communion by his own act and deed, put in force by the untainted part of the community. They unite on the foundation of Christian doctrine, and the same result takes place in the event of an aberration from soundness of faith. That there is another process running parallel with this, and involving the condition and character of the individual, as it regards his eternal interests, has nothing to do with what may be called the forensic character of the compact. It is part and parcel of religion, considered as 'an affair between man and his Creator,' and no human tribunal has authority to give sentence in this view of the question. That the act on earth of a divine or inspired arbiter would be ratified in heaven, is a fact which can have no bearing on the case, taken as a merely human transaction, though influenced by spiritual motives. The absence of a just discrimination between these things, or rather their designed and artful confusion, has given rise to the pestilential doctrine of 'the power of the keys.' It has suited the views of interested hierarchies, to claim the uncontrolled dispensation of ecclesiastical penalties, and to enforce them by pretending to the dominion of the unseen world; but their noisy fulmina-

tions and arbitrary inflictions have nothing in common with the voluntary code of congregational discipline. The 'simple idea' of Erastianism 'strikes at the root,' not only of 'all priest-craft,' but of all order, and is utterly at variance with every legitimate view and purpose of Christian communion. An Erastian loses sight of the peculiar character and privileges of the Christian, considered as a member of the brotherhood of faith, and entitled to the confidence, the counsel, the admonition, and the prayers of all and each of his brethren. On his loose hypothesis, what becomes of the intimacy of Christian fellowship, implied in the apostolic directions, "that there should be no schism in the body, but that the members should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it?" As to the alarming insinuations about intrusion into 'sacred and private concerns,' and the application of an arbitrary rule of rectitude to 'conduct and actions,' they are already answered. Among Independents, there is no such recognised intrusion, and the laws of duty are plainly ascertained.

But after all, a very important question arises as to the fairness of this representation of Erastian principles. We cannot say that we have ever set ourselves the task of reading the treatise *De Excommunicatione*; and we are only able, at the present moment, to refer to those who were probably much better acquainted with the subject than ourselves. Dr. Hill, in his very able divinity lectures, states, that Erastus resolved 'all the powers exercised by church-governors into the will of the State. It was his opinion, that the office-bearers in the Christian Church, as such, are merely instructors, who fulfil their office by admonishing and endeavouring to persuade Christians, but who have no power, unless it is given them by the State, to inflict penalties of any kind. Every thing, therefore, which we are accustomed to call ecclesiastical censure, was considered by him as a civil punishment, which the State might employ the ministers of religion to inflict, but which, as to the occasion, the manner, and the effect of its being inflicted, was as completely under the direction of the civil power, as any branch of the civil code.' Nay, the authorities cited by Mr. Godwin himself, do not by any means support the favourable view which he takes of the Erastian principles.

'A party was formed by Selden and a few statesmen and temperate divines, who proposed to restore to the magistrate the coercive power which the church had assumed, and to reduce the pastoral functions to exhortation and prayer.'

Laing's *History of Scotland*, Vol. III. p. 289.

‘Erastians: for the most part lawyers, that could not endure to hear of any thunderbolts of excommunication but what were heated in their own forge, in other words, that were not controled by some known rule of law.’ Perinchief, p. 32.

We must confess ourselves quite unable to discern the boasted advantages of this system, this alliance between the Church and the State. On this hypothesis, the Inquisition Erastianized, when it disavowed all power to inflict ecclesiastical punishment, and gave over its victims to the secular arm. It seems to us hardly possible to devise a system that should more completely trammel the free exercise of religion, than this subjection of Christian discipline to the enactments of a secular tribunal, and this concession to the magistrate, of a ‘coercive power’ in reference to Christian communities. Any thing, indeed, is better than the despotism of the priesthood. It is so entirely at variance with the whole character of the pastoral office, that when it prevails, it assumes a spirit of malignant and unrelenting persecution, peculiarly its own. But, though something might be gained in this respect by the substitution of lay authority, in all other respects the effect would be most mischievous, and the complete secularization of things sacred would be the inevitable result. Such, in fact, has been the effect, where not counteracted by circumstances, of the masked Erastianism of the English Establishment.

The present volume brings down the narrative of events, to the feeble efforts of King Charles after the decisive battle of Naseby, and his ‘melancholy and disconsolate winter’ at Oxford in 1645-6. Mr. Godwin appears to have taken great and successful pains in the use of his authorities; his matter is well condensed and distributed; and he has in general exercised a sound discretion in his views and reasonings. But his chief excellence appears to us to lie in the discrimination and description of character; and the frequency with which these interesting details are introduced, seems to shew that they are with the Author, a favourite exercise of his powers. We have already given a specimen or two of this kind, but we shall make room for one of a more highly finished cast than those which we have before referred to.

‘Fairfax was an admirable officer; but it will be decided by all posterity, as it was decided by their contemporaries, that it was impossible to name a man in the island, of so consummate a military genius, so thoroughly qualified to conduct the war with a victorious event, as Cromwell. He was also, whatever some historians have said on the subject, of scarcely less weight in the senate than in the field. Cromwell was, besides, an accomplished statesman. There was in this respect a striking contrast between him and Fairfax.

Fairfax, richly endowed with those qualities which make a successful commander, was in council as innocent and unsuspecting as a child. He had great coolness of temper, an eye to take in the whole disposition of a field, and to remark all the advantages which its positions afforded, and a temper happily poised between the yielding and severe, so as to command the most ready obedience, and to preserve a perfect discipline. Fairfax was formed for the executive branch of the art military in the largest sense of that term. But in all that related to government and a state, he seemed intuitively to feel the desire to be guided. He was not acquainted with the innermost folds of the human character, and was therefore perpetually liable to the chance of being led and misled. He was guided by Cromwell; he was guided by his wife; and if he had fallen into hands less qualified for the office, he would have been guided by them. But Cromwell saw into the hearts of men. He could adapt himself, in a degree at least exceeding every character of modern times, to the persons with whom he had dealings. He was most at home perhaps with the soldiers of his army; he could pray with them; he could jest with them: in every thing by which the heart of a man could in a manner be drawn out of his bosom to devote itself to the service of another, he was a consummate master. It was not because he was susceptible only of the rugged and the coarse, that he was so eminently a favourite with the private soldier. He was the friend of the mercurial and light-hearted Henry Marten. He gained, for a time, the entire ascendancy over the gentle, the courteous, the well-bred, and the manly Earl of Manchester. He was the sworn brother of Sir Henry Vane. He deceived Fairfax; he deceived Milton.\*

Did he deceive them?—Or did he only deceive himself? The Republicans were disappointed in Cromwell; the Presbyterian leaders were his bitterest enemies; but, that he was a hypocrite either in his early patriotism or in his religion, has never been substantiated. Into this subject, however, we shall not further enter at present, having recently devoted an article to the Memoirs of this illustrious individual\*, and having the prospect of a more suitable occasion for resuming the inquiry.

We shall wait with some impatience for the remaining volumes.

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\* Eclectic Review, N.S. Vol. XV. Art. Cromwell's Memoirs.





the grounds on which the New Testament is received as of Divine authority, could not but be considered as desirable, and could not fail of being useful. Such a service the Professor was well qualified to perform. His extensive learning, his critical acumen, his practised skill in comparing testimonies and estimating authorities, the clearness and strength with which his judgement can conduct an argumentative process, and the luminous order in which he is able to arrange the several branches of a subject, qualify him for treating with great advantage the several topics which this portion of his lectures includes. In this department, we willingly acknowledge his merits, and receive with pleasure these products of his labour.

To expect novelty in the pages of a writer who brings under discussion subjects already examined by the keenest minds, and viewed in every form and relation in which the advocates and the opponents of Christianity have for successive centuries been accustomed to consider them, would be most unreasonable. Such a writer accomplishes his own purpose, and satisfies every fair demand, if the information which he communicates be full and appropriate, though it may be repeated for the fiftieth time, and if the reasoning by which he endeavours to establish the ultimate facts for which such information is collected, be clear, compact, and convincing. No reasoner can be more attentive to the framing of his propositions, or the nicety of his expressions, than is Bishop Marsh: his advances are never made to new positions, till the points necessary for their defence have been secured.

The *authenticity of the New Testament* is the first of the questions which the Margaret Professor examines. He commences his inquiries by defining the sense in which he employs the term 'Authentic,' in the use of which many preceding writers have been very inaccurate.

'Some writers use the term 'authentic' in so extensive a sense, as to make it include both the question of authorship, and the question of fidelity and truth. In this acceptation of the term, a book, though genuine if written by the person to whom it is ascribed, is not authentic, unless the accounts which it contains are worthy of credit. With this distinction between the terms 'authentic' and 'genuine,' great caution is necessary to prevent confusion in the conduct of the argument. For, with this distinction, the proof of genuineness is one thing, the proof of authenticity another. And though we may *often* argue from the former to the latter, we cannot *always* do it. There are many books, both ancient and modern, of which no doubt is entertained in regard to the question of authorship, but of which doubts may be entertained in regard to the question, whether the authors have related what is worthy of credit. But

**Art. II. *A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity: accompanied with an Account both of the principal Authors, and of the Progress which has been made at different Periods in Theological Learning.* By Herbert Marsh, D.D. F.R.S. and F.A.S. Lord Bishop of Peterborough, and Margaret Professor of Divinity. Parts V., VI., and VII. 8vo. Cambridge, 1820, 2, 3.**

**N**O great number of years has elapsed since the utmost alarm was excited throughout the country, in reference to the prevalence of irreligion, and the diffusion of infidel sentiments by means of cheap publications, adapted to the capacities of the lower classes of society. Speeches were delivered, and addresses were got up, full of vehement declamations against the agents of infidelity and blasphemy; and the agitations and outcries of the period were such as might have induced the apprehension that the subversion of Christianity could be at no great distance. It might now be neither uninteresting nor unprofitable to institute an inquiry into the methods employed in those times, to counteract the spreading mischief, for the purpose of estimating the amount of the services rendered to the cause of Revelation by those who represented it as being in peril, and whose stations and connexions would have imparted to their efforts an extensively beneficial influence. The "Apology for the Bible" of Watson, and the "Evidences of Christianity" of Paley, not to advert to other contemporaneous publications, are highly honourable memorials of the zeal of those writers, and of their solicitude to preserve their fellow Christians from the contagion of infidelity. What parallel examples of authorship have the later times to produce? What defences of the Bible, what refutation of calumnies against the Scriptures, what expositions of its principles, what exhibitions of its facts, what representations of its utility, have come from the pens of mitred or unmitred Dignitaries, as demonstrations of their Christian zeal? "A child may write them."

At Cambridge, however, the Bishop of Peterborough was rendering a service to the cause of truth, by the delivery of the Lectures which are comprised in the first two of the parts before us. These Lectures are on the authenticity and credibility of the New Testament; 'and it is hardly possible,' the Author remarks, 'that these important questions should be examined at a period more seasonable than the present, when every effort has been made to shake the fabric of Christianity to its very basis.' In respect to the persons who composed the Professor's auditory, a concise, perspicuous statement of

the grounds on which the New Testament is received as of Divine authority, could not but be considered as desirable, and could not fail of being useful. Such a service the Professor was well qualified to perform. His extensive learning, his critical acumen, his practised skill in comparing testimonies and estimating authorities, the clearness and strength with which his judgement can conduct an argumentative process, and the luminous order in which he is able to arrange the several branches of a subject, qualify him for treating with great advantage the several topics which this portion of his lectures includes. In this department, we willingly acknowledge his merits, and receive with pleasure these products of his labour.

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it too frequently happens, that writers who thus distinguish authenticity from genuineness, overlook the distinction in their mode of reasoning : and the very circumstance, that other writers have used the terms as synonymous, has led them more easily to the conclusion, that when they have conducted the proof of genuineness, they have furnished also a proof of authenticity, even in *their* sense of the term. It is true, that when the question relates to the sacred writings, a proof of the former affords a sure foundation, on which we may establish the truth of the latter. But the inference is not immediate, unless we take for *granted*, what it is our previous duty to *prove*. Another inconvenience arising from such an application of the terms 'genuine' and 'authentic,' is, that, though they are thus *distinguished*, they do not each for itself denote a separate quality, but are so far alike, that the latter *includes* the former, while it includes also an additional quality.

'These inconveniences will be avoided, by using the term 'authentic' in the confined sense, in which many English and most foreign writers use it; and by expressing the quality, otherwise *included* in the term 'authentic,' by a term which applies to that quality only. In this manner, all ambiguity will be avoided, and the argument may be conducted with precision. Instead, therefore, of employing the terms 'genuineness' and 'authenticity,' I employ the terms 'authenticity' and 'credibility;' the former to denote, that a book was written by the author to whom it is ascribed, the latter to denote, that the contents of the book are justly entitled to our assent.' Lect. xxiii. pp. 3, 4.

Having in this manner settled the import of his terms, Bishop Marsh proceeds to examine the question of 'authenticity,' which, he reminds his readers, is purely historical, to be determined on the same principles, and in the same manner, as the claims of any other ancient writings. The historical evidence, consisting of the testimonies of ancient authors, he correctly disposes in point of order before the internal; because 'where external evidence is so decisive as in the present case, and where no preparation is *wanted* for its reception, we should place it in the foremost rank.' In the arrangement of testimonies, he has deviated from the general practice, adopting, not the descending, but the *ascending* series, and tracing the lines of evidence upwards from the Fathers of the fourth century to the apostolic age. The reasons which he assigns for this deviation, are very satisfactory, particularly the following.

'But there is another reason for not beginning with their works, (those of the Apostolic Fathers,) which is no less cogent than the preceding. When we appeal to one set of writings, for the purpose of establishing the authenticity of another, we should take especial care, that the writings to which we make our *first* appeal, should themselves be free from all suspicion. But the writings ascribed to

the Apostolic Fathers, and especially the Epistles, which bear the name of Ignatius, have descended to us in a very questionable shape. And though we should probably go too far, if we asserted, as some critics have done, that they are *entirely* spurious, this at least is certain, that if they came originally from the hands of those Fathers, their writings have been so interpolated with passages, which from the nature of the subjects could not have existed in the first century, as to cast a shade over that which may probably be genuine. At the same time it must be admitted, that if those writings have been only interpolated, the interpolations appear to have been made for a different purpose, than that of obtaining evidence for the authenticity of the New Testament. But still they are not *exempt* from it. And even if every doubt were removed, even if it were certain, that *all* the passages were genuine, which have been quoted from the Apostolic Fathers, as evidence for the New Testament, they would still fail of producing the effect intended. For most of them are really of that description, that the authors might have written them, though they had never seen the book, or books, to which they are supposed to allude. If then we make *their* writings the *foundation* of our proof, we expose ourselves to the charge of building on a foundation of sand. Of this weakness our adversaries have taken advantage; and nothing has so contributed to impair the proof, that the New Testament is authentic, as the importance which has been falsely attached to the works of the Apostolic Fathers.' pp. 17, 18.

In the twenty-fourth lecture, the historical evidence, for which the reader has been prepared by the remarks of the learned Professor in the preceding lecture, is given in detail, commencing with Jerome, and including Gregory of Nazianzum, Epiphanius, Athanasius, Eusebius of Cæsarea, Origen, Tertullian, Clement of Alexandria, and Irenæus. These authorities are selected because they form the links of a chain of evidence which connects, on the one hand, with the fifth century, when the existence of the books which are included in the New Testament is so unreservedly admitted as to require no inductions of proof; and, on the other, with 'an age so *near* to the apostolic age, that where the chain of evidence will cease, its place can be supplied by argument which will incontestably prove, that there was only one short period, in which a forgery was possible, and that, if during that period a forgery had been attempted, it could not have escaped detection.' These authorities are not merely cited, but their testimonies are compared with each other, and the specific value of each is distinctly shewn: the enumeration is in every part accompanied with very useful remarks. In the twenty-fifth lecture, are stated the results of the evidence adduced in the preceding one; and the position is argued at considerable length, that, if the historical books of the New Testament were universally received, they



must have been received as authentic in the very places where they were composed, and by the persons to whom they were first delivered. This argument is applied in several directions, for the purpose of making manifest the absurdity of the supposition, that the books of the New Testament could have been a forgery. The internal evidence is the subject of the succeeding lecture, the last of part V. Its nature and value are well explained, and instances of undesigned coincidences are given as confirmatory of the external evidences, and as proofs of authenticity. Paley's truly admirable book, the "*Horæ Paulinæ*," is distinctly pointed out to the attention of Bishop Marsh's readers; which we notice chiefly for the sake of remarking that, in these parts, no account is given of the 'principal Authors in Theological Learning;' an omission which we shall be glad to have supplied in the future parts. The *account* is included in the title of the Lectures, as an essential part of the Professor's plan, but has, we believe, appeared only in reference to the first branch of them, the *Criticism of the Bible*.

The sixth part of the "Course of Lectures," relates to the Credibility of the New Testament, which is considered in reference to the character and situation of the writers, and the contents of the writings themselves. But, as the conclusiveness of arguments derived from such sources, necessarily depends on the integrity of the works attributed to the writers of the New Testament, the Bishop discusses this point previously to undertaking to establish their credibility and the truth of their contents. He proceeds to shew, that the books which we now possess as the works of the Apostles and Evangelists, are the *same* books as those which were composed by Apostles and Evangelists. The notion of integrity, as related to credibility, does not imply a verbal perfection: it is sufficient for this purpose, if the facts originally recorded, and the doctrines originally delivered in the New Testament, are the same in the existing copies.

'That integrity which is necessary to establish Credibility, does not depend on a variation of words, if there is no variation in the sense. It will be sufficient, therefore, if we can prove, that the New Testament has descended to us, *upon the whole*, in the same state in which it was originally written; and that we may justly confide in every thing which relates to facts and to doctrines.'

In proceeding with his subject, Bishop Marsh argues, that a general corruption of the sacred text was impracticable, and justly concludes, that the mutual and general check against corruption, which was afforded by the joint operation of manuscripts, fathers, and versions, must have preserved to us the

New Testament in the same state, upon the whole, that it was left in by the writers themselves. The following remarks deserve the serious consideration of some late writers, who have discovered a strange tenacity of opinion in respect to 1 John V. 7.

‘ I am aware indeed, that this argument, and not only *this* argument, but *every* argument for the Integrity of the New Testament, which has been used in this Lecture, must fall at once to the ground, if it be true, that the passage in question proceeded from the pen of St. John. If that passage existed in Greek manuscripts anterior to those which have descended to the present age, and was expunged by adversaries of the doctrine which it contains, the extinction of the passage must have been *universal*. It must have affected the manuscripts in the hands of the orthodox, no less than the manuscripts belonging to the heretics. It must have equally affected the manuscripts of the ancient versions. It must have equally affected the quotations of the Greek Fathers, who quote the sixth and eighth verses in *succession*, without the words which begin with *ἐν τῷ ὁψέσῳ*, and end with *ἐν τῇ γῇ*. Now if it was really possible, that such corruptions could, in spite of every impediment, be thus generally extended, what becomes of all the arguments which have been employed in this Lecture to prove the general Integrity of the New Testament? Those arguments are founded on the supposed impossibility of doing that, which *must* have been done, if the passage in question *originally* existed in Greek manuscripts.’ pp. 14—16.

The question of Credibility, interrupted by the necessary introduction of the proofs of integrity, and a series of valuable remarks on the celebrated passage in the first Epistle of John, is taken up in the twenty-eighth Lecture, where it is treated of by the Margaret Professor in his usual perspicuous and able manner. The writers of the New Testament, he shews, possessed every qualification that can be required of a writer to make his writings worthy of credit. They could have no motive to deception, and their sincerity is unimpeachable. They could not themselves be deceived in respect to facts which were cognizable by their senses, and their perfect sobriety of manner gives us assurance that no delusions were misleading them in regard to the subjects on which they wrote. The situation and circumstances of the New Testament writers, equally with their personal character, vouch for the credibility of their records, as they afforded every facility for the detection of falsehood, if their accounts had not been faithful. The cases of the two Evangelists, Mark and Luke, who were not Apostles, are argued separately and at length.

In the twenty-ninth Lecture, the credibility of the facts recorded in the New Testament, is considered; and the preten-

sions of each book are estimated singly, by a comparison of its parts with each other,—of one book as compared with another,—and of the whole number of books as compared with other works of acknowledged credit. Examined singly, the parts are in agreement; compared with each other, the books mutually support one another; and the facts which they detail, receive confirmation from independent writers of established credit. The conclusion of this Lecture is so excellent that we shall lay it before our readers.

‘ The review which has been taken of the facts recorded in the New Testament, shall be concluded with some remarks, from which it will appear, that the actions ascribed to our Saviour, are of that description, that they *could not* have been recorded, if they had not been true. Independently of the miracles performed by our Saviour, which shall be considered in the next Lecture, his general conduct, as described by the Evangelists, is that of a person surpassing both in wisdom and in goodness the most perfect character that was ever drawn by Roman or by Grecian eloquence. The character of our Saviour, as represented by the Evangelists, is not drawn in a *formal* manner, exhibiting at one view the various qualities of which that character is composed. The character of our Saviour must be learnt by comparing the facts recorded of him with the situations in which he was placed, and the circumstances under which he acted. This comparison exhibits unshaken fortitude in the severest trials, calmness undisturbed by provocation, kindness returned for injury, and dignity maintained inviolate through every action of his life. Nor is the wisdom and judgement displayed on every trying occasion less conspicuous in the character of our Saviour. At the same time we perceive the gradual unfolding of a scheme for the general welfare of mankind, a scheme uniform and consistent in all its parts, yet misunderstood *at first* by the Apostles themselves, as being opposed to the general prejudices of the Jews. Facts of *this* description could not have been *invented* by the Apostles. Plain and unlettered Jews, as the twelve Apostles were, though adequate to the office of recording what they had seen and heard, were incapable of fabricating a series of actions, which constitute the most exalted character that ever existed upon earth. If the learning and the ingenuity of Plato or Xenophon might have enabled them to draw a picture of Socrates more excellent than the original itself, it was not in the power of unlettered Jews to give ideal perfection to a character which was itself imperfect, and to sustain that ideal perfection, as in a dramatic representation, through a series of imaginary events. Indeed, it is highly probable, that the Apostles and the Evangelists were not *wholly aware* of that perfection which they themselves have described. For that perfection is not contained in any formal panegyric, expressive of the writer's opinion, and indicating that opinion to the reader. It is known only by comparison and by inference. We are reduced, therefore, to this dilemma. Either the actions which are ascribed to

our Saviour, are *truly* ascribed to him ; or actions have been invented for a purpose, of which the inventors themselves were probably not aware, and applied to that purpose by means which the inventors did not possess. And when we further consider, that the plan developed by those facts was in direct opposition to the notion of the Jews respecting a temporal Messiah, we must believe in what was wholly impossible, if we believe that unlettered Jews could have *invented* them.' pp. 71—73.

The question of miracles is indisputably of primary importance in the consideration of the truth of Christianity. If miracles have never been performed, the faith of the followers of Jesus is only a delusion. If the performance of miracles be incapable of proof, then, all other evidence on which Christians repose their confidence, must be imperfect, and may be deceptive. It is to miracles that the Author of Christianity himself appealed as the proper proofs of a Divine mission. The examination of this question is, therefore, very properly made the subject of Bishop Marsh's concluding Lecture on the Credibility of the New Testament. The consideration of it is too momentous to be omitted ; and the strict course of proceeding which he had marked out for himself, rendered the previous discussions necessary, that the series of deductions might be ' regular and continued.'

Bishop Marsh defines a miracle, ' something which cannot ' be performed without the special interference of God himself.' ' A miracle,' he subsequently remarks, ' neither is, nor *can* be ' the work of man, unassisted by the special interference of ' God. For when a miracle is performed, an effect is produced, ' which is *contrary* to the laws of nature.' The concluding terms of this passage would suggest, we think, a definition preferable for its simplicity and precision to the one which he has formally announced. A miracle is the production of an effect which is *contrary* to the laws of nature. Whatever definition, however, may be adopted, it is evident that the works which are ascribed by the writers of the Gospels to Jesus Christ, are works which they attribute to Divine power, and which stand out from all acts and effects within the compass of human ability. All persons, whether believers or unbelievers, must admit, that the acts which are declared to have been performed by Jesus Christ, are, in the Gospels, represented as the grounds on which he challenged the regard of mankind to his authority as a teacher immediately come from God. And there can be but one question in respect to them—Did they really take place? The miracles of the New Testament are transactions of a most striking and stupendous character : can we justify ourselves in believing them as facts which form a

part of our historical knowledge? To the objection of the French Encyclopedists, that the notion of a miracle involves an absurdity, as consisting of parts which are irreconcilable, Dr. Marsh judges it to be a correct and full reply,—that if the same power which made the laws of nature, is able to suspend them, it cannot be true, that the notion of a miracle destroys itself. Mr. Hume's argument, which denies the competency of testimony to establish miracles, is examined more at length.

‘A more powerful and a more seducing argument is the argument from *experience*, as explained by Mr. Hume in his Essay on Miracles. He begins by asserting what is very true, that “a miracle is a violation of the laws of nature.” He then proceeds in the following words. “As a firm and unalterable *experience* has established these laws, the proof against a miracle from the very nature of the fact, is as entire as any argument from *experience* can possibly be imagined.” In the next page he proceeds in the following words. “’Tis a miracle, that a dead man should come to life, because that has never been observed in any age or country. There must therefore be an uniform *experience* against every miraculous event; otherwise the event would not merit the appellation. And as uniform *experience* amounts to a proof, there is here a direct and full proof from the nature of the fact, against the existence of any miracle.” In the second part of the same Essay, he compares the value of human testimony when opposed to general experience in regard to miracles. And to render the parallel more obvious, he founds the value of human testimony on *experience* also. “’Tis *experience* only” (says Mr. Hume) “which gives authority to human testimony: and ’tis the same *experience* which assures us of the laws of nature. When, therefore, these two kinds of *experience* are contrary, we have nothing to do, but to subtract the one from the other.” Since then *experience* is *against* a miracle, whereas *experience* does not always decide for the veracity of a witness, the *experience* which operates against a miracle can never, in the opinion of Mr. Hume, be overcome by any testimony in its favour.’ pp. 82, 3.

Bishop Marsh meets this objection, not by denying the parallel which Hume has drawn between the two kinds of *experience*, nor by resisting that part of this argument, which makes the value of *testimony* dependent on *experience*, but by resisting that part of the argument, which connects *experience* with *miracles*. ‘If,’ the Bishop remarks, ‘there is a flaw in *this* part of his reasoning, the whole of it falls to the ground.’

‘It appears from his own words, which have been already quoted, that he argues on the supposition of “a firm and unalterable *experience*” in regard to the laws of nature. He takes for granted, therefore, that those laws *are* unalterable, at the very time when the question is in agitation, whether they *were* altered in particular cases.

The argument therefore postulates what it professes to prove. When we argue for the possibility of a *miracle*, we argue for the possibility of a *deviation* from the laws of nature; and we argue on the ground, that the same Almighty Being who made those laws, must have the power of altering or suspending them. If, therefore, *while* we are contending for an alteration or suspension of those laws, with respect to the miracles ascribed to our Saviour, we are told that those laws are unalterable, we are met by a mere *petitio principii*. In short, the argument from experience, as applied to miracles, includes more than the nature of the argument admits. Though an event may be contrary to common experience, we must not set out with the supposition, that the rule admits of no exception. We must not confound general with *universal* experience, and thus include *beforehand* the very things for which an exception is claimed.' pp. 85, 86.

Paley has replied to Hume's objection in the same manner. 'To state, concerning the fact in question, that no such thing was *ever* experienced, or that *universal* experience is against it, is,' he remarks, 'to assume the subject of the controversy.' In what circumstances the aberrations of the human mind originate, it is impossible always to discover; but when prejudice has early and strongly obtained the power of directing its speculations, an argument or a hypothesis, which its author shall deem conclusive against the reception of a system that he dislikes, shall be as paradoxical, and demand for its acceptance as much credulity, as would satisfy any experimenter on the simplicity of mankind. Thus Hume, after denying the competency of testimony to establish a miracle, admits that a miracle may be proved by human testimony, and that miracles are possible; but this admission he withholds when the miracle and the testimony are made the foundation of a system of Religion, which is in fact the only case that requires such vouchers, the only case that serious inquirers would consider as worthy of such extraordinary proofs. It is idle to talk of experience when the occurrences are remote, both in respect to time and place, from our own personal acquaintance. Experience excludes history. And if the testimonies on which we believe the miracles, and receive the facts of the New Testament, be discarded as insufficient to warrant our confidence—if such testimonies be not valid authorities for the belief of whatever is not impossible—then the credence of men must be identical with their own consciousness, and nothing can be an object of their knowledge that is not an object of perception to their senses. The world can have no other history than that which every individual obtains in the events of his own experience.

With the thirtieth Lecture, the Author concludes his proofs



of the Authenticity and Credibility of the New Testament; and in Part VII., which comprises four Lectures, he treats on the Authority of the Old Testament. His first object is to state the reasons for which an arrangement has been adopted, which inverts the order of time in respect to the Jewish and the Christian Scriptures. 'If,' he remarks, 'the authority of a later record can be established without a previous inquiry into the authority of a former record, and the authority of the later record will assist us in establishing the authority of the former record, the later record becomes of necessity the first object of inquiry.' To all the books of the Old Testament, the term '*authentic*,' as used by the Bishop of Peterborough, cannot be applied, since several of them are the composition of unknown writers. The books to which it is applicable, are first described, and the credibility of their contents is argued from their authenticity. But, as this mode of proof cannot be adopted in respect to those books the authors of which are unknown, the Lecturer proceeds to shew on what ground the credibility of the latter rests. In Lecture XXXII., the books of the Old Testament are considered collectively; the term 'authority,' as including both authenticity and credibility, where both terms are applicable, and as denoting credibility or truth, where the former term cannot be used, is applied to the whole of them; and the testimony of our Lord to the books of the Old Testament, is asserted as the proper and sufficient evidence of this authority. 'It appears, then,' Bishop Marsh remarks after an induction of particulars, 'that *all* the Hebrew Scriptures, as they existed in the time of our Saviour, received the sanction of his authority. If then the Hebrew Scriptures, as they existed in the time of our Saviour, contained the same books which are *now* contained in our Hebrew Bibles, we have the sanction of our Saviour for *every* book of the Old Testament.' This identity, it is the object of the thirty-third Lecture to establish; and the proof of it is deduced from a comparison of the catalogue of the Hebrew Scriptures which Jerome has given in his "*Prologus Galeatus*," with the account contained in the treatise of Josephus against Apion. The last Lecture is devoted to the integrity of the Hebrew Bible, for the purpose of establishing the fact, that the books which it contains, have descended to the present age without material alteration. In this part of the work, the charge of wilful corruption of the Old Testament writings, so frequently alleged against the Jews, is shewn to be without foundation, and the origin of the charge is very distinctly stated.

With the exception of the first two parts, the publication

and, we suppose, the delivery of these Lectures have proceeded irregularly and at considerable intervals. Three years were originally assigned as a probable period for the completion of the course. Fifteen years have elapsed, and four, out of the seven branches of Theology into which the system is divided, remain to be discussed. We shall, probably, therefore, have to wait for some years to come, before the opportunity shall be afforded us of perusing in detail the opinions of Bishop Marsh on the Divine Origin of the Religions contained in the Bible,—on the Inspiration of the Scriptures,—on the Doctrines of the Bible,—and the branch relating to Ecclesiastical History. With his opinions in Divinity, however, he has already made us sufficiently acquainted, and we shall probably find ourselves less at liberty to applaud his labours as an Expositor of the Bible, than we now are to commend the critical ability displayed in his treatment of the preliminary subjects. As outlines of the studies which invite the attention, and will reward the diligence of every person desirous of making progress in Biblical learning, these Lectures are truly valuable. They would be still more so, were it not for the deficiency to which we have already referred. Neither the department of the Interpretation of the Bible, nor that which includes the Authenticity and Credibility of the Bible, is accompanied with an enumeration of Authors who have treated on those subjects. It was announced, in the preface to the first series of the published Lectures, to be an essential part of the Professor's plan, to give a description of the principal books in Theology; and his readers were prepared to expect, at the conclusion of each branch, an account of the principal authors who have illustrated the subjects which it includes. Why this pledge has not been redeemed, we are unable to state, the omission being neither noticed nor accounted for by his Lordship.

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Art. III. *The Birds of Aristophanes*. Translated by the Rev. Henry Francis Cary, A.M. With Notes. 8vo. pp. xxxvi. 180. Price 9s. 6d. London. 1824.

**T**RANSLATIONS have been appropriately called 'the wrong side of the tapestry.' The expression is applicable in the highest degree to translations from the ancient languages, and most especially from the Greek. Language is the conventional instrument by which mankind express their desires, their affections, their dispositions; but these again are influenced by customs, laws, manners, religion, in a word, by all the circumstances which modify the character of nations.

Words that are symbolical of peculiar feelings, whether inspired by religious ceremonials or by political usages, must lose all their effect in the very act of transmission into another language which has not received the impress of the customs, the state of society or manners, and the habitudes of thinking, by which they were primarily produced. This is an impediment which no qualifications for his task will enable the translator to evade; since it arises out of the great changes which time has effected, by introducing new modes of feeling, with great and signal revolutions in religion and in morals. Even the scholar can go no further than the dim lights of lexicographers and commentators will conduct him. They enable him, indeed, to become acquainted with the dead text, the mere letter-press, in short, of an ancient language; but what more is this, than an inert and mute image of that language, compared with it as it once operated with living activity upon the great mass of feeling and intelligence among the people by whom it was spoken? And if all that, comparatively speaking, can be done by the learned in exploring the Greek language, is to grope an obscure and uncertain way by the help of the glossary or the lexicon, what chance has the English reader of tasting the great master-pieces of ancient composition, who can only find his way to them through the medium of a translation? The text, indeed, if skilfully rendered, may be conveyed to him in his proper tongue; but it must be taken into consideration, that the mere text (of a Greek play for instance) is not the composition itself, nor can it give him an idea of the effect produced by it. When the poet built his drama, he calculated upon the effect of the whole, resulting both from principal and accessory, design and execution, on the organs of his sensitive countrymen, to whose senses and fancies the intonation of a living sound vibrated with an intenseness which the mere printed Greek word can never excite, even in the most finished scholar, how highly soever indued with susceptibility and taste.

The difficulties also of translating a Greek author, and of all Greek authors Aristophanes, in a mode so intelligible to the English reader, as to convey a tolerably adequate impression of the original, are not a little augmented by the necessity which drives the translator to a sort of forced compromise between his readers and himself, whereby they agree to take as much as he can give them of some of those qualities in his original, by which, as the principal instruments, his piece obtained popularity and honour. But it is an unequal bargain; for we must necessarily be losers in regard to many happy strokes of by-play raillery, and many lyrical beauties, for want

of certain auxiliary details (music, for instance) which, on the first appearance of the play, contributed to its success as a whole. We must now take it by parts, distinct and insulated, and therefore not lending mutual corroboration and light to each other.

Another and a still greater difficulty will be furnished by the reader himself. He will, perhaps, take up Mr. Cary's version of "The Birds," without being prepared for it by any previous acquaintance with the character of the old comedy; he will, therefore, be shocked at finding a drama which, in every scene, violates all the settled conventions of the modern theatre, and overthrows the whole order of his dramatic ideas. We must therefore seriously admonish him, if he ventures on its perusal, to dismiss, as fast as he can, the whole congeries of his preconceived notions. Between the old Greek play and the modern comedy, English, French, or even Spanish, there is positively no affinity but of name. Two things more unlike in frame or in conception, cannot be mentioned. All modern ideas of the drama assume, that there must be a regular plot, gradually developed, with its succession of actions and counteractions; and, above all, they presuppose the constant, unintermitted play, the predominating agency of love,—not as a sensual passion, but as a consecrated sentiment of the heart. In Aristophanes, we have nothing of the kind. The less we say of his love, the better. He does not exhibit even that secondary species of the passion, which,

—' through certain strainers well refined,

' Is gentle love, and charms all human kind.'

On the contrary, the warmest of our appetites stands revealed in his pages, without the hypocrisy of a mask. His object was, to make sport for the audience; and, as we have remarked, provided he gained this effect, he cared nothing at all about regularity of plot. The purpose of the old Greek comedy was that of stringing together, in delightful and ever-varying succession, the most fantastic assemblages of persons, characters, and incidents, which imagination, in her wildest frolics, could conjure up for their entertainment. Not that Aristophanes did not pursue and keep in sight a sort of central object. His comedies, for this reason, will not be found wholly deficient in a certain consistency of design; but this is not carried to such a degree of strictness as to exclude a motley, riotous groupe of sudden and unexpected pleasantries, numberless brilliant and playful allusions, perpetual corruscations of raillery and wit. Gayety was the presiding purpose of his drama, and the poet of the old comedy might extract it wherever he could find it,—from things living or inanimate, from heaven or earth, from gods or men. No subject, how grave or decorous

soever,—religion, government, the pathetic themes and lofty poesy of the tragic writers, the dithyrambic poets, philosophy and philosophers,—none were considered as out of his jurisdiction, provided he could excite mirth by introducing them.

We have, unfortunately, very scanty information as to the origin of this most singular species of comedy. If the Dorian Epicharmus was its inventor, it should seem to have begun, in like manner as tragedy, with mythological fables, and to have continued them, as appears from the titles of several plays now lost to us, which occur in the old Scholiast. But, as it was the special prerogative of the old comedy to laugh at every thing, the introduction of that which was in itself grave, in order to render it ludicrous by means of contrast and parody, became one of its necessary ingredients. Government, law, religion, thus became its familiar themes. The incidents of private life were never introduced, unless it was the means of hooking in a public character. At Athens, the whole government, legislative, judicial, executive, was in the hands of the people. The people, therefore, were personified in the chorus; an organ of public sentiment borrowed from the tragic writers, in order to increase the comic effect by the parody, or rather, to render more striking the contrast between comic gayety and tragic solemnity. Sometimes this important office was assigned to *Birds*, *Wasps*, and *Clouds*. It was upon this part of the play, that Aristophanes lavished all the charms of harmony and rhythm. Some of his choral odes are of so exquisite a structure, and exhibit such unbounded opulence of poetic diction, that they might be transferred without violence to the tragedies of Æschylus or Sophocles. Sometimes, the solemn hymns of their sacred festivals were actually chaunted in his comedy. In the *Thesmophoriazusæ*\*, the women sing the very hymn which was sung at the feast of Ceres. For these reasons, the choral parts of the ancient Greek comedy are polished to the highest degree of lyric beauty. “*The Birds*” is a play which overflows with choral versification; and it has been reserved for the present Translator, to do adequate justice to his Greek poet in these the highest departments of his art.

But the comic chorus had a peculiarity that distinguished it from the tragic; we mean the *parabasis*, which is literally a transition. It was something quite parenthetical and adventitious to the play, in which, strange as it may seem, the Poet himself assumes the part of a *gracioso*, and at certain pauses or intervals, (for the Greek comedy was not divided into acts,) himself addresses the audience, vaunts his own merits, abuses

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\* The Thermophoriæ were festivals dedicated to Ceres.

s rivals, and not unfrequently ventures, as a burgher of Athens, to throw out serious or ludicrous projects for amending the commonwealth. Nothing can well be imagined more completely at variance with all dramatic unity ; but such is the unequalled power of the Poet, that the absurdity disappears, and even the *parabasis*, which has nothing at all to do with the play, is so delightfully contrived as to administer to its effect. Of this we have a striking instance in *The Clouds*, in one part of which the Poet enters into a long, somewhat too long, defence of his political character and his religious opinions. It should seem from a slight analysis of this celebrated *parabasis*, to have consisted of five distinct parts. In the *commatium*, the Poet seeks to conciliate the benevolence of his auditors by his established merits, his recorded triumphs, as well as by the design of the present piece ; answers objections to his own conduct ; reproaches and ridicules his competitors for the prize ; and occasionally rebukes the *κῆρας* (judges) for want of discernment in having wrongfully awarded it on former occasions. Then usually follows the Ode or Strophe, an invocation to the Gods. The next part seems to be generally a sort of censure upon defects and abuses in church and state. Then comes the Antistrophe, in which the invocation to the Gods is resumed and finished. After this, the *parabasis* again returns to political and religious animadversions. The introductory part, in which the Poet dwelt on what was personal to himself, might be as long or as short as he pleased, having no fixed proportions but those which the Poet's respect for his audience dictated to him. In the present age of dramatic entertainment, this must appear a strange species of interlude, but it was in the true spirit of the old fantastic comedy. It added another to the series of wild and grotesque fancies which succeed each other so rapidly in the comedies of Aristophanes, and contributed to the keeping alive of that joyous revelry of the imagination, which would probably have been dispersed by a fable more regularly constructed.

Still further to impress upon the English reader the almost inconceivable remoteness of the Aristophanic comedy from the whole frame and colour of his own dramatic notions, we must remind him of the magnificence which distinguished the theatrical spectacles of the Athenians ;—that their dramas were *got up* with the most elaborate preparation ; that they were represented at the season of their most respected festival ; that the successful piece was the only one that was performed, and that only once ; and that such was the cost which they incurred, that the representation of three tragedies of Sophocles, is said to have equalled the expenses of the Peloponnesian war.



In no respect, however, does the individuality of this kind of composition appear more strongly marked, than in the materials out of which it was formed. The modern comedy of our own, and indeed of almost every other nation, is drawn from that copious fund of humour which is supplied by the characters, the dispositions, the follies of certain classes and sub-divisions. Not unfrequently, one man represents a general, or, in other words, personifies a class, to whom some laughable vice or failing is common; such, for instance, as avarice, when in that case the chief interest of the play consists in the perplexities and embarrassments of the poor miser. Besides these resources, the modern dramatist has ample materials in the universal but varied influences of vanity—a master-passion which creates so much of the comedy of real life, presents itself in so many different attitudes, and measuring its demands upon the homage of others by that which it arrogates to itself, affords infinite entertainment by its wounded affectations and disappointed pretensions. Now there is nothing of all this in Aristophanes. He attempts none of those portraiture of life, which belong to what is called the comedy of manners. He disdains all that exact imitation, both in incident and character, which all modern comedy imperatively demands. He sets out with a wild, extravagant *humbug*, and peremptorily requires our credulity as the condition of our being amused. He transports us into a new world, peopled with airy nothings, a race of beings having nothing in common with humanity but discourse and reason. Sometimes he dethrones the Gods, and exalts the Clouds, or at another time Birds, to reign in their stead. *ἡνττα τὰφανοίη*. It is one of the tricks of his ingenuity, to take a metaphor literally, and then to exhibit it as a drama. In the Clouds, he introduces on the stage a chorus of those fantastic beings, dressed as Clouds, talking as Clouds; in order to shadow forth those metaphysic subtleties which at that time gave so much employment to the laborious idleness of the sophists. But when once the imagination can be beguiled into an assent to what he requires us to believe, and which we have just hinted at as being the price of admission to the entertainment,—when we have consented to receive the impossible as probable, and the extravagant as natural, then we are allowed to enter his ideal world, and are delighted with its wonders; for then we find every thing falling into its proper place, following in its right order, clear, natural, consistent; we find nature out of the limits of nature,—probability beyond the region of possibility. At the waiving of his hand, his aerial, grotesque imaginations troop gayly around him, but with perfect regularity and propriety. Each acts with a con-

gruity befitting the part assigned to it, and all is mirth, wit, and merriment. Sallies the most felicitous, unexpected combinations, pun, quibble, personal strokes, harmonious verse, ludicrous adventure, and what to the Athenian palate was far from being an unacceptable part of the banquet, a plentiful allowance of ribaldry and nastiness,—these fill up the rest of the outline, and collectively present something like a sketch (we presume to give no more) of the old comedy of Athens. Sometimes, as in "The Peace," Aristophanes conceals beneath one of these glaring impossibilities, his own political sentiments,—in particular, his warm, patriotic detestation of the Peloponnesian war, into which Athens had been plunged by her demagogues. His "*Ecclesianusa*" is a burlesque upon the Utopian constitution-mongers of the day; and we shrewdly suspect, with the Scholiast, that "The Birds" had something similar in view. In the former piece, some Athenian women dress themselves in their husbands' habiliments, get admittance into the *ecclesia* or town-hall of Athens, and having thus ensured a majority of voices, propose and carry a decree, that the public affairs should thenceforth be administered by women. A new constitution follows, having for its base the community of all things. Here also the reader is now, as the auditor was formerly, required to swallow a pretty good dose of the improbable; but it is a price which is usuriously paid back to him by the enchanting powers of the Poet. The scenes in which the secret meetings of the ladies take place, the manner in which they demean themselves as men, and the delineations of the popular assemblies, are touched with the most consummate genius. One inconvenience sometimes resulted, as Schlegel remarks, from this unlimited dominion over every thing assumed by the comic poet. Having reversed the whole system of things, turned all established ideas topsy-turvy, and squandered the utmost wildness of invention from the very outset,—the sensation is apt to become exhausted by reason of its intensity, and the repetition of extravagance after extravagance, is likely to excite still further expectation, and then to disappoint it.

These are some of the peculiarities of that old comedy of Athens, (nor have we exhausted the catalogue,) of which we have no other specimens than in the eleven extant comedies of Aristophanes. Now it is almost too obvious to remark, that, in the same proportion as these peculiarities are new and strange to the English reader, they redouble the perplexity of the Translator. For he has undertaken the duty of a master of ceremonies, who is to introduce to the wild and singular personages of the old comedy, a new-comer, just arrived from a country whose

entire system of conventional life, manners, language, feelings are diametrically different. He has to smooth the way for his entrance, and, what is still more difficult, he undertakes to amuse him when he gets there. With regard to "The Birds," Mr. Cary was beset with innumerable difficulties. It is the comedy of Aristophanes which abounds in the greatest variety of lyric harmony. The measures are as changeful as they are captivating, and the metrical transitions recur so frequently, that the whole compass of our own poetry is quite inadequate to supply a corresponding variety. Yet, Aristophanes can never be said to be translated, unless this delightful variety be in some sort imitated, and in such of our measures as most resemble his own, not indeed in external structure, but in the feelings they excite, and the associations they awaken. For it is this which is the principal charm to those who can read the original. How then is this difficulty to be conquered? The Aristophanic tetrameter, for instance, if represented by the English measure which most resembles it to the eye, will disappoint and disgust the ear. Such, too, is the diversity between the genius of the respective languages, that a measure which, in the one, would be 'grave and Doric,' and fitted for lofty and dignified subjects, would, in the other, adapt itself only to those which are light and mirthful. The great principle of association, which enters so largely into our other pleasures, enters also into this. A metre may intrinsically, that is, in form and structure, be dignified and solemn, yet, from being habitually desecrated to low and ludicrous images, and influencing the mind by those associations only, can never afterwards be prest into the service of any other theme, or excite the train of ideas that belong to it. It would be to no purpose, therefore, in translating a play of Aristophanes, to adopt English measures which, in their form only, resemble his. This part of his task, Mr. Cary has, in our judgement, performed with singular felicity. Many of the Aristophanic odes, in his translation, display a richness, an easy, undulating flow, and an airiness and lightness, which manifest the accomplished Translator of Dante to be quite equal to the translation of Aristophanes. We think that his translation, on the whole, is equal to the specimens published a few years ago by Mr. Mitchell, but it is undoubtedly superior in the choral parts. That gentleman, however happy in the dialogue of Aristophanes, is not quite so successful when he grapples with the choruses. It is invidious to instance failures; but, as a specimen of inefficiency, we may point out his version of that beautiful and melodious chorus in the *Knights*, who chaunt an elegant, but vigorous and animated invective upon the sovereign people of Athens, beginning thus :

ὦ Δῆμι καλὸν γ' ἔχεις  
 Ἀρχὴν οἱ πάντες ἀν-  
 -θρώποι διδασί σ' ὡς-  
 -περ ἀνδρα τυράννοι  
 Ἀλλ.' κ.τ.λ.

How little of the music of this passage has been preserved in Mr. Mitchell's version, a short specimen will shew.

' Honour, power, and high estate,  
 Demus, mighty lord, hast thou!  
 To thy sceptre, small and great  
 In obeisance lowly bow!

' Yet you're easy to his hand,  
                                     Whoever cringes;  
 Every fool you gaze upon,  
 Every speech your ear hath won,  
 While your wits move off and on  
                                     Their hinges.'

In the dialogue, Mr. Cary has, we think most judiciously, imitated the verse of Massinger. We shall extract the passage of his preface in which he refers to the structure of Massinger's verse as his model, because it is a curious piece of metrical criticism.

' Of our own poets, Massinger will, perhaps, supply us with a model of a versification adapted to comedy; for at the same time that it is extremely agreeable to the ear, it is little fettered by the stricter rules that confine the tragic metre, and has an air of freedom that brings it near to the ease and sprightliness of ordinary conversation. A late editor has carried his admiration of this poet's excellence, in the structure of his verse, very far. 'Massinger's ear,' says Mr. Gifford, 'was so exquisitely touched, that I could almost venture to affirm he never made use of his fingers for the construction of a single verse; and his bungling editors, therefore, who try his poetry by such coarse mechanism, will more frequently injure his sense, than improve his metre.' The chief reason of Massinger's numbers being more suitable to the dialogue of comedy, is, that he frequently puts into a verse more syllables than it would bear if they were all distinctly and strongly pronounced, so that we slip lightly over some of them as we should do in common discourse, in order to bring the verse into its proper compass, which the graver and more elevated tone of tragedy would not admit of. One line will be sufficient to exemplify my meaning:

' That every soul's alike a musical instrument.'

*A Very Woman, A. 4. S. 1.*

Here we have two words, neither of which the right measure of the verse will suffer us to pronounce with the same distinctness of articu-

lation that we should use in reciting them as they occur in the following passage of Milton :

‘ Not harsh and crabbed, as dull fools suppose,  
But musical as is Apollo’s lute.’

*Comus.*

‘ ——— others, whence the sound  
Of instruments, that made melodious chime,  
Was heard of harp and organ.’

*Par. L. B. xi. 560.*

Sometimes, indeed, Massinger outrages this liberty ; as in a line in that very act, on which his editor makes the remark quoted above :

‘ As near my right hand, and will as soon out, though I keep not.’  
*The City Madam, A. I. S. 2*

where it will be difficult so to slur over the supernumerary syllables as to retain any image of a verse.’ pp. xiii, xv.

In his struggle with another difficulty incident to his task, Mr. Cary has not been successful, and for this simple reason,—that it was impossible to succeed. We refer to the quibbles and puns in which Aristophanes so much delighted, and which were so highly to the taste of his Athenian audience. We regret that Mr. Cary should have made now and then the attempt to transfer them into English. Wit that consists in a play upon words, is irrevocably fixed in its own language, and no skill can remove it into another. Among the verbal *jeux d’esprit* of Aristophanes, none occurs more frequently, than plays upon the names of towns, and slyly giving, by means of a double acceptance, a fling at some notorious blockhead or scoundrel at Athens. Thus, in the third act of *The Birds*, there is a hit of this sort at Cleonymus, a noted informer, by means of the word ΚΑΡΔΙΑ, the name of a city in the Thracian Chersonese, and also signifying the heart. Having allegorized the informer as an overgrown tree, *δένδρον μίγα*, it grows, says the Chorus, at a considerable distance from Cardia, and thus he denotes the want of courage for which Cleonymus was remarkable. It is manifest, that such a pun, were it practicable, would be hardly deserving of translation. Mr. Cary very prudently passes it by. So, also, with regard to similar puns upon the words *Phanæ* and *Clypsedra*, which are the names of two towns ; the former word also denotes the practice of informing, and *Clypsedra* is the water-glass by which the orators regulated their speeches. When, therefore, in another place, we find Mr. Cary fairly engaged with a pun, and endeavouring by sheer force to haul it into English, we could not forbear admiring the ingenuity of the attempt, but at the same time, smiling at its inefficiency, which compels him to call in the aid of a note. This occurs in

the scene in which the Legislator, having obtained admission into the city of the Birds, begins reading a new code of laws for their rising commonwealth. Mr. Cary's effort to convey the quibble to the English reader, we must pronounce to be unsuccessful.

• *Legislator*, (reading.) "And that the Cuckoo-cloudlanders do use  
Like measures, weights, and acts in senate passed,  
As the Olophyxians."

• *Pisthetærus.*

*Haul* will I

And fix thee in the stocks anon, unless—'

We have enumerated the literary difficulties of translating Aristophanes, but we have not mentioned one which is more perplexing than any of these: we allude to his grossness, ribaldry, nastiness, and vulgarity, qualities observable in all his pieces, and scattered with no sparing hand. It is a doubtful excuse for him that is urged by his admirers, that he was compelled to stain his drama with so much pollution, in order to keep in good humour his masters,—the *Demus*, that growling and fretful many-headed monster, who had, not long before, actually hissed from the stage, Cratinus, one of their favourite comic writers, for stinting them of their full allowance of impurity. This is an awkward dilemma for the Translator. If the Poet was compelled to gratify the taste of an Athenian mob, his Translator has to accommodate himself to the readers of a polished age, to the literary part of the community, to the *ἀσπαστοί*, men of delicacy and feeling, who would naturally be disgusted with the literal translation of passages overflowing with physical and moral indelicacy. Yet, it necessarily follows from the conformation and plan of the old comedy, that even these dirty images and allusions are as characteristic of the style and manner of Aristophanes, as similar ones are of Moliere and Regnard, and they cannot, therefore, be altogether omitted. In the opening scenes, for instance, such omissions would make considerable chasms; for upon these occasions, the comic poet was driven, in order to secure their good-will to his piece, to the necessity of catering for the popular taste by a certain portion of ribaldry, which was looked for, and in truth demanded. Out of this difficulty, there is only one mode of escape, and Mr. Cary has, we admit, very judiciously availed himself of it. What we mean is this. There is a palpable distinction between those licentious and vulgar passages which are component parts of the drama, and without which his plan and his characters would be imperfectly developed, and those which were only a sort of by-play, parenthetically thrown out for the upper galleries of



- Athens, and having no necessary connexion with the piece. We know not whether Mr. Cary acted according to this distinction; but he has, by whatever means, extricated himself with great judgement from a most appalling difficulty, and with all the restraint and circumspection which the case required. If our rule is a sound one, a translator has not the option of leaving out a single prevalent characteristic of his author; but unfortunately, filth and obscenity are characteristics of Aristophanes, and strictly subservient to his drama. After all, those who are amused by the "*Malade Imaginaire*," the "*George Dandin*," and the "*Bourgeois Gentilhomme*," must not be too fastidious with the physical nastiness of Aristophanes.

We cannot, however, thus lightly dismiss so important a part of our subject. Aristophanes has recently found zealous admirers, and perhaps too warm apologists. Their labours, and those of the Schlegels in particular, have swept away much of the calumnious rubbish which had for ages been accumulated against him. Thus, among others, the imputation of having been suborned by Melitus to write *The Clouds*, in order to defame Socrates, and of having thereby contributed to his death, (an event which did not happen till twenty years after the play was written,) has been completely disproved. The elder Schlegel goes, indeed, so far as to suggest that the play was not an attack upon Socrates at all, but upon the whole tribe of sophists who were swarming over Athens, and indeed over all Greece,—and that Socrates was only a personification of all of them collectively. We might be disposed to admit this,—although the use of the name of Socrates, we must continue to think highly indefensible; but we must not, cannot concede, that any fair defence can be urged for the plain-spoken and downright ribaldry of the Comic Poet. When, therefore, the laudable prepossessions which, on this score, have been so long felt against him, are attempted to be removed,—when a writer who has long been classed among the ministers of a wanton and libertine gayety, is held up as entitled to rank with the teachers of moral wisdom, and is recommended to the lecture-room of our universities, and the higher forms of our schools,—our duty will not allow us to coincide with such extravagant apologists. We trust that we have said enough to shew that we are not insensible to the genius of Aristophanes. We have not ceased to feel the effects of that wonderful language which, with its variety of inflexion and its endlessness of combination, at once faithfully interprets the most abstruse operations of human intelligence, and gives expression to the warmest emotions of the heart. We give credit to Aristophanes also for something

more than the inexhaustible beauties of his diction. We warmly admire his just and manly severity against the Athenian vices,—his opposition to the ruinous and expensive war in which his country was engaged,—his fearless chastisement of the factious demagogues who ‘bawled for freedom in their senseless mood,’—his contempt, so constantly expressed, of the frivolous pursuits of the sophists; but, while we admire also his wit, his versatility, vigour, and playfulness of imagination, our objections to his obscenity, and our reluctance to his being brought into familiar contact with younger students, remain unimpaired. We trust, therefore, that he will still be banished from the seats of instruction, and not be added to the list of writers, already too numerous, who, besetting the youthful mind in the very vestibule of learning, threaten the extinction of that ingenuous shame which is its best security and most graceful ornament.

In thus dwelling upon the impurities of Aristophanes, justice requires that we should give their full weight to the extenuations suggested in his behalf, drawn from the state of society and manners in those days. Among the benignant influences of Christianity, its effect in elevating the standard of public morals ought not to be overlooked. The moral darkness of the pagan world will account for the defilements of their language, and the licentiousness of their fancy. The gentle domination over manners and opinions which has since been so rightfully conceded to the fairer half of our species, was then wholly unknown. The Athenian ladies lived in a state of perfect seclusion. They peeped only occasionally out of the precincts of domestic retirement, at a sacrifice, or sometimes mingled in a religious procession. From the valuable treatise of Xenophon upon domestic economy, we learn that their education was scarcely superior to that of their slaves. No women ever attended the comic theatre, except that highly accomplished but abandoned class of females whose presence would be no check upon licentiousness. The sex as it now exists, did not exist then. Minds cultured into equality, but shrinking from all competition with those who were destined to be their protectors,—moving round a humbler but not a lower circle of duties;—living in a little world of gentleness and of sentiment peculiarly their own, from which men are excluded by their more rugged and severer occupations;—submissive even when they influence, tender in their reproaches, and lighting up in domestic life the chaste and hallowed light of undissembled affection, or rather of an ardent passion subsiding into the stillness of a consecrated friendship,—woman so enthroned, so beloved, so deserving of

being beloved,—woman so constituted, could not so much as be pictured to the fancy of an Athenian.

Having said so much of Aristophanes, it is time to return to his Translator. Our opinion of the manner in which Mr. Cary has executed his task, has been in general terms pronounced already. To say that it is the best translation of *The Birds* that has yet appeared in our language, is saying nothing. The only version of that play with which we are acquainted, is in prose, published about fourteen years ago\*. With a prose translator, Mr. Cary would disdain a competition; for *The Birds* is, of all the plays of Aristophanes, that which is the most poetic in its conception, its form, and its character. It is throughout the very breath of poetry, the native offspring of the fancy in its highest elevations. Boivin le Cadet, the best scholar that France every produced, translated "*The Birds*" into French; but, as the book is out of print, and not to be found in any of the Parisian collections, we have never inspected it. The elegant translation which is the subject of our article, may be pronounced to stand unrivalled. It is to the full as vigorous and spirited a copy (and this is no scanty praise) as any of Cumberland's, and, in the choral parts, it far transcends him.

Before, however, we proceed to justify our commendations by extracts, the reader ought to understand something of the plan and conformation of the singular comedy which Mr. C. has chosen for the arduous trial of his strength as a translator. This cannot be better done, than by copying from our Author's preface, the remarks of A. W. Schlegel upon *The "Birds"* of Aristophanes, taken from the celebrated dramatic lectures of that profound critic.

“ *The Birds* transports us, by one of the boldest and richest inventions, into the kingdom of the fantastically wonderful, and delights us with a display of the gayest hilarity: it is a merry, rapid, and highly varied composition†. I cannot agree with the old critic in thinking that this work is chiefly characterised by its general and undisguised satire on the corruptions of the Athenian state, and of all human institutions. It seems rather to be marked by a display of the

\* “ *Comedies of Aristophanes, viz. The Clouds, Plutus, the Frogs, the Birds. Translated into English.*” London. 1812.

† The translation of this sentence does not exactly accord with the German. Schlegel says, ‘ *The Birds* is distinguished by the most brilliant invention, in that kind of fiction which belongs to the marvellous. It is a poetic drama, light, aerial, grotesque, winged, like the singular beings whom it portrays.’

most harmless pranks, in which gods as well as mortals participate, and the poet does not seem to have had any particular aim in view. Whatever in natural history, in mythology, in the doctrine of divination, in the fables of Æsop, or even in proverbial expressions, contained any thing remarkable with relation to birds, has been ingeniously drawn by the poet within his circle; he goes even back to cosmogony, and shows that at first the raven-winged night laid a wind-egg, over which the lovely Eros, with golden pinions (without doubt a bird), brooded, and thence occasioned the origin of all things. Two fugitives of the human race fall into the dominion of the birds, who resolve to revenge themselves on them for the numerous cruelties which they have suffered: the two men contrive to save themselves by convincing the birds of their pre-eminency over all other creatures, and they advise them to collect all their strength in one immense state; the wondrous city, Cloudeuckooburg, is then built above the earth; all sorts of unbidden guests, priests, poets, soothsayers, geometers, scribes, sycophants, wish to nestle in the new state, but are driven out; new gods are appointed, naturally enough, after the image of the birds, as those of men bore a resemblance to themselves; the old gods are shut out from Olympus, so that no odour of sacrifices can reach them: in their emergency, they send an embassy, consisting of the carnivorous Hercules, Neptune, who, according to the common expression, swears by Neptune, and a Thracian god, who is not very familiar with Greek, but speaks a sort of mixed jargon; but yet these gods are under the necessity of submitting to the proposed conditions, and the sovereignty of the world remains to the birds. However much all this resembles a mere farcical joke, it may be said, however, to have this philosophical signification, that it considers all things from above in a sort of bird's-eye view; whereas the most of our ideas are only true in a human point of view.

‘The old critics were of opinion that Cratinus was powerful in living satire and direct attack, but that he was deficient in a pleasant humour, in the talent of developing his subject in an advantageous manner, and filling up his pieces with the necessary details; that Eupolis was agreeable in his jocularities, and skilful in the use of ingenious allusions and contrivances, so that he never even needed the assistance of the parabasis to say whatever he chose, but that he was deficient in satirical force; that Aristophanes, by a happy middle course, united the advantages of both; and that in him we have satire and pleasantry combined in the most perfect and attractive manner. From these statements I conceive myself justified in assuming, that among the pieces of Aristophanes, the *Horsemen* (the *Knights*) is the most in the style of Cratinus, and the *Birds* the nearest to the style of Eupolis; and that he had their respective manners in view when he composed these pieces. For although he boasts of his independent originality, and of his never borrowing any thing from others, it was hardly possible, that among such distinguished associates, all mutual influence should be excluded. If the opinion to which I have alluded is well-founded, we have to lament the loss of the works of

Cratinus, perhaps, principally, for the light which they threw on the manners of the times, and the knowledge which they displayed of the Athenian constitution: and the loss of the works of Eupolis, chiefly for the comic form in which they were delivered." *Black's Translation of A. W. Schlegel's Lectures on Dramatic Art and Literature*, V. I. p. 224. Preface, xv.—xix.

This is an admirable outline of the plan, but not of the composition of *The Birds*. Gray's excellent argument, published among his valuable M.SS. by Matthias, is nearly as light, pleasing, and humorous as if Aristophanes had himself composed it. The English reader will be better enabled to form a conception of the spirit and humour of the play, from Gray's analysis of a single scene, (Act I, sc. 4,) than from the most laboured dissertation.

' The birds come flying down, at first one by one, and perch here and there about the scene; and at last the Chorus, in a whole body, come hopping, and fluttering, and twittering in. At the sight of the two men they are in great tumult, and think that their king has betrayed them to the enemy. They determine to tear the two old men to pieces, draw themselves up in battle array, and are giving the word to fall on. Euelpides and Pisthetærus, in all the terrors of death, after upbraiding each the other for bringing him into such distress, and trying in vain to escape, assume courage from mere despair, seize upon the kitchen-furniture which they had brought with them, and armed with pipkins for helmets, and with spits for lances, they present a resolute front to the enemy's phalanx. On the point of battle Epops interposes, pleads hard for his two guests, who are, he says, his wife's relations, and people of wonderful abilities, and well-affected to their commonwealth. His eloquence has its effect: the birds grow less violent, they enter into a truce with the old men, and both sides lay down their arms. Pisthetærus, upon the authority of Æsop's fables, proves to them the great antiquity of their nation; that they were born before the creation of the earth, and before the gods, and once reigned over all countries, as he shows from several testimonies and monuments of different nations; that the cock wears his tiara erect, like the Persian king, and that all mankind start out of their beds at his command; that when the kite makes his first appearance in the spring, every one prostrates himself on the ground before it; that the Egyptians and Phœnicians set about their harvest as soon as the cuckoo is heard; that all kings bear an eagle on their sceptre, and many of the gods carry a bird on their head; that many great men swear by the goose, &c. &c. When he has revived in them the memory of their ancient empire, he laments their present despicable condition, and the affronts put upon them by mankind. They are convinced of what he says, applaud his oration, and desire his advice. He proposes that they shall unite, and build a city in the mid-air, whereby all commerce will effectually be stopped between heaven and earth: the gods will no longer be able to visit at ease their

Semeles and Alcmenas below, nor feast on the fume of sacrifices daily sent up to them, nor men enjoy the benefit of the seasons, nor the fruits of the earth, without permission from those winged deities of the middle region. He shows how mankind will lose nothing by this change of government; that the birds may be worshipped at a far less expense, nothing more than a few berries or a handful of corn; that they will need no sumptuous temples; that by their great knowledge of futurity they will direct their good votaries in all their expeditions, so as they can never fail of success; that the ravens, famed for the length of their lives, may make a present of a century or two to their worshippers; and, besides, the birds will ever be within call, when invoked, and not sit pouting in the clouds, and keeping their state so many miles off. The scheme is highly admired, and the two old men are to be made free of the city, and each of them is to be adorned with a pair of wings at the public charge. Epops invites them to his neat-royal, and entertains them nobly. The nightingale in the meantime joins the Chorus without, and the parabasis begins.' *Preface*, xxiv—xxvi.

We do not mean to pursue a minute verbal criticism; we must, however, object to rendering Greek words, not by translating them into English, but by substituting English analogies in their place; such as rendering the word *μελυσια* by our word Parliament-house. Generically, there may be no difference between an Athenian public assembly, and an English House of Commons. But the word Parliament-house instantaneously carries us to Westminster, and withdraws us from Athens. Now the English translator is bound, as we conceive, to convey us as well as he can, back to the time of Aristophanes; to give us, as nearly as he can, the same portraiture of the times, 'their form and pressure,' as that of the poet, and therefore, to introduce no idea that may dissipate the charm which has wafted us to the ancient world, while we are perusing a play of Aristophanes. The word parliament has such a tendency: it makes the difference of two thousand years in our feelings, and we find ourselves immediately brought back to the lobby of our House of Commons. Again, the chorus Act. 1, Scene 6, talks of the *boxes* of the Athenian theatre; an unlucky word, which hurries us with the rapidity of lightning back from Athens, and sets us down among the string of carriages at Covent-garden or Drury-lane.

'Or if in the boxes some spark should discover  
His mistress's husband, the fortunate lover——'

Beck is generally a tasteless and unsure guide. We do not see why his authority should have been followed in preference to the common reading at p. 81, and a part of the sacrificial chaunt of the priest,



‘ Hail, Sunian hawk ! all hail Pelargick king !’

have been put into the mouth of Pisthetærus. Much of the buffoonery of this entertaining character is lost by it. It is obvious, that the priest is engaged in rites preparatory to the sacrifice, and that Pisthetærus could not know the hymn by heart. Why then should he come in so pat with one of its verses ? In every other part of the scene, it will be seen, that he never speaks from himself, but quibbles on and burlesques what falls from the priest. He merely echoes the latter, lays hold of a catch-word or two for the purpose of the buffoonery, which is natural to him. As when the priest sings,

‘ And to the goldfinch, goddess Delian,’

this sets him a chattering, and he comes in with,

‘ Diana, goldfinch now, no more Colænian.’

We shall now extract a few passages both of the dialogue and of the choral odes, as testimonies to the high excellence of the translation. In Act 1, Scene 3, we have a specimen of the playful talent of Aristophanes. Euelpides and Pisthetærus having arrived at the kingdom of the Birds, inquire into their polity, of Epops, king of the Birds. This has been skilfully translated by Mr. Cary ; and the beautiful invocation to the nightingale falls little short of the harmony of the original.

‘ *Epops*. O come, my mate, break off thy slumbers,  
And round thee fling thy plaintive numbers  
In a moist, melodious hymn,  
Warbled from thy brown throat dim :  
For Itys, our beloved son,  
Thine and mine, now dead and gone,  
Fill the forest with thy moaning :  
Till through the woodbine boughs the groaning  
Of thy voice to Jove’s seat climb,  
And mingle with the starry chime,  
Where golden-tressed Phœbus soon  
Shall answer in as sad a tune,  
From his ivory-clasped lyre,  
That leads in dance the stately quire ;  
And from the blest above shall flow  
A peal accordant to thy woe.’

pp. 20, 21.

The Birds are irritated at the intrusion of the two strangers, and declare war upon them. They have no means of defence but their cooking-utensils which they had brought with them.

‘ *Chorus*. Ho ! onward ! advance !  
On every side glance

Your pennons, and clip them about :  
 So our vengeance shall strike  
 On each caitiff alike,  
 And they both shall be food for our snout.

' Up the shadowy steep,  
 Through the billowy deep,  
 O'er the measureless wilds of the air,  
 They may flee us ; in vain ;  
 We will chase them, and strain  
 Every nerve till we've follow'd them there.

' No delay ; no delay. Haste to rend and to bite.  
 And quick wheel the captain his wing to the right.

' *Euelpides.* 'Tis e'en so. Whither, wretch, can I fly ?

' *Pisthetærus.* Then remain.

' *Euelpides.* What ? by these to be torn ?

' *Pisthetærus.* Canst thou 'scape being ta'en ?

' *Euelpides.* I know not the means.

' *Pisthetærus.* Let us face them and stand,  
 Prepared for defence with these pots in our hand.

' *Euelpides.* What good will our pots do ?

' *Pisthetærus.* They'll scare off the owls.

' *Euelpides.* But how shall we deal with those crook-talon'd  
 fowls ?

' *Pisthetærus.* Take a spit and have at them.

' *Euelpides.* But how for our eyes ?

' *Pisthetærus.* A plate or a sauce-boat will amply suffice.

' *Euelpides.* What a martial device, thou most dexterous man !  
 Not Nicias himself such inventions could plan.

' *Chorus.* Shout, shout, and march on, level bills, linger not ;  
 Strike, pluck, pull and rend ; and first down with that pot.

' *Epops.* Stay thy fury, mad beast ; and I charge thee declare,  
 What it is that impels thee to murder and tear  
 Two men, who have given no cause for this strife,  
 But are both of them tribesmen and kin to my wife ?

' *Chorus.* On whom may we vengeance more justly repay ?  
 Are the wolves less deserving our mercy than they ?

' *Epops.* If their nature be hostile, yet friendly their mind,  
 And they come with some scheme for our welfare design'd—

' *Chorus.* For our welfare what scheme should these ever propose,  
 To our fathers of old such inveterate foes ?

' *Epops.* The wise their best lessons are taught by a foe ;  
 For to caution alone we security owe ;  
 And that thou couldst never have learnt from a friend.

'Tis instruction for which on our foes we depend.  
 The means they suggest for preserving a nation,  
 Ship-building, manœuvring, and fortification.

Thus to guard all that's dearest our enemies teach.

' *Chorus.* We admit of a parley, convinced by your speech.

' *Pisthetærus.* Methinks they're relenting.

- ' *Chorus*. Fall back on your ranks.  
 ' *Epops*. 'Tis well : for this measure ye owe me your thanks.  
 ' *Chorus*. I dispute not your wisdom ; and ever, as now,  
 To its dictates obedient submissively bow.  
 ' *Pisthetærus*. They're for peace, as I wot.  
     Lower dishes and pot.  
     But with spear, I mean spit,  
     Ported thus, it is fit  
     That we walk to and fro  
     Near the arms we forego ?  
     And keep them in sight.  
     We must not think of flight.  
 ' *Euelpides*. True : but if we should die,  
     Whereabouts shall we lie ?  
 ' *Pisthetærus*. We shall sleep with the brave.  
     Cericus a grave  
     Will afford us publicly ;  
     For, in fight, we will tell  
     Our commander, we fell  
     'Gainst the foe at Orneæ.  
 ' *Chorus*. Retire in order, whence thou cam'st ;  
     And, like a soldier heavy-arm'd,  
     Lay down thy wrath, and let it rest  
     Beside thine anger. We the while  
     Of these will question, who they are,  
     And from what clime,  
     And on what errand come.  
     Ho ! Epops ! on thee I call.'

pp. 34—38.

Being reconciled, Pisthetærus reminds the Birds of their ancient empire, which has been usurped from them by the gods, and proposes that they shall all unite, and build a city in the mid-air, whereby all commerce between heaven and earth will be stopped, and the gods will be deprived of their sacrifices. The song of Pisthetærus, who chaunts the advantages of the Birds in their new city, is beautifully rendered.

- ' *Pisthetærus*. Far better these : they want no roof  
     Of pillar'd temple, massy-proof :  
     For them no gorgeous doors unfold  
     Their valves inlaid with molten gold.  
     In shrubs and bosky hedge they dwell,  
     Their costliest shrine an oaken dell.  
     In sacrifice to their blest power  
     We need but seek some olive bower ;  
     Not traverse hills or pass the main  
     To Delphi's steep or Ammon's fane :  
     Under the arbute's glossy shade,  
     Or arch by wilding berries made,

Oft will we take our wonted stand  
 With wheat or barley; there the hand  
 Raise up to them in simple prayer  
 That we some good of life may share;  
 And they these gifts to us will deal,  
 Scattering but a little meal.'

p. 55.

We close our extracts with the Chorus, Act i. Sc. 6, into which Aristophanes has brought together some of the most striking images of human fragility, taken from the great poets who preceded him.

*Chorus.* O gentle bird of auburn wing,  
 Gentlest and dearest, that dost sing  
 Consorting still with mine thy lay,  
 Lov'd partner of my wild-wood way,  
 Thou'rt come, thou'rt come; all hail! all hail!  
 I see thee now, sweet nightingale.  
 Low twittering lead thy pipe along;  
 Then sudden in a spring-tide song  
 Burst out the descant bold and free  
 Of anapæstic minstrelsy.

' Oh come, ye men, ye brittle things, mere images of clay,  
 Ye flitting leaves, ye shadowy shapes, ye creatures of a day,  
 Poor, wingless, wretched mortals ye, like nothing but a dream;  
 Give heed to us, and list for once to an immortal theme.  
 Immortals we, and live for aye, from age and sorrow free;  
 Our mansion in the viewless air; our thoughts, eternity.  
 Come learn from us, for we can tell ye secrets most sublime,  
 How all things are; and birds exist before the birth of time;  
 How gods and Hell and Chaos rose, and mighty rivers sprang;  
 Come learn aright;—and then from me bid Prodicus go hang.  
 First Chaos was and Night and Hell and Tartarus profound;  
 But Earth was not, nor Sky nor Heaven; so Hell withouten bound  
 Stretch'd forth his bosom dark and deep, by windy tempests blown,  
 When first of all black-winged Night doth lay an egg thereon.  
 In circling hours thence Love was born, an infant heavenly-fair,  
 Glittering his back with golden wings, and fleet as eddying air;  
 With winged Chaos mingling he, amid the gloomy Night,  
 In Tartarus our kind did hatch, and brought us first to light.  
 Till then the immortal race was not, ere Love commingled all;  
 But from the mingling Heav'n was made, and sea and earthy ball;  
 And hence the incorruptible kind of all the blest above;  
 We of those blest the eldest far, undoubted seed of Love.  
 For why? We flit with wings about, and are with lovers still,  
 And many a maiden coy have won to do her wooer's will:  
 One with a quail will oft prevail upon his mistress dear;  
 One sends a moor-hen; one, a goose; another, chanticler.  
 And, from the birds to mortals, all their chief of blessings flow.  
 To them the coming seasons, we, spring, winter, autumn, show.

To bid them sow, the clamouring crane hies o'er the Lybian deep,  
 And tells the mariner to hang his rudder up and sleep ;  
 Orestes too, by him forewarn'd, will think of honest labour,  
 And weave a coat, that when he quakes, he may not strip his neighbour.

Another season next the kite announcing, hastes to tell  
 When sheep in spring-time should be clipp'd. Next when 'tis fit to sell

The coat of frize, and buy a frock, that learn ye from the swallow.  
 Your Ammon we and Delphi are, Dodone and Apollo.  
 So ye to birds do ever turn for oracles divine ;  
 Whether ye barter, money make, or in holy wedlock join ;  
 Nor aught there is, by augury, but for a bird may pass ;  
 A word ; a sign ; a sound ; a sneeze ; a servant or an ass.'

pp. 60—66.

*Art. IV. Missionary Journal and Memoirs of the Rev. Joseph Wolf, Missionary to the Jews. Written by Himself. Revised and Edited by John Bayford, Esq. F.S.A. 8vo. pp. 360. Price 7s. London. 1824.*

**A** Jew ! How difficult is it to rise above the popular associations which connect themselves with this word, and forgetting Duke-street, the Stock Exchange, and the Rothschilds, to regard the Jews in the light in which they claim to be regarded as the descendants of Abraham and the rightful proprietors of Palestine. Of all the nations of antiquity, the Jews and the Arabs are perhaps the only two existing races, whose filiation is sufficiently unequivocal to identify them with their ancestry. The Greeks and the Copts are confessedly a mixed race, and it is by a sort of courtesy that we admit them to be the representatives of the ancient lords of Greece and Egypt. The Romans as a nation have passed away, and the language of modern Rome has far less affinity to the Latin, than the Romaic bears to the Greek of Homer. But, with regard to the Jews and the Arabs, no doubt can exist that they are the actual descendants of the primitive nations. The Arab remains the same that he has almost always been, the half-civilized tenant of the desert, a dweller in tents ; they are a nation of herdsmen. The manners and the habits of the Hebrew patriarchs are still extant in the Syrian Bedouins. For that brilliant parenthesis in their history which dates from the appearance of Mahommed, and ends with the division and fall of the Caliphate, has all the appearance of a romance ; so sudden was the rise and formation of the Arabian empire, so splendid the golden age of the Caliphate, so total the annihili-

lation of that power which imposed its laws and its religion on the Turk, the Persian, and the Egyptian. The Jew, in like manner, appears to have remained stationary amid the progress and retrograde of surrounding nations in civilization. A few individuals of the Jewish family have, in different countries, risen to affluence and distinction; and these have generally taken the intellectual cast and colour of the portion of society with which they have blended. But the great body of the nation would seem to have retained the traditions, the habits and customs, the physiognomy, the intellectual and moral character of remote ages. Dispersed through all nations, they still preserve the aspect and the feelings of strangers and foreigners; nor has a captivity of seventeen hundred years been able to wean them from the land of their fathers. Let but the decree go forth, that should protect them in returning to their country, as in the days of Cyrus, and Palestine would speedily gather home her sons from every quarter,—men of different languages, different hues, and opposite factions, but united in one common faith and one general expectation relative to their Messiah Ben David, who shall, as their rabbies dream, restore the kingdom to Israel.

How is it that this most ancient and wonderful people, whose existence is a moral phenomenon, should excite less interest in the minds of most persons, than the Hindoos, the Turks, or the American Indians? Can a man deserve the name of a Christian, who feels no regard for this fallen race, whose are the patriarchs, the prophets, the apostles, the primitive martyrs, and “of whom, as concerning the flesh, Christ came, who is over all God blessed for ever?” How much has the Apostolic reproof been disregarded, “Boast not against the branches.” The Jews, at the time at which St. Paul vindicated the honours of his nation, were, surely, as proper objects of a Christian’s scorn or detestation as they are now. The consummation of their guilt had already been brought to pass; nor is it to be supposed that the Apostle was animated by a less holy resentment against the murderers of his Lord, than Godfrey of Bouillon, Emmanuel of Portugal, or any other Christian persecutor of this nation of unhappy outcasts. If, then, the very generation who had rejected Christ, and procured his crucifixion, were considered by the Apostle Paul as entitled, not only to his own patriotic regard as a Jew, but to the respect of the Gentiles, on the ground of their distinguished character as the chosen nation of Jehovah,—what can justify the aversion and contempt with which their remote posterity are almost universally regarded?



In the injuries and unutterable cruelties inflicted upon the Jews, during seventeen centuries, by Romans, Christians, and Moslems, we may discern, indeed, the avenging hand of Divine Providence. One is at a loss to account for the universality of this hatred and cruelty, on any other principle than that of a special retributive dispensation, which has, as it were, let loose against them every nation under heaven. The Divine protection has been visibly withdrawn, and has left them utterly defenceless, till they have become "a proverb and a by-word\*;" and yet, their extinction has been constantly, wonderfully prevented. 'Princes and people,' remarks M. Bagnage in his valuable history of the Jews, 'Pagans, Mahomedans, and Christians, disagreeing in so many things, have united in the design of exterminating the Jewish nation, and have not been able to succeed. The Bush of Moses, surrounded with flames, ever burns, and is never consumed.' But still, this awful view of their history affords no extenuation of the malignity of their persecutors. *They* had no commission given them to punish the Jews for the guilt of their forefathers. No one will pretend, that, when the Crusaders burned the Jews in their own synagogues, when the Catholic monarchs of Spain and Portugal attempted their extermination, or when our own Henry III. sold them to his brother Earl Richard as lawful property and plunder,—Christianity authorized, or had any share in dictating such infernal transactions. The authors of those cruelties, there cannot be a doubt, would have been as ready, had they lived in those days, to sell or crucify the Redeemer of the World. '*Fuit quidem hoc, neque ex lege, neque ex religione factum.*' But if the greater injury cannot be justified on the ground of religion, neither can the less. If it was wrong to punish the Jews by torture, pillage, or indiscriminate massacre, it cannot be otherwise than wrong to punish them for being Jews by penal statutes or persecution of any kind. And if not just objects of punishment, neither can they be deserving of the Christian's hatred. At least, we recollect no precept in the New Testament, which runs in these words, Thou shalt hate the Jews; although it would seem as if most Christians had received such a new commandment. The same prejudice which instigated the atrocities practised upon the Jews in the middle ages, is modified by the enlightened spirit of the times, rather than extinguished. The Turk, when he calls an ass *Yehudi*, only expresses a *Christian* contempt—we mean such as Christians, so called, take credit for

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\* Deut. xxviii. 37.

indulging—towards the Jewish people. And why are they despised? Chiefly for the very vices which result from their political degradation.

It has been observed, and the observation is repeated in all our Cyclopedias, that Judaism, of all religions, is that which is the most rarely abjured. We believe that this is not strictly true. Forced or counterfeit abjurations of Judaism have been notoriously frequent, and wealth has made Christian converts of many European Jews. Nor are we aware that abjurations of the Protestant faith have been less rare than of any other mode of belief. Still, there is truth enough in the observation to entitle it to serious attention. How is the fact to be accounted for? The first Christians were Jews; and wherever the Gospel was carried in primitive times, some converts were made among persons of that nation. There is neither any physical nor moral impossibility, therefore, in the way of such conversions; and to suppose that the whole nation are indiscriminately consigned to judicial blindness, is taking for granted what is countenanced neither by Scripture nor by facts. Now the natural obstacles to the conversion of a Jew to the Christian faith would seem to be wonderfully diminished. The overthrow of the Jewish temple and polity, the establishment and triumph of Christianity, the accumulation of moral evidence by which it is attested, the time that has elapsed since the desolation of Judea, the prevalent conviction that the time for Messiah's appearance must be gone by,—all these circumstances would seem to warrant the expectation that abjurations of Judaism would be much more frequent than even in Apostolic times. The ignorance of the modern Jews, the want of education among them, cannot altogether account for the fact. Not even the general indifference of Christians on the subject, which has succeeded to the fiery and intolerant zeal of bigotry, presents an adequate explanation. There must be some obstacle of longer standing and more extensive operation; and that obstacle is found in the corruption of Christianity. In England, Holland, and some other parts of Europe, it is true, the Jewish inquirer would be brought into contact with a Scriptural creed and a purer worship; and it is simple ignorance, perhaps, and the prejudice of ignorance, together with a Sadducean indifference to all religion, which have hitherto chiefly concurred with the neglect (till of late) of suitable means for their conversion on our part, in preventing the spread of Christianity among them. When abjurations have taken place, the result either of conviction or of policy, as in the case of intermarriages, they have generally taken place silently, the opprobrium attaching to the Jewish name

rendering it undesirable for the individual to preserve any traces of his former faith. The Jews in this country are chiefly descendants of German or Portuguese families. The civil disabilities under which they labour, close to them every avenue of honourable advancement but that of wealth; and thus, by a sort of political necessity, they are led to bend their whole attention to the sordid pursuit of this *summum bonum*, which alone can lift them into civilized society. For what creature so abject, so helpless as a *poor Jew*?

The fact, however, to which we are adverting, looks back through all the centuries during which Christianity has been at a stand with regard to the Jews. A very small portion of this people, moreover, have even now had an opportunity of judging of the religion of the New Testament, purified from those idolatrous corruptions which must needs be, to a devout Jew, an insuperable stumbling-block. Two thirds of the scattered remnant of Israel are computed to be found in the Mahommedan states, in Persia, China, and India. Poland, before the year 1772, was supposed to contain a million of Jews,—above a seventh part of the whole body. The Italian States, Russia, including Moldavia and Wallachia, and the States in which German is spoken; are supposed to contain nearly another million. The remainder, according to the computation of M. Bail, comprising the Jews in France, England, Spain and Portugal, Holland and the Netherlands, Sweden and Denmark, and the United States of America, amount to not quite 200,000; of which one fourth reside in England, and another fourth in France. Thus, not one fortieth part of the Jewish population would appear to be resident in Protestant countries,—that is to say, in countries enlightened by true Christianity. The non-conversion of the Jews, therefore, is not more astonishing than that of the Papists or the Mahommedans in the midst of whom they exist, a sign and a wonder. They have never had the New Testament put into their hands: what could they know of the religion of Christ, except that it was the creed professed by their tyrants and persecutors? In the East, they would see this religion giving way before the sword of Mahomed. In the West, its triumphs were signalled by the fires of the Inquisition. And every where, at Rome, at Madrid, at Vienna, at Moscow, and at Jerusalem, they witnessed the abomination of image or picture worship identified with the rites of Christianity, and beheld the Christians bowing down at the altars of the “Woman-God.” Not all the more than Levitical pomp of the Romish ritual, not all the splendours of an anti-christian hierarchy, nor the stronger inducements of interest, could reconcile the conscience or feelings of a thought-

ful Jew to tenets and practices so repugnant to the very letter of the Decalogue. There is even something to command our respect, certainly much to excite our pity, in the constancy with which, under such circumstances, they have fondly, blindly clung to the tattered shreds and meagre semblance of their ancient faith and polity.

The volume which has suggested these remarks, is the most valuable document we have as yet seen on the subject of the present state and opinions of the Jews. It is replete with the most curious and interesting information. The Writer, Mr. Wolf, is probably known by name to the majority of our readers, as a Jewish convert and missionary. Unhappily, a suspicion and a prejudice attach to the name of a Jewish convert in the minds of the Christian public, created by the equivocal character of some individuals of that persuasion, who, having embraced Christianity, have ultimately proved no ornament to their profession. The blame, however, in such cases, may possibly belong in some measure to those injudicious friends and patrons who have fed the vanity, and overlaid the piety of their *protégés*. It should be remembered too, that a man may be led to renounce a false religion, and to embrace the only true religion, from sincere conviction, and yet remain destitute of real piety. Such a convert is not to be stigmatised as a hypocrite or deceiver, because his subsequent character may disappoint the sanguine hopes of his friends. Many embraced Christianity on its first promulgation, whose hearts were never sanctified by its moral influence. Rammohun Roy is an instance of a sincere and honest convert from an idolatrous system to a mere philosophical creed: he has become a 'rational' believer. There are many Jews who are "almost persuaded," like King Agrippa, to become Christians: they are secretly convinced by the arguments in favour of Christianity, (which seems, indeed, to be the almost inevitable effect of honest inquiry,) but it is a conversion of opinion only. We have no reason, then, to doubt the sincerity of those who have professed to be convinced, and have abjured their former errors. But every convert is not fitted to become a preacher or a missionary, nor does it even follow, that he must be a trust-worthy or a devout man.

Mr. Wolf, however, is a man whose apostolic zeal, united with child-like simplicity of character, is well adapted to disarm and shame prejudice, while his sincerity and piety are beyond the reach of suspicion. Animated by the true spirit of a missionary, he has evinced both courage and patriotism in the choice he has made of the sphere of his labours. He has shewn himself all the better Christian for retaining the affections and

predilections of a Jew. It is not in England that a converted Israelite should be contented to labour as a minister of the Gospel: he might, in that case, expect to have his sincerity called in question. He is no Christian, if he does not feel for the state of his own nation; and if he does feel for his brethren as he ought to do, it will be impossible for him to rest, without making some effort to rouse or to inform some portion of the millions of Jews scattered through distant countries, and more especially will he feel an interest on their behalf who still linger in the land of their fathers. He will not forget Jerusalem. For the mission to which Mr. Wolf has so honourably devoted himself, he is indeed eminently qualified alike by the respectability of his birth, his natural endowments, and his acquired knowledge. He is the son of a Rabbi, and received a strict Jewish education. He was born at Weilersbach, near Bamberg, in Bavaria, in the year 1796. Soon after his birth, his father removed to Halle in Prussia, where he continued to exercise the office of a Rabbi.

‘My father,’ says Mr. Wolf, ‘began to teach me all the Jewish ceremonies, when I was four years old; he told me, that all the Jews were expecting the Messiah every day and every hour; that his advent could not be far off, and at that time we should dine on the great fish called Leviathan. I believed all my father told me, and I considered Christians as worshippers of a cross of wood, and no better than idolaters. I began to read the Hebrew prayer-book when I was six years old, and recited it every day without being able to understand its contents. My father sent me at this time to a public Christian school, to be instructed in German reading; but I had his express command never to be present when the schoolmaster began to speak on a religious subject; and my father, with this view, desired the schoolmaster to allow me to remain at home on those days which were fixed for explaining the Christian doctrine. The schoolmaster did so, and I continued to be an orthodox Jew.’

When Mr. Wolf was about seven years and a half old, his father began to instruct him in the Talmud, designing him for a Rabbi. At this time, he was in the habit of going every evening to buy milk at a barber's who was a Lutheran; and from this worthy man, he first heard any thing tending to disturb his Jewish faith. With the simplicity of a boy, he told the barber of the expectation which had been instilled into his mind, relative to the near approach of the Messiah.

‘The barber and his wife, who were true Christians, heard me,’ he says, ‘with patience and compassion. Then he said to me, “O my dear child, you do not know the true Messiah. Jesus Christ, whom your ancestors did crucify, was the true Messiah; but your ancestors always expected an earthly kingdom, and not a heavenly one; and

therefore they killed him, likewise as they did the prophets; and if you would read without prejudice your own prophets, you would be convinced." I was eight years old. I was confounded when I heard them thus speak. Without being able at that time to read the prophets well, I believed what the barber told me, and said to myself, "It is true that the Jews have killed and persecuted prophets, because my father himself told me so:—perhaps Jesus Christ was killed innocent."

Two days after this conversation, he went to the Lutheran clergyman of the village, and said, 'I will become a Christian.' But he received for his only reply, 'You are yet too young: return to me after a few years.' He kept these circumstances from his father's knowledge, through fear of punishment; but his obvious inquietude, and the questions he put to his father, began to waken fears that he would not always remain a Jew. When he was about eleven, he fell in with some Jewish deists, whose infidel sentiments he so far imbibed, as to begin to disregard the ceremonies of the Jews, and to have doubts respecting Revelation itself. He confesses that he was destitute of any good religious principles, and his moral character began to fall, while an insatiable ambition took possession of his heart. In his thirteenth year, he went to reside with an uncle at Bamberg, where he received lessons in Latin and universal history from a Roman Catholic, and with him he first read the Gospels. Delighted with the perusal, he resolved to embrace the Christian faith, and on his imprudently announcing this intention to his uncle in the presence of other Jews, he brought down upon himself so much displeasure that he found it uncomfortable to remain at Bamberg. He set out for Frankfort, determined to offer himself there for baptism. As yet, he knew no distinction between the Protestant and Romish denominations, and his first application to a Protestant Professor was not very fortunate or encouraging. 'It is not necessary,' this Christian divine told him, 'to become a Christian, because Christ was only a great man, such as our Luther, and you can even be a moral man without being a Christian, which is all that is necessary.' In conformity to this doctrine, he introduced his young novice to some Jews who were 'true Sadducees;' and young Wolf began to wish that the principles of the Deist might be true, but still, could not satisfy himself that they were so. After studying Latin, Greek, and Hebrew three months at Frankfort, he was taken ill, and his reflections while he lay in the hospital, served to deepen his religious impressions. On his recovery, he resolved to return to his native place, once more to see his father; but, on arriving there, found he was no more. Thus left an orphan at fourteen years old, he resolved



to prosecute his studies with the view of eventually becoming a clergyman. It was the project of an ambitious lad, whose ruling passion appears to have been at this time a thirst for literature as the means of honourable distinction. He was evidently extremely uninformed on the subject of religion; and at the time of his baptism into the Romish Church, which took place when he was seventeen years of age, his conversion was little more than a change, but a sincere and well-grounded change, in his speculative opinions. We must not pursue the narrative through all its ingenuous details. After wandering through different parts of Bavaria and the Austrian empire, residing sometimes in convents, at other times subsisting by giving lessons in Hebrew, he was baptized at Prague; from which place, by the advice of the monks of the Benedictine convent, he returned to Vienna, to prosecute the study of philosophy and the oriental dialects. His first step was to find out some good Catholic Christians there, and especially a pious confessor.

‘ I heard,’ he says, ‘ a good deal of F. S. (Schlegel) who is one of the most learned men and excellent poets in Germany. He was once a Protestant Christian,—only in name, for his religion was formed upon the model of the ancient Greeks and Romans. His lady was the daughter of the famous Jew, called M. Mendelsohn of Berlin, and both became Catholics by persuasion. I introduced myself to them, and was kindly received: his lady is indeed a true Christian, and inherits the talents of her father. She and her husband recommended me to their confessor called Pater Hofbauer. If the Lord our God had not watched over me, I should now have been entirely initiated in the abominable system of Jesuitism; and indeed, I was too much the dupe of it. I did not then discern the sophistry of the system.

‘ While Hofbauer was my spiritual guide, one of his fraternity told me that Hofbauer was Vicar-general of a Missionary order.\* I replied with joy, that it was always my intention to become a Missionary, and requested to become incorporated as one of the society; but they said, they had not then a convent, but expected to obtain one in Switzerland. A Bohemian baron, who was a great bigot, began at this time to persecute me because he thought I had embraced some Protestant doctrines; and once, when I spoke of Ganganelli with respect, Hofbauer was very angry, and said to me, “ You are full of Lutheran notions.” I began to read the works of F. Schlegel, which he published after his turning to the Roman Church. The Roman Church is there represented as I never saw it before; so that it was neither like the church of Christ, nor like that of Rome, as it now is, nor as it is described by Bossuet and Fenelon: it is the delineation of a religion

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\* The “ *Congregatio Sanctissimi Redemptoris*,” a revival of the Jesuits’ order under another title.

partly poetical and partly philosophical, in which are introduced the mythology of the old Greeks, and the more modern superstition of the Hindoos. He is a Pagano-Christian. Schlegel considers the crusades as the most noble and holy undertaking of mankind, and as the triumph of Christianity; and he stops with pleasure to dilate on the destruction of those who fell by the sword of nominal Christian crusaders; he defends Charles the Fifth and Philip the Second, and he calls the Virgin Mary the queen of the heavens.'

Mr. Wolf confesses that, at the time, he was unable to refute the sophistry of these opinions, which appear to be precisely those advocated by Chateaubriand in his eloquent but flimsy production entitled, *The Beauties of Christianity*. After remaining a year and a half in Vienna, Mr. Wolf undertook a journey during the vacation into Hungary, where he was staggered by the utter heathenism of the Roman Catholic population.

'I can protest,' he says, 'that the name of Christ and the Bible are unknown to the Catholic people of Hungary, which accounts for the great number of robbers and murderers in that country. The worship of images has taken place of the worship of Christ, though, in some places in Hungary, religious worship is altogether forgotten.'

On his return to Vienna, unable to reconcile what he had witnessed with the spirit of the Catholic religion as it had been represented by the enlightened Count Stolberg, 'the Fenelon of the German Catholics,' he wrote to that nobleman for permission to visit him, and received a cordial invitation.

'I was astonished,' he says, 'when I arrived at Count Stolberg's, and saw that great man. He and his lady, and fifteen children, were examples of true humility and piety. He read with me the New Testament in the original text; he himself and his wife spoke with me of the power of Christ, and of his resurrection, of his humility and love to his elected people; and he said to me very often, I feel great concern and love for you and for your brethren, the children of Abraham. He spoke with horror both of the Inquisition and the Crusades, and considered both as abominable. He considered John Huss as a martyr, and spoke of Luther with great regard. It was his intention, I should remain in his house some years; and I also desired and intended it, because I found myself very happy in the company of this great man. But it was not the will of God that I should remain any longer than three months in the house of this great man. When Napoleon returned from Elba to France, Count Stolberg and his family were in great distress, because he was always an adversary of that tyrant, and wrote continually against him; and being so near France, he was in danger, and determined to go to Holstein to his brother, to put himself and children in security. I left his house with tears, because he was my true friend; and believing that his

system is the true spirit of the Roman church, and accords with the system of Catholicism in all ages, I continued a true follower of the Roman church; and when I stopped, after my departure from Count Stolberg, sometimes with learned men of the Protestant denomination, I defended with great fire the Roman church; and when they said, The Catholics believe the infallibility of the Pope, and command to worship images, I denied, and declared that Count Stolberg had taught me the true spirit of Catholicism, which was nothing else than the true doctrine of the Gospel. They replied, "Stolberg is a good Christian, but has formed for himself his own Catholicism, which is different from that of Rome: go to Rome, and you will be convinced." "

To Rome Mr. Wolf went, having been recommended by the Pope's ambassador at Vienna to the Cardinal Litta, as a proper person to be admitted into the college of the Propaganda. In his way, he spent two weeks at Basle with Madame Krudener and some Protestant Christians. At Vevay, he fell in with other pious Protestants, who tried to dissuade him from going on; but he replied, 'I will go to Rome, and see what my Pope believes.' At Milan, some Catholic professors, whom he characterises as true worshippers of Christ, gave him a similar caution. 'They vend in Rome Christ and the Gospel,' they said, 'but only the Pope is worshipped.' He was resolved, however, to persist in his intention. The first acquaintance which he made on his arrival at Rome, were two 'truly converted Jews, painters from Germany:' they already knew each other by report. Who would have expected to hear of Jewish converts studying the fine arts at Rome? On the 9th of August 1816, he was introduced to Pius VII., who received him with great kindness; and under his auspices, he entered the *Seminario Romano* on the 5th of the succeeding month, being now twenty years of age.

The account of his residence at Rome, and the details of the disputations in which his inquiring spirit and ingenuous character soon involved him, are extremely interesting; but for these, we must refer our readers to Mr. Wolf's narrative. The result was, his dismissal from the Propaganda, and his being sent back to Vienna. It appears that the acquaintance which he formed with Mr. Drummond, General Macauley, Lord Calthorpe, and other English gentlemen connected with the British Bible Society, was one circumstance which gave great umbrage to his patrons, while his boldly denying the infallibility of the Pope, and the dislike he expressed to the scholastic divinity, drew down upon him the persecution of the whole college. From Cardinal Litta, personally, he experienced much forbearance and kindness. Mr. Wolf describes him as

the most learned and respectable of all the cardinals, and he seems to be, though a thorough-paced papist, an amiable man.

Mr. Wolf describes himself as in a most melancholy frame of mind when he arrived at Vienna.

‘The recollection,’ he says, ‘of being sent away from my pious German friends at Rome, without having been able to embrace them before my departure—that I had been banished by Pius VII., whose private piety I respected, and whom I did like very much,—that I had been separated from a visible church, and condemned by its bishop,—the idea that I should now become an object of persecution,—and the experience that many of my German Catholic friends who had accorded with my sentiments against the Pope, now began to fear the Pope’s power, and to turn away from me,—all these things stood clear before my mind; as well as the probability that my career was now stopped, and that I should never be able to preach the Gospel to my brethren.’

He wrote to P. Hofbauer, entreating to be sent to his convent at Valsainte in Switzerland, that he might end his days there; and after remaining in suspense for seven months, during which he was treated in a very harsh manner, his request was granted. His spirit appears now to have been greatly subdued, and he was almost brought to a passive acquiescence in all the abuses of the Romish Church. He arrived at Valsainte in December, 1818, being then twenty-three years of age, and immediately assumed the habit of the Ligorians order,—‘a black, rough garment to which is attached a long chaplet of the Virgin Mary, shoes without buckles, and a large hat.’ In this convent he became still further disgusted with the spirit, the dogmas, and the profligacy of Popery. ‘An insatiable covetousness was exhibited here,’ he says, ‘such as I never saw before.’ ‘I saw by experience, that external piety might be united with internal iniquity.’ After residing here for seven months, he resolved on leaving it for one that should not be so immediately subjected to the Romish See, and which sent out missionaries to the East. The Rector, on his departure, gave him a testimonial certifying his good moral conduct, but not, as is usual, his orthodoxy; for he had shewn an obstinate desire to study the Scriptures, to the neglect of the casuistic divinity and of the wholesome penance of self-flagellation. His intention was to enter a Capuchin convent at Bulle in the canton of Freybourg; but, from circumstances which are not explained, this intention was over-ruled, and he proceeded to Vevay, where he fell in with a Protestant friend, with whom he had become acquainted at Rome. This gentleman recommended him to some friends who, it was thought, might procure for him the patronage of the Emperor of Russia;

and Mr. Wolf proceeded to Lausanne, there to await the result. But, on his arrival there, a different destination awaited him. An English clergyman was then at Lausanne, to whom Mr. Wolf was recommended by his Protestant friends, and by that gentleman's advice, he determined to come to this country. He arrived in London in June 1819, having nearly completed his twenty-fourth year. Here Mr. Wolf's own narrative terminates. His subsequent history is briefly given by the Editor.

‘ The English gentleman to whom he had become known at Rome, and from whom he there received the promise of protection, welcomed him on his arrival in England, and afterwards recommended him to the London Society for promoting Christianity among the Jews, as a person likely to prove a valuable missionary for Jerusalem and the East. The Society was satisfied with his appearance and his conversation ; and that they might prove and might insure his qualifications, they sent him to reside at Cambridge, under the superintendence and care of the Rev. Charles Simeon and Mr. Professor Lee, who kindly assisted him in the study of the Oriental languages. He remained at Cambridge until the Society opened its Missionary college at Stansted, in Sussex, and then removed thither with the other students.

‘ In the spring of the year 1821, some circumstances arose, which made it necessary that Mr. Wolf should proceed to Palestine, without waiting the completion of some previous arrangements, which the Society considered desirable, if he went as their Missionary. And it was therefore arranged, that Mr. Wolf should proceed to Palestine, under the superintendence of the gentleman who had originally recommended him to the Society, and of another friend. He left England accordingly, in the summer of 1821, in a vessel for Gibraltar. He proceeded from thence to Malta, to Alexandria, to Jerusalem, and to different parts of Palestine. He returned again to Malta in the latter end of 1822 ; and, in the beginning of the year 1823, he went a second time to Palestine, in company with two American Missionaries. The following Journal contains a narrative of his labours during his first visit to Palestine.’

Before we notice the contents of the Journal, we must be allowed to offer a few remarks on the ingenuous and interesting memoir of which we have given a brief analysis. Our readers may have remarked, that the roving disposition which seems an innate characteristic of the Jew, though not peculiar to him, early manifested itself in the subject of this memoir. But with all this natural restlessness, there appears to have been a singular steadiness of purpose. An ardent thirst for knowledge and an ambition to distinguish himself, supplied, in the first instance, the stimulus to the various and persevering efforts which he made to acquire a learned education, and to gain an introduction to the clerical profession. That he should

cease to retain his Jewish creed, was the necessary consequence of his inquiries; but had he not been sincere in his desire after truth, or rather, had not a higher influence than he was at the time conscious of, secretly operated upon his mind, there is every probability that he would have adopted, with the Christian name, the sentiments of the infidel. Had he consulted only his worldly interests, he had every possible inducement to remain within the Romish Church. A fearless honesty in following out his convictions, sometimes bordering on rashness, but the pardonable rashness of an ardent youth, marks the whole of his career. He was repelled from Protestantism, at first, by the heartless deism with which he was led to identify it. He never embraced the dogmas of popery, which revolted alike his reason and his conscience. But in the writings of the more spiritual Catholic authors, and in the instructions of the venerable Count Stolberg, he found a delineation of Christianity which he mistook for the Romish faith. To these he was indebted for his acquaintance with practical Christianity, and by these, together with the perusal of the holy Scriptures, his speculative faith appears to have been kindled into piety. Such a conversion is the more satisfactory, because it so evidently was gradual: he was led on step by step into the knowledge of religion and into an experience of its power. The discipline to which he was subjected, had no doubt a salutary influence on his character; nor could any education have been better adapted to qualify him for the patient, self-denying office of a missionary, on which all along his mind appears to have been bent. That such a man has been rescued from the toils of Jesuitism and the service of the Propaganda, is matter for the highest satisfaction.

The following specimens will evince his united prudence and firmness in conversing with his brethren. At Gibraltar, he was introduced to a Jewish gentleman of considerable property, named Mr. Ben Aruz, with whom the following dialogue took place.

*Ben Aruz.* I am very much obliged for the New Testament; I say always to my friend Cohen that Mr. Wolf is a very sensible man, of great talent, who gains much money, and eats well, and drinks well, and believes in his heart what he likes. All the Jews at Gibraltar are a parcel of fools, who argue with you about the prophets and the law. I was in the world, and know the world very well; I have done myself all that you, Mr. Wolf, do—I went about with bishops arm in arm; I lived many times in convents; moreover I was the *galant homme* of all the ladies; but in the midst of all those things my heart was a Jew—and thus you are, Mr. Wolf,—but you are right!



‘ *I.* It is sorrowful, indeed, that you know so little of the spirit of the law of Moses and the prophets, so that you think that a man may be a hypocrite, and nevertheless be a Jew. If you, Mr. Ben Aruz, have acted thus in your youth, for a little meat and drink, you have acted wrong, and I tell you that you have not been happy that whole time. And do you think that I should be such a fool to deny my God, my Saviour, for money, for meat and drink? There will be a day of resurrection, a day of universal judgement, and if I should then be in such a state as you suppose, my wretched soul would be in an awful condition. But no, no, I believe rather with all my heart, and all my soul, in Jesus Christ, my Saviour, my Redeemer.

‘ Mr. Cohen went away, and I was a little while alone with Ben Aruz.

‘ *Ben Aruz.* Mr. Wolf, I am a man of honour, a man of secrecy, and I assure you with an oath, that I will not betray you; but tell me sincerely, do you believe in Jesus Christ?

‘ *I.* In Jesus Christ, my Lord, my God—in Jesus Christ, my Lord, my God—in Jesus Christ, my Lord, my God—the heaven above is my witness, and the earth beneath.

‘ *Ben Aruz.* What use is the Son? We have the Father, and in him we believe!

‘ *I.* Do you believe in the Father?

‘ *Ben Aruz.* I believe.

‘ *I.* And all that he commands?

‘ *Ben Aruz.* And all that he commands I am obliged to fulfil.

‘ *I.* The Father commands, “Kiss the Son!”

‘ *Ben Aruz.* I only tell you this, Mr. Wolf; you will cry out at your death, “I have sinned, I have committed iniquity, I have done wickedly.”

‘ *I.* Yes, you are right, I shall cry out indeed, “I have sinned, I have committed iniquity, I have done wickedly;” but at the same time I hope to add, “I hope in thee, Jesus, my Lord, and my Redeemer, and my God!”

On a subsequent interview, this Mr. Ben Aruz renewed the attack. The learned Rabbi Gabay was present.

‘ *Ben Aruz.* You must confess the name of Christ!

‘ *I.* Yes, you are right, I must confess the name of Christ, compelled by the grace of the Lord.

‘ *Ben Aruz.* For all your present welfare depends upon this profession.

‘ *I.* All my present and future happiness and welfare depend upon it.

‘ *Ben Aruz.* Courage, Mr. Wolf.

‘ *I.* Which Jesus Christ, my Lord, will give me.

‘ *Ben Aruz.* Hold him fast.

‘ *I.* I will by his grace hold him fast.

‘ *Ben Aruz.* Or you lose yourself.

‘ *I.* Or lose myself for ever.

- Ben Arus. You are a man of great talent.
- I. I am a poor weak creature, a sinner, who hopes to be saved by Christ Jesus, by his blood!
- Gabay. He neither slumbers nor sleeps, the Watchman in Israel! (*He said this in Hebrew.*)
- I. He neither slumbers nor sleeps, the Watchman in Israel! (*I, in Hebrew.*)
- Gabay. Hear, Israel, the Lord our God is one Lord! (*In Hebrew again.*)
- I. Hear, Israel, the Lord our God is one Lord—and Jesus is the Messiah! (*I in Hebrew.*)
- Tears stood in the eyes of Gabay, and Ben Arus became more serious. p. 92.

At Alexandria, Mr. Wolf had several conversations with a Dr. H., who was travelling at the expense of the King of Prussia. This gentleman, who appears to have been a learned Naturalist, but a very bad Christian, expressed his decided opinion that the Missionary Societies would never have success among either Jews, Mahomedans, or Heathens. The Mahomedan, he said, is too much addicted to his ceremonies; the Jew, too much oppressed. Mr. Wolf replied,

• We must recur to facts. Have you read Henry Martyn's life, Schwartz, or the conversion of Otaheite? Have you read the accounts of Moritz and Marc\*, with respect to the Jews in Russia? I know myself the Dr. Emanuel Veith, Director of the Hospital at Vienna, a Jew, who for a long time took Voltaire as his guide, and is now preaching the Gospel at his own expense. I know the daughter and the grandsons of Moses Mendelssohn, who are true believers in Jesus. And why should the power of truth not prevail over some, that, by the assistance of God, they may renounce their worldly interests and lusts.

Dr. M., a German Jew, who has been for many years physician in the Turkish army, was present at this conversation, and observed: That if Mr. Wolf would consider the state of the several denominations of Christians in that country, who murder each other before the altar, while Jews and Mahomedans live together in perfect peace, he would no longer endeavour to join Jews to their communion. Mr. Wolf rejoined: • God forbid that I should try to join Jews, my brethren, to those Gentiles who only call themselves Christians: this never came into my mind. My only desire and wish is, to make them acquainted with their holy writ and with their Saviour, in order that they may become a light to enlighten

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\* Moritz is preaching to the Jews throughout Russia.

‘those Gentiles who call themselves Christians, but are not worthy of the name.’ Dr. M. made this remarkable reply. ‘If the government in Europe should give them privileges, they all would soon be Christians.’

At Cairo, Mr. Wolf made the following declaration of his faith in the presence of several Rabbies.

‘Rabbi, I am the son of a Rabbi, and have received a strict Jewish education. I have studied not only the law and the prophets, but have likewise read something in the Talmud. I perceived, by the grace of the Lord, after many trials, that no man can be happy, except his heart rest in God, and in him alone. I read the law of Moses, and perceived that those Jews are wrong, who despise the word given by God upon the mount Sinai, under thunders and lightnings. I read the prophets, and the psalms of David, and was persuaded that those men spake as they were moved by the Holy Spirit. After that I arrived at this persuasion, I was obliged to believe that a Messiah was promised to Israel according to that book. I formerly asked my father: he told me that that Messiah was still expected. I looked again some years afterwards in the prophets. I found that that expectation was not a vain one, and that the Messiah shall come, and that he will come, and that he shall not tarry; that the gates of Jerusalem shall be open continually, and shall not be shut day nor night. As the bridegroom rejoiceth over the bride, so shall God rejoice over Jerusalem. Thou shalt be called Hephzibah, and thy land Beulah. But I met on the other side with prophecies, which persuaded me that he was already come, and that he will come again. I met with the prophecy of Jacob, that “the sceptre shall not depart until Shiloh comes:” the sceptre is departed, and, of consequence, Shiloh must have come. I met with the prophecy of Daniel; “After threescore and two weeks, Messiah shall be cut off, but not for himself; and the people of the Prince that shall come, shall destroy the city and the sanctuary.” The city, the holy city Jerusalem is destroyed, (Solomon wept,) the sanctuary destroyed, and the threescore and two weeks past; the Messiah must, therefore, have arrived. I heard, finally, of one person, called Jesus, much hated by the Jews, who did wonders and signs, which are confessed and acknowledged by the rabbies themselves, but they say that he did it by the Shem-hamphorash. I reasoned thus; How should God assist an impostor by means of his most holy name? this is not possible. But yet I did not believe on him, for Moses, that man of God, commanded before his death, saying, “If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams.” I therefore examined, first, what that Jesus did speak, whether he said, “Let us go after other gods.” No, on the contrary, (I laid before me, and before rabbi I. the New Testament,) I read in this New Testament

the following words: "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord." Seeing that the commandments of Jesus agreed with the doctrines of Moses, and having read his whole Gospel, I soon perceived that he was that prophet whom the Lord has raised up among our brethren like unto Moses; that he was that Messiah who was to be cut off, but not for himself; for he was cut off out of the land of the living for our iniquities. I believed that Jesus was that very seed of the woman, who was to bruise the serpent's head; that he was that Son given unto us, whose name is, Mighty God, Everlasting Father. I believe now that he is the Son of the living God, God over all, blessed for ever. And in this faith I find joy, peace, and rest, which I cannot describe; and I am ready to die for Jesus, my Lord, who hath redeemed me from all evil.' pp. 158—160.

In Egypt, Mr. Wolf became acquainted with Mahommed Effendi, an American by birth, whose real name is English. He was born at Boston. At seventeen years of age, he entered a college in America, where he read the writings of Voltaire, and became a complete infidel. But 'thirsting after truth,' he read the Old and New Testaments, by the light, unhappily, of the writings of the German Neologists, and was converted to Socinianism. After this, the perusal of Bishop Marsh's remarks upon the Four Gospels in his edition of Michaelis, led him to doubt their authenticity. He now met with the Koran, and, 'persuaded that it was the Pentateuch 'accommodated to the Gentile,' he embraced Islamism. He has drawn up a defence of Mahomedism, which is in the possession of Mr. Salt. He was at this time an officer in the army of the Pasha, and was only twenty-seven years of age. Mr. Wolf considered him as most sincere in his apostacy, and he certainly betrayed neither the malignity nor the obstinacy of a renegado. He was evidently far from being satisfied or happy; and on one occasion, after confessing that a good Christian is better than a good Mussulman, he added: 'Pray for me, and 'if ever I can persuade myself that Mahomed was a mere 'enthusiast, I will renounce his religion at the risk of my life.' He assured Mr. Wolf, that he prayed in secret five times a day, and he promised to read the New Testament again. Mr. Salt's behaviour towards this unfortunate man, is stated to have had considerable influence in disarming his prejudices against Christianity; and after all his wanderings, there was strong ground to hope that he would be reclaimed at last to the fold of Christ.

On several occasions, Mr. Wolf was involved in disputes

with the Romanish priests. The following conversation took place in a Maronite convent in Mount Lebanon, in the presence of Bishop Gondolf, the Apostolic Vicar. Père Renard a French priest, opened the conversation.

‘ *Père Renard.* The endeavour of converting the Jews is a vain thing.

‘ *I.* All the prophets, and St. Paul, contradict your assertion.

‘ *Père Renard.* They shall be converted to the Catholic church, but not to the Protestant.

‘ *I.* Neither to the Catholic, nor to the Protestant church, but to Christ; to him they shall look and listen.

‘ *Père Renard.* (In a very rough manner.) We must have Peter and his successors for the judge of our faith, if we believe in Christ.

‘ *I.* The Scripture knows nothing of it.

‘ *Père Renard.* Tu es Petrus, et super hanc petram ædificabo ecclesiam meam.

‘ *I.* And this he did when he opened his discourse, and three thousand of his hearers received the word of God gladly, and were baptized.

‘ *Père Renard* now tried, after the method of the Jesuits, to frighten me, saying, Mr. Wolf, I should be ashamed to come forward with that *spiritus prius* of the Protestants; we must have a *spiritus communis*; we must not wish to be wiser than so many councils and so many *Padres*. Do you not know that St. Augustine has said, ‘ *Evangelio non crederem si ecclesia mihi non dixerit?*’

‘ *I.* I come not forward with my *spiritus prius*; I tell you only what the Scripture says; the Scripture never tells us that we must have councils and *Padres* for our guides, but says. First, “Search the Scriptures,” John v. 39. And that the Scripture is sufficient for our salvation, becomes clear by the words of St. Paul, 2 Timothy iii. 15, 16, “The Holy Scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus.” “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” This appears again by St. Paul, Romans xv. 4; and by Psalm cxix. 105, “Thy word is a lamp unto my feet, and a light unto my path.”

‘ *Père Renard.* There are many dubious points in Scripture: what can you do when you meet with a passage you cannot understand?

‘ *I.* Pray to God for his Holy Spirit; and I am encouraged to do so, for he saith, Luke xi. 13, “How much more shall your heavenly Father give the Holy Spirit to them that ask him.” And the Scripture is not difficult to be understood; the Holy Spirit itself tells me so; “The word is very nigh unto thee,” and “things revealed belong unto us,” Deut. xxx. 14, xxix. 29.

‘ *Père Renard.* Look in my face, if you are able.

‘ I looked stedfastly in his face.

‘ *Père Renard.* Then you think that Luther, qui fuit impudicus, who married a nun, and Henry the Eighth, and you, Mr. Wolf, are alone who are right in Scripture, and all so many *Padres* and bulls dogmatical of the *Sacrosanctum Pontificum* have erred?

‘ *I*. Neither Luther, who was a holy man, (for marriage is no sin,) nor Henry the Eighth, nor bullæ dogmaticæ Summorum Pontificum, are guides of my faith; the Scripture alone is my guide.

‘ *Pere Renard*. Is it not an intolerable pride, to think that God will give you alone the Holy Spirit on account of your fervent prayer?

‘ *I*. Not on account of the fervency of my prayer, but for the sake of the name and the blood of Christ.

‘ *Pere Renard*. That cursed spiritus privatus!

‘ *I*. I have not told you my private opinion, but what the Scripture tells us, and you are an unbeliever if you do not receive it.

‘ *Pere Renard*. I shall now tell you something which you will not be able to answer, for my argument will be invincible, and it is as follows; You Protestants say, that we Catholics may be saved; but we Catholics say, that the Protestants cannot be saved; should you, therefore, not rather cast yourself into the arms of a church, where you yourself confess that we may be saved, than remain in a church where the way to salvation is dubious?

‘ *I*. I know this argument, for it is of the time of Henry the Fourth, king of France; but I confess that I never was able to persuade myself of the force of it; for, First, the Protestants say, a Catholic may be saved, *distinguo*; a Catholic is saved if he believes in Jesus Christ, *concedo*; but that the Protestants should say that a Catholic is saved without faith in Christ Jesus, *nego*. Secondly, The assertion of the Catholic, that a Protestant is condemned if he remain a Protestant, *distinguo*; without faith in Christ he is condemned, *concedo*; with faith in Christ he is condemned, *nego*; and on this very account I cannot perceive in the least, the force of the argument. But I will ask you a question, When two persons do not agree upon a certain point, what is to be done?

‘ *Pere Renard*. We must take that point for a basis upon which both agree.

‘ *I*. You believe in Scripture; and I believe in Scripture; let us take the Scriptures before us, and decide the question.

‘ *Pere Renard*. But there is one judge between us, which is the church: Tell me, why will you not become a Roman Catholic?

‘ *I*. I cannot believe in the infallibility of the Pope.

‘ *Pere Renard* (interrupting me). This is not a *dogma* of the church, I myself do not believe it.

‘ *I*. Go to Rome, and you will be there considered as *temerarius et impius*, for the divines at Rome say thus, ‘Non temere sed pie creditur infallibilitas papæ in cathedra loquentis.’

‘ *Pere Renard*. The Propaganda has done this, not the Pope.

‘ *I*. With the approbation and sanction of the Pope.

‘ *Pere Renard*. What other doctrine induces you not to believe in the Roman Catholic church?

‘ *I*. The doctrine of the worship of the Virgin Mary, of saints, and of images.

‘ *Pere Renard*. We do not worship the Virgin Mary; but for more



with the Romish priests. The following conversation took place in a Maronite convent in Mount Lebanon, in the presence of Bishop Gandolfi, the Apostolic Vicar. Père Renard, a French priest, opened the conversation.

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‘ I. The doctrine of the worship of the Virgin Mary, of saints, and of images.

‘ *Pere Renard*. We do not worship the Virgin Mary; but for more

convenience we go to his mother, as the English nation go not immediately to their king, but to his ministers.

' *I*. I must observe, this comparison between an earthly king and the King of kings, is most abominable and impious.

' *Pere Renard*. Omnis comparatio claudicat ; but prove it that we worship the Virgin.

' *I*. ' *Salve regina, mater misericordiæ, vita, dulcedo, et spes nostra, salve, ad te clamamus exules filii Hevæ, ad te suspiramus, gementes, flentes in hac lacrymarum valle, Eja ergo, advocata nostra, MEDIA-TRIX nostra, illos tuos misericordes oculos ad nos converte, et Jesum benedictum, fructum ventris tui, nobis post hoc exilium ostende, o clemens, o pia, o dulcis Virgo Maria, tuo filio nos reconcilia, tuo filio nos commenda, tuo filio nos representa.*' This prayer is to be found in your officio diurno, which you are obliged to pray every day, and to omit which is considered as peccatum mortale ; and the title *mediatrix* is in open contradiction with Scripture, which says, " But one mediator between God and man." ' pp. 230—234.

But no part of Mr. Wolf's journal is perhaps so affectingly interesting as his conversations with the Jews at Jerusalem. He arrived in the holy city, March 9, 1822, and remained there three months, during which time he had almost daily interviews with the rabbies and chief persons of both the Spanish and the Polish Jews, as well as with some Caraites, who are regarded by both classes with a sort of high-church antipathy, and stigmatized as Sadducees, because they reject the Talmud. The chief rabbi of the Polish Jews, Rabbi Mendel Ben Baruch, is generally acknowledged even by the Spanish Jews, to be the greatest divine of the present age. He ' can preach upon every word of the Torah for more than three hours.' He is described as a kind-looking Jew, about fifty years of age, his deportment marked by humility. From the details of the conversations with this master in Israel, he would appear to be the Talmud personified,—a profoundly learned, subtle, doting mystifier, and withal a thorough Pharisee. Mr. Wolf could make nothing of this man : argument he did not understand, and his feelings seem to have been invulnerable. His skill in perverting the Scriptures strikingly corresponds to the representation given of the ancient Pharisees, who made void the law by their tradition. Mr. Wolf was plainly told by Rabbi Mendel and other rabbies, that the Sanhedrin would have put him to death for his faith in Jesus Christ. Several of the Jews, however, discovered considerable candour, and one appeared to have become a sincere convert. The following is Rabbi Mendel's gloss on Isaiah liii. 8, &c. There is apparently some omission or inaccuracy in the manuscript, as the remarks follow in immediate continuation of some similar talmudizing

on Isaiah ix. The verse alluded to runs in our Version, "He was taken from prison and from judgement," &c.

' "Israel was deprived of the kingdom and the right of jurisdiction, and by his generation (the gentile world) how much was Israel cast to the ground! He was banished out of the land of the living, (from the land of Canaan,) for the transgression of my people." I interrupted him, and asked, Who was banished for my people?—the people of God? Rabbi Mendel became rather angry: as soon as I observed it, I broke off. Mendel continued: "He made his grave with the wicked, for poor Israel is buried out of the land of promise, and with the rich in his death; the rich is the wicked one." I said to him, that the word עַל never signifies a kingdom; that the expression "taken out of the land of the living," indicates the death of that man, which agrees with the whole contents of the chapter,— "he has poured out his soul unto death." Also, as soon as we assume the right of altering the text, to say that "the rich" means a wicked one, we cannot rely upon any fact related in Moses.

' *Rabbi M.* God forbid! but those expressions which cannot be understood literally, must be taken figuratively. Tell me the meaning of the expression, "with the rich in his death."

' *I.* A rich man of Arimathea, named Joseph, who also himself was Jesus's disciple, went to Pilate, and begged the body of Jesus; and then Pilate commanded the body to be delivered.

' *Rabbi M.* Apply the whole chapter to Jesus.

' The Lord enabled me to do so, and Rabbi Mendel was not able to contradict one single word.'

On a subsequent day, Rabbi Mendel argued with Mr. Wolf in the presence of other Jews for several hours. To convince him that the abolition of the ceremonial law was predicted, Mr. Wolf pointed out, Psal. xl. 6—8.; li. 16, 17.; Isa. i. 10—18.; lxvi. 2, 3.; Jer. vii. 21—3.; Hos. vi. 6.; Amos v. 21—24. He asked the Rabbi, Who was the prophet like unto Moses?

' *Rabbi M.* The sense is not that the Lord would raise up a prophet who may be equal to Moses, but the Lord will raise up one who is by profession a prophet, as Moses was by profession.

' *I.* Then it ought to stand "prophets," not "a prophet."

' *Rabbi M.* Jeremiah was meant by it, for the Jews disobeyed the words of Jeremiah, as they disobeyed the orders of Moses.

' *I.* Then let us hearken unto Jeremiah, and accept that new covenant which he has predicted. Jer. xxxi. 31—4.'

It is most satisfactory to observe the various miserable shifts to which the Rabbies were driven in order to evade the force of their own Scriptures. Isaiah ix. 6. especially perplexed them. One old Jew from Russia, who resides at Jerusalem, waiting for the coming of Messiah, interpreting it of Hezekiah, gave it this turn: 'Unto us a just one is given, and the government shall

‘ be upon his shoulders, and the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, shall call his name the Prince of Peace.’ Mr. Wolf shewed in reply, that the word rendered Son, is the same that occurs Gen. xvi. 11. in reference to Ishmael, and cannot signify a just one, and that the violent construction put upon the passage is at utter variance with the rules of the language. Accordingly, Rabbi Mendel did not venture upon so dangerous an expedient, but interpreted it, that God should call Hezekiah with six wonderful names, the application of which to that monarch he attempted to justify in a method that set common-sense at defiance. He admitted, however, that ‘ the man who is here called God by God himself’ is ‘ a divine man ;’ though, in shewing how this could possibly have been meant of Hezekiah, he betrayed the utter fallacy of his interpretation. His gloss on the last two names, is equally curious.

‘ 5. *Father of the everlasting age* ; he was the spiritual Father of Israel, for he protected them, so that they read the Torah in safety, day and night. And he was the *father of the everlasting age*, for there was not such a king after him, nor any such before him, and there shall not be such a one until the arrival of the Messiah. 6. *Prince of Peace* ; for he was a prince by whom peace was established in Israel ; and we find further the words, “ Of the increase of his government there shall be no end ;” we meet with a final ם in the midst of the word לְמַרְבָּה, and a mystery is hidden in it, viz. God intended to make Hezekiah the Messiah of Israel, and appointed Sennacherib as Gog and Magog ; but justice interfered, and said to God, Why will you make Hezekiah the Messiah of Israel, after that you have appointed David ? and God therefore made a stop to his design, and for this reason לְמַרְבָּה is written with a final ם. Rabbi Mendel showed me this *abominable* opinion in Sanhedrin, page 94.’ p. 275.

The true application of this passage to the Messiah, after such abortive attempts to make sense of it in any other reference, cannot be doubted. The glosses of Rabbi Mendel and Jehiel Ben Feibish, are worthy of ranking with those of Gro-tius, Rosenmuller, jun. and Le Clerc on the same passage. All have alike gone astray, but every one in his own way.

Mr. Wolf's Journal contains a great deal of scattered information with regard to the Jews, which is deserving of being preserved and verified. At Gibraltar, there are, according to Rabbi Gabay, 3 or 4000 Jews ; the presidents of the three chief synagogues, however, rated them at not more than 1600. They are all Talmudists, but are excommunicated by the Jews in the East, and are hated by the Jews at Malta, on account of their liberality. The Jews in Portugal, Mr. Wolf was told,

remain faithful to their religion, but the Jews in Spain have entirely forgotten that they are Jews. There is a street at Madrid, entirely inhabited by Catholic Jews. Juan Joseph Heydeck at Madrid, a professor of the university, was a rabbi near Cologne in Germany, and was convinced by reading the fifty-third chapter of Isaiah. At Alexandria, there are a hundred and fifty families; almost all are very poor. According to the same authority, that of Dr. M., the Jewish physician, there are 2000 Jews at Cairo, among whom there are sixty families of Caraites. The President of the Jews at Alexandria, however, assured Mr. Wolf, that there are not more than 300 Jews at Cairo, and 200 at Alexandria. Possibly, he meant families, which would make the accounts pretty nearly agree. Dr. M. calculated that, within the dominions of the Grand Signior, exclusive of the Barbary States, there are 600,000 Jews. The most liberally minded Jews are stated to be those of Salonichi, where they amount to upwards of 30,000. The Moorish Jews are described as a very fine race of people, with open and decided countenances: they are extremely poor, being held in much degradation in Barbary. At Tunis, according to the account given by a Maltese captain, there are more than 20,000. In the Jewish street called Chara, there are more than 10,000 Jews. They have several rabbies, and are well educated, speaking, for the most part, Arabic, Hebrew, Italian, Spanish, and, a few of them, French. Dr. Marpurgo, an Alexandrian Jew, maintained that there are Jews in Abyssinia, who know only the Pentateuch, the Book of Samuel, and the Proverbs of Solomon. 'It seems,' he added, 'that they were sent there on an expedition by King Solomon, when he sent to Ophir for gold, and they did not return.' At Jerusalem, according to Rabbi Mose Secot, a Pharisee and Talmudist of eminence, there are five synagogues and 700 families of Jews. Some are from Salonichi, some from Barbary, others from Poland, and there are a number of Spanish Jews, though it does not appear whether this describes their descent or their persuasion. Between the Spanish and the Polish Jews, there exists the greatest jealousy.

'The Polish Jews residing in Jerusalem, are subdivided into three parties: 1. Into *Polish Jews* who acknowledge the authority of a rabbi who resides in Poland. 2. Into *Pharisees*, who have separated themselves from those of their Polish brethren who acknowledge the rabbi in Poland, and every one of these considers himself as a rabbi, and Rabbi Mendel as their great rabbi. 3. Into *Hasidim*, who pretend to be in continual communion with God, and live a very strict life. The enmity between these parties is so great, that the Pharisee strives to prevent the settlement of the Polish party in Jerusalem;



and the Polish, that of the Pharisees; and they even accuse each other to the Turkish governor.'

Besides these various classes of 'rabbinist Jews,' there are the Caraites, who are called by the former, Sadducees, being regarded as the descendants of the ancient sect mentioned in the Gospels, founded by Sadok. The Caraites themselves protest against it, considering themselves as disciples of Anan, who lived during the Babylonish captivity. From Saadiah, a Caraites resident at Jerusalem, Mr. Wolf obtained the following information.

'I told him, I heard at Acri, that the Caraites were the followers of Sadok. He replied, "God forbid. How can we be Sadducees, whilst we believe in Moses and the Prophets?" I asked him whether they believe in the resurrection of the dead. He said, "Most surely."

'I. How many families of Caraites are here?

'Saadiah. Only three families: we are so much oppressed here, that many of our brethren have gone either to Egypt, or to Kalaa in the Crimea, where our brethren live in peace.

'I. Are you still in correspondence with your brethren in the Crimea, and Egypt?

'Saadiah. Continually, and all of us at Jerusalem have been at Kalaa, and have taken our wives from thence.

'I. How many years since have you been in the Crimea?

'Saadiah. Five years ago I left Kalaa. I lived there more than twenty years; I knew the Emperor Alexander well; O that he may live in prosperity many years: he is our great protector; and Catherine herself did not like the Rabbinist Jews, but she was a friend of the Caraites, for we sent her a letter of great wisdom.

'I. Did you see any English gentlemen at Kalaa?

'Saadiah. There came three; one of them was a great and wise man, and understood Hebrew very well: they brought books with them, which we did not accept, but some have read them.

'I. Will you introduce me to your Rabbi, and shew me your synagogue?

'Saadiah. With great pleasure.

'I. How many Caraites may there be in the whole world?

'Saadiah. I cannot say, but there are some thousands in the Crimea and Polonia; there are some few at Damascus, and a thousand Caraites in Egypt—there are Caraites in India, and in the land of Cush, (Abyssinia,) but with the latter we have never been in correspondence—if you should go to Abyssinia, we will give you letters for them, to hear about their state.' pp. 251, 2.

Mr. Wolf inquired whether they acknowledged as their brethren the Beni Khaibr, mentioned in Niebuhr's Travels. 'God forbid,' was the reply, 'for those Jews never came to Jerusalem. They remained in the desert when Joshua brought

‘ the rest of the people of God into the land of promise ; and  
 ‘ thus they live in the desert near Mecca, without any know-  
 ‘ ledge of the law or the prophets, wandering about as robbers  
 ‘ and enemies of mankind. They call themselves the Beni  
 ‘ Moshe, children of Moses.’ On his asking Rabbi Mose  
 Secot about these Arabian Jews, the Rabbi immediately an-  
 swered, ‘ They are called the Beni Khaibr.’ Mr. Wolf in-  
 quired whether they ever came to Jerusalem. ‘ In the time of  
 ‘ Jeremiah the prophet, they came hither,’ was the reply ; in  
 proof of which he read Jeremiah xxxv. 1—11. From this it  
 appears, that the Beni Khaibr are regarded as descendants of  
 the Rechabites. To this day, Mr. Wolf remarks, they drink  
 no wine, and have neither vineyard, field, nor seed, but dwell,  
 like Arabs, in tents, and are nomade tribes. They believe and  
 observe the law of Moses by tradition, for they are not in pos-  
 session of the written law. Mose Secot observed, that their  
 name, Khaibr, is to be found in Judges iv. 11. “ Now *Khaibr*  
 “ (the same as Heber) the Kenite, which was of the children  
 “ of Hobab, the father-in-law of Moses, had severed himself  
 “ from the Kenites, and pitched his tent in the plain of Zaa-  
 “ naim, which is by Kedesh.” It was among the Beni Khaibr,  
 that Sisera met his death, and of whom Deborah sang (Judg.  
 v. 24.), “ Blessed above women shall Jael the wife of Khaibr  
 “ the Kenite be.” In proof that they are descendants of  
 Jethro, the father-in-law of Moses, Mose Secot cited Numb.  
 x. 29. The same account is given in the Talmud ; and the  
 fact, which is at least highly probable, must be viewed as ex-  
 tremely curious.

Mr. Wolf met with two Samaritans at Jaffa, from whom he  
 obtained some interesting information. They are reduced to a  
 very small remnant. They acknowledge no part of the Scrip-  
 tures but the books of Moses, and despise alike the Talmud  
 and the Mishna. They have no communication with the Jews.  
 They sacrifice once every year an animal, on the feast of Pass-  
 over, and have a high priest (as they believe) of the family of  
 Aaron. They expect that Messiah will surely come. Israel  
 Smaria, one of the Samaritans, presented to Mr. Wolf a  
 manuscript history of their sect, written by Hassan Alsuri, who  
 lived five hundred years ago. It is to be hoped, that the con-  
 tents of this manuscript will see the light. They had heard  
 that some of their brethren reside in Muscovy.

At Deir El Kamr, the capital of the Druse Emir, there are  
 seven families of Jews. Mr. Wolf was told, that Jews had re-  
 sided there more than 300 years. Two of these Jews had  
 obtained the New Testament, and confessed their persuasion

were befriended by Cyrus, by Alexander, in later times by William the Conqueror of England, by Cromwell, by the Empress Catherine, and by Napoleon. They will probably be indebted to yet another conqueror for the opportunity of re-entering their own country with safety. But prior to this, it seems necessary that they should be led to see the folly of expecting a temporal Messiah to conduct them back in triumph. They must abandon the vain-glorious dreams of their Rabbies, and be content quietly and peaceably to re-construct their national polity under favour of some Gentile sovereign. They must never give up the expectation of a king, nor expect any other Messiah than him who has already been, and who has promised that he will come a second time. A general conviction of this kind seems, on the one hand, necessary in order to prevent the recurrence of those seditious disorders occasioned in former times by the pretensions of the various impostors who laid claim to the character of Messiah. On the other hand, the restoration of the Jews to their own land under the auspices of some Christian power—not in triumph, headed by another Joshua, but finding their way back as they may, without a head, the sceptre departed, their tribes undistinguishable,—would be likely, more than any other circumstance, to convince them that the time was past for Messiah's appearance, and that they were to look for no further deliverance of temporal kind. To this conclusion very many of the Jews have already been brought; and such a persuasion might become universal, without their being as a nation converted to the Christian faith. That may be the eventual result of their political restoration, but it will be brought about, no doubt, gradually, and by a moral process. And after all, there will still be room for distinguishing between such a change in the public sentiment, and the personal conversion which can result only from individually embracing the Gospel of Christ.

That their political restoration is in itself desirable, every friend of humanity must, we think, admit. What better claim can the Greek nation shew, to be delivered from the iron yoke of their oppressors, and to regain that political freedom which is the birthright of nations? Their right to Palestine is to the full as valid as that of the Suliots, and Mainotes, and the various Greek clans, to the soil of Greece. The injuries which the Jews have suffered for ages from every nation in Christendom, call loudly for some compensatory efforts on their behalf. An accumulated debt of justice is due to them from society at large, and a debt of gratitude too. Their commercial enterprise, during ages of barbarism, entitles them to be considered a meritorious and highly useful part of the civilized com-

that Jesus was the Messiah. In Cyprus, there are no Jews, for which is assigned the following reason.

‘ There were many Jews in Cyprus some hundred years ago ; but it came into their mind to establish a new Palestine upon that island. In their fanaticism they murdered many thousands of the Gentile inhabitants, but were finally compelled to lay down their arms and flee from the island.’

Safet and Tiberias contain a great many Jews, but the numbers are not stated. At Bagdad, there are said to be 800 Jewish families. 2,500 Jews, out of 3000, were destroyed in Aleppo by the dreadful earthquake of 1822. Mr. Wolf was at that time in the neighbourhood of Latakia, and owed his safety to sleeping in the open field. His account of the awful catastrophe is very affecting. The synagogues of Aleppo were of high antiquity.

We must now lay down this extremely interesting volume. Mr. Wolf should be recommended to take every opportunity of collecting specific and authentic information respecting the present numbers and circumstances of his nation ; this would much enhance the value of his future communications. What may be the eventual result of the spirit of inquiry which has been so extensively excited among the Jews, it is impossible to say. Nothing is more probable, than that a church or sect will be formed of Jewish Christians, who will find in the infidel Jews of the New German Synagogue, and in the Talmudists of the Old Synagogue, their bitter enemies. It will be highly desirable that such converts should, so far as Christianity admits, retain the outward character and customs of Jews. The formation of Jewish schools will be a most important measure : by their means the Hebrew Scriptures may be made to displace the Talmud. The chief difficulty in carrying into effect such measures as might have the most favourable influence on the general body, arises from the uncertain tenure of property and life itself in the Turkish dominions, within which it would be most desirable to fix upon a central station. The Jews still exist in their own country only by sufferance, and the Turkish despotism must be overthrown before Israel can again be gathered. Should the Emperor of Russia ever become master of Syria, we have not the smallest doubt that Palestine would immediately be peopled with Jews. It would be his policy to invite and to protect them, and they can dwell there only under the shadow of some great empire.

It is remarkable that the Jews have uniformly been under the greatest obligations as a nation to foreign conquerors. They

were befriended by Cyrus, by Alexander, in later times by William the Conqueror of England, by Cromwell, by the Empress Catherine, and by Napoleon. They will probably be indebted to yet another conqueror for the opportunity of re-entering their own country with safety. But prior to this, it seems necessary that they should be led to see the folly of expecting a temporal Messiah to conduct them back in triumph. They must abandon the vain-glorious dreams of their Rabbies, and be content quietly and peaceably to re-construct their national polity under favour of some Gentile sovereign. They must for ever give up the expectation of a king, nor expect any other Messiah than him who has already been, and who has promised that he will come a second time. A general conviction of this kind seems, on the one hand, necessary in order to prevent the recurrence of those seditious disorders occasioned in former times by the pretensions of the various impostors who laid claim to the character of Messiah. On the other hand, the restoration of the Jews to their own land under the auspices of some Christian power—not in triumph, headed by another Joshua, but finding their way back as they may, without a head, the sceptre departed, their tribes undistinguishable,—would be likely, more than any other circumstance, to convince them that the time was past for Messiah's appearance, and that they were to look for no further deliverance of a temporal kind. To this conclusion very many of the Jews have already been brought; and such a persuasion might become universal, without their being as a nation converted to the Christian faith. That may be the eventual result of their political restoration, but it will be brought about, no doubt, gradually, and by a moral process. And after all, there will still be room for distinguishing between such a change in the public sentiment, and the personal conversion which can result only from individually embracing the Gospel of Christ.

That their political restoration is in itself desirable, every friend of humanity must, we think, admit. What better claim can the Greek nation shew, to be delivered from the iron yoke of their oppressors, and to regain that political freedom which is the birthright of nations? Their right to Palestine is to the full as valid as that of the Suliots, and Mainotes, and the various Greek clans, to the soil of Greece. The injuries which the Jews have suffered for ages from every nation in Christendom, call loudly for some compensatory efforts on their behalf. An accumulated debt of justice is due to them from society at large, and a debt of gratitude too. Their commercial enterprise, during ages of barbarism, entitles them to be considered as a meritorious and highly useful part of the civilized com-

munity. If not a literary people, they have had their learned men even in modern times ; and in this respect, it would be an insult to compare them to the Turks and most of the other Orientals. But a devout Christian must feel that the Jews have far stronger claims than these upon his sympathy and active benevolence. In even its possible bearing on their conversion, their re-instatement in their national privileges will appear to him an event supremely desirable. The truth of Christianity would receive fresh illustration from such a visible fulfilment of its predictions ; and, of all missionaries, the Jews might be expected to be the most efficient messengers of the faith they have so long denied, to the Eastern world. By their means it may remain for the fullness of the Gentiles to be gathered into the Church Catholic. As to the agency by which this event may be accomplished, we anticipate nothing miraculous,—nothing which, when it takes place, shall seem out of the ordinary character of this world's affairs. One would wish that the honour of such an achievement were reserved for England ; but three things must concur to induce our Government to exert themselves on behalf of the Jews : state policy must recommend the measure, our rulers must have sagacity enough to see this, and they must have it in their power to do all that humanity and policy may dictate. We confess we have little expectation that things will fall out so much for our honour as a nation, as that Syria and Egypt should owe their emancipation from the basest of despotisms, to the efficient protection of Protestant England.

*Art. V. A Biographical Portraiture of the late Rev. James Hinton, M.A. Pastor of a Congregational Church in the City of Oxford. By his Son, John Howard Hinton, M.A. Pastor of a Baptist Church at Reading. 8vo. pp. 384. Price 10s. 6d. Oxford, 1824.*

**T**HE real history of the Church of Christ is contained in the lives of its true members, and much that is peculiarly interesting in the religious and domestic history of our country, is to be found only in the annals of the Biographer. The life of a Dissenting minister presents little variety of incident, has little of the interest which attaches to adventures, trials, or achievements in which men of the world can sympathize ; but, if the individual has occupied a station of any prominence, his life must supply an interesting section in the local history of the scene of his labours, and exhibit much of the internal state and spirit of the times in which he lived. In this point of view, the present Memoir will be found highly instructive. To



the Protestant Dissenter especially, we may recommend it as a valuable document illustrative of Congregational history. From 1787 to the period of his death in 1823, Mr. Hinton was pastor of the only Dissenting congregation in the city of Oxford. Previously to the formation of the church in 1780, 'pædobaptism had been the prevailing system,' and the anti-pædobaptists who attended, were members of the Baptist church at Abingdon. Mr. Hinton was of the latter denomination, but the church under his pastoral care, continued to consist of both classes. Hitherto, it had been for many years indebted for support to neighbouring stations, and when Mr. Hinton accepted the charge, the whole income which could be offered him, was 60*l.* a year.

'For a dissenting minister,' remarks his Son and Biographer, 'the city of Oxford was a station unusually important and arduous. The persons whose interest was more immediately to be promoted, were few and feeble; just emerging from a state of almost non-existence as a body, while all things conspired to impede and depress them. The commanding influence of the university was, of course, hostile to the progress of dissent; the current of popular feeling also was running forcibly in the same direction: and thus, by the operation of hatred on the one hand, and of fear on the other, the scope of the ministry was contracted, and its influence neutralized. To assist in breaking through the barrier, the people possessed neither wealth, nor influence, nor any earthly facilities. They maintained the struggle against "the powers that be," in perfect weakness; but it was in the name of Him who "hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, yea, and things which are not, to bring to nought the things that are: that no flesh should glory in his presence." It is important, however, to mark the different aspect of the opposition arising from the two sources which have been mentioned. The Oxford dissenters of that day had to endure no small portion of violent, vulgar, and indiscriminate reproach; but this was wholly from an unbridled populace: the university never thus degraded itself; but, with more effect, used its influence in indirect methods, affecting the avenues of successful employment and advancement in the world. It should be observed, also, that the hostility of this body contemplated, not so much persons who were already dissenters, as those who seemed likely to become such; not so much the existence of dissent, as its propagation. It was allowable that an established system should be maintained, provided it were not extended; and its present supporters might, without complaint, bequeath to the following generation what they had received from the preceding one: but any attempt to enlarge their numbers was severely stigmatized, as indicating a 'spirit of proselytism.' It is thus to be accounted for, that, of the two deacons of the church at the period now under review, both were much re-

spected by the university, and one was actually in the service of a college: to the same cause, also, may probably be referred the stationary character of their administration, and the difficulty (of which the reader will learn something hereafter) of exciting them to measures of vigorous activity. Some principal members of the church, it may be added, were still pædobaptists, to whom it could scarcely be expected that the exhibition of views contrary to their own should be agreeable, especially recollecting at how recent a period theirs had been the prevailing sentiment. There was also in the body a portion of the leaven of antinomianism.' pp. 107, 8.

This, it must be admitted, was no very tempting station, but Mr. Hinton brought to it qualifications singularly adapted to overcome its difficulties and discouragements. Fervour, activity, and perseverance were conspicuous traits in his character. He was especially free from bigotry, his manners were conciliating, his piety spiritual. 'He was not great,' remarks his Son, 'except in goodness; not brilliant, but in usefulness; but in these he has rarely been exceeded.' 'To those who recollect the period of his settlement, and can trace his progress, the influence of his public life appears eminent and remarkable.' The result of his pastoral labours may be given in his own words taken from a paper dated May 31, 1823.

'This day closes the thirty-sixth year of my ministry in Oxford; all years of abundant goodness and mercy. I review them, I trust, with lively emotions of gratitude to my divine Master and Lord, who brought me hither, and has sustained me by his providence and his grace, through so long a series of arduous but delightful duties. I entered this city, in compliance with the invitation of a small but spiritually minded church, June 1, 1787, an obscure individual, known to few, but directed by infinite wisdom. The call of this church was the first I ever received, and I never wished for another. Many others I have since received, but they had no attractions for me: with this church I began, and with it I hope to close, the ministry I have received from the Lord. Divine Redeemer, help me to fulfil it to the end! My first three years I waited and hoped for success: the next seven the prayer of my heart was granted, and the church increased with the increase of God. In the tenth year of my ministry, antinomianism erected its standard, and collected some disciples, who disturbed my peace and threatened my removal: but this danger was mercifully dispelled, as it has been many times since, and I trust it always will be, for the sake of the church of my care, and of the general interests of divine truth in this vicinity. In my twelfth year, the increased congregation demanded, and God provided for them, a larger place of worship. The succeeding eight years were years of prosperity. My health and strength then declined for several years, beneath the weight of my labours: but kind assistance was granted, through the ministry of my brethren Morgan,

Price, Kershaw, and others; and the interest was kept from declining, though the uncertainty of pulpit supplies was sometimes injurious. In 1816, Mr. Thomas was sent to my aid; eloquent, ardent, and popular. God knoweth, my whole soul rejoiced in that popularity. . . . "With my staff I passed over Jordan," and now I have many bands. . . . A church increased from twenty-nine to nearly two hundred members, with several branches from it; the meeting-house twice enlarged; and seven young men (he would have added with peculiar pleasure) sent forth into the ministry. "And still the foundation standeth sure." "Nil desperandum, Christo duce."

The Memoir is divided into three parts; the first relating to Mr. Hinton's personal character, the second, to his ministerial character, the third, to his public character. His example in these various points of view, is highly instructive, and will be particularly so to those who are entering on the duties and trials of the Christian ministry. Without attempting an analysis of the work, we shall give a few detached specimens, with such desultory observations as may present themselves. The following remarks accompany some extracts from his diary; we transcribe them as pointing out an unequivocal indication of genuine spirituality.

‘ It may be observed, then, that Mr. Hinton's first object was his own spiritual improvement. The religion of the study and of the pulpit was not merely official, but deeply personal. He knew how much danger there is, lest a minister should regard divine truth as a science, and preaching as an art, in the pursuit and practice of which his own piety may be sadly neglected. He endeavoured to guard against this evil by two methods. First, by seeking that his own mind should feed on every passage before he made it the subject of meditation for the pulpit. This was naturally the case with those which were chosen from his devotional reading, as many of his subjects were; and those which otherwise occurred to him, were carefully associated with his sacred retirements. Secondly, by making his discourses, before they were preached, matter of personal application. The reader will have observed that Saturday evening was his regular season for special devotion, applied first to a solemn review of the week, and next to a fervent preparation for the Sabbath; it was thus that he divested himself of whatever professional feelings the composition of his sermon might have produced; and that the truth with which his thoughts were occupied became food for his own mind. By these methods, he eminently succeeded in the very difficult point of being a profitable preacher to himself. He was much concerned whenever his happiness in his public work was dissociated from the pleasures of secret piety; thus, on one occasion, after referring to the success of his ministry, he says, ‘ My mind is low as to my spiritual concerns. Pray for me; for it would be awful to save those that hear me, and not to be saved myself.’ It was a farther evidence of his being a devout student, that he was an excellent hearer. Few men were better qua-

lified to know whether a sermon was a good one, but he did not listen with a view to ascertain it : he waited for spiritual instruction and benefit, and heard with satisfaction every serious, affectionate, and faithful minister.

‘ From this prime excellence many advantages arose. For the most part, when he entered more immediately upon study, he knew little of that listlessness and unaptness to exertion, by which probably many an hour is lost, or ineffectually employed. Having felt the savour of his subject, he found pleasure in pursuing it ; and his Saturdays, accordingly, are stated to have been generally very happy days. He mentioned to his sons in the ministry, that his mind was often, for several days, or sometimes weeks, occupied with an interesting passage, and almost oppressed with its grandeur : it was upon such occasions, probably, that in his diary he complained of the poverty of his ideas, while his people were delighted with their fulness. He appears to have been deeply sensible of his need of divine aid in preparation for the pulpit. When happy, he always mentioned that he had been ‘ much assisted in study : ’ and he repeatedly quotes a maxim—‘ Bene grasse est bene studuisse ’—which he earnestly impressed upon his children, and, doubtless, diligently regarded himself.’ pp. 119—21.

As a preacher, Mr. Hinton produced an immediate and powerful impression at Oxford, although three years elapsed before he obtained any evidence of his ministry having been instrumental in the conversion of any individuals. He was, from the first, alive to the importance of catechetical instruction, that primitive and much neglected mode of teaching. His public exercises of this kind were of the most useful and interesting character. He solicited and obtained the attendance of all the children of his congregation, with a select number from the Sunday School, and on these occasions, the Vestry was generally crowded. We should be glad to think that his example, in this respect, might provoke imitation. We are persuaded that the happiest results would attend a general revival of a practice, peculiarly instructive to the instructor, and likely to give him a lasting hold on the minds and affections of the most interesting portion of his charge. From conversing with children, ministers would learn better how to deal with the half-awaked minds of their adult hearers. It would tend to make their style the more simple, and their manner the more affectionate. And nothing would be more adapted to interest the young in the lessons of the pulpit, and to attach them to the pastor as a friend.

Among the difficulties of Mr. Hinton's situation, the constitution of his church, as composed of individuals differing on the subject of infant baptism, is mentioned by his Biographer as exposing him to some embarrassment. Mr. Hinton

himself refers to it in one of his papers in the following terms :  
‘ I cannot be free in my ministry without giving offence. The  
‘ congregation is of so mingled a nature, that I find it impos-  
‘ sible to escape censure, either from baptists or pædobaptists,  
‘ from Dissenters or friends of the Establishment.’ The cen-  
sures of pædobaptists are stated, however, to have been chiefly  
confined to one discontented individual, whose complaint does  
not appear to have been very reasonable. Mr. Hinton’s con-  
duct on this occasion, while marked by his characteristic firm-  
ness, was both wise and conciliatory. On the other hand, an  
attempt was made by a zealot of another class, to disturb  
the harmony of the church by expelling the pædobaptists.  
‘ Finding none to countenance him, he departed, not in a  
‘ lovely spirit indeed, but one which, however characteristic of  
‘ the man, is not necessarily so of the cause he had undertaken  
‘ to plead.’—Rather, not necessarily the spirit of all the men  
who plead that cause, if cause it may be called,—the cause of  
strict communion ! This is true, for the respectable and ami-  
able character of some of the stoutest advocates for this duty  
of disunion, the tolerant abettors of a principle so essenti-  
ally intolerant, has been the chief circumstance which has  
hitherto saved that cause from annihilation. The venerated  
authorities of Booth, and Fuller, and we may add, Joseph  
Kinghorn, have consecrated the dogma in the eyes of hundreds  
of individuals, and given to a few gratuitous positions and  
talismanic phrases the semblance and power of arguments.  
That such men should have held a tenet which assigns to schism  
a place among the articles of faith, must ever remain a moral  
paradox. We can only cease to wonder at it when we recol-  
lect, that Pascal believed in transubstantiation, and Fenelon  
in the authority of the Pope. But while we cheerfully admit  
that there have been men of eminent piety and an excellent  
spirit, among the advocates for what is called strict communion,  
the spirit of the cause has too unequivocally manifested itself  
in the many, to be both an intolerant and a malignant spirit.  
It has especially put on this form towards those Baptist churches  
who have dared to act upon the principle of Christian com-  
munion. The immaculate purity of the strict Baptist discipline  
has even been thought to be vitiated by the tolerance of such  
church-members, as have been guilty of communicating with  
Baptist churches sanctioning mixed communion. But one of  
the worst features of the system, is the petty warfare which it  
wages, in the form of detraction and depreciation, both against  
the living and the dead. The subject of these memoirs was  
not exempted from this contemptible sort of injustice ; and

even good old John Bunyan himself has been praised with some reserve by "them of the Concision" on account of the noble stand which he made in those early times against the bigotry of his brethren.

This pernicious doctrine is, however, daily giving way, except in the Antinomian churches, to whom it may with propriety be abandoned. Let them fence themselves off as much as they can from the Catholic Church of Christ. It is, we think, an indication that the principle is losing ground in some quarters, that its champions are beginning to speak of the inconveniences, rather than of the wickedness of mixed communion, and to hold up such cases as Mr. Hinton's *in terrorem*, to shew the impolicy of the practice. We are glad of this. It betrays the real source of the irritation and zeal displayed by the sectarian party. Once admit that a church is at liberty to legislate according to the dictates of a timid dread of possible inconvenience or a selfish policy,—in other words, once admit expediency as the expounder of the law of Christ,—and particular Baptist churches and national Episcopal churches may claim alike the power and authority to decree both rites and ceremonies and terms of communion.

This is not the place to enter into any lengthened discussion of the subject; but we could not pass over the case of the Oxford congregation, which, so far from affording the least sanction to the narrow policy alluded to, even on the ground of expediency, shews how little reason there is to apprehend any serious or permanent inconvenience from the Christian union so pathetically deprecated. In repelling, however, any real Christian from the Lord's table, some better reason ought to be assigned, than the imaginary or possible inconvenience of admitting him. The excluding party is bound to shew some Scriptural warrant for its proceeding. It is pretended, in the case before us, that the person considered as unbaptized, is, in that character, unentitled to partake of the Lord's Supper. Yet was there ever found a strict-communionist who would have the hardihood to maintain that a conscientious pædobaptist ought not, in his own communion, to celebrate that ordinance? If the argument were valid, he would err in observing the ordinance at all. But the disqualification, by their own shewing, does not relate to the Lord's table, but only to communion with them. The assertion that unbaptized believers in Apostolic days would not have been admitted to the Lord's Supper, might be met by asking whether they would have been admitted to teach in the church;—whether Christian fellowship in all other ordinances would have been cordially conceded, and this, the sign and seal of communion,



have been withheld ;—whether they would have been recommended to observe the Eucharist apart, while with such persons it was deemed unlawful “ even to eat ; ”—whether, having publicly confessed Christ before men, and, on the ground of such good confession, been received into other churches, recognised as Christian churches, any persons would have been denied communion with a primitive church ;—finally, whether such person would have been cordially received as a preacher of the Gospel, and honoured as such, yet, stigmatised as an imperfect believer, and punished on that account with exclusion from the Lord’s table, and disqualification for voting in the Church. Unless these questions can be met with an affirmative, the singularly inconsistent conduct of the schismatical Baptists remains without the shadow of support from ancient precedent, unless it be that of the Jewish converts who refused to eat with the uncircumcised. We have joined together participation in the Eucharist and the right of voting in the Church, although we have no proof that, in those days, so much importance was attached to the latter privilege, as to justify their being so associated. But it is well known, that the most cherished prerogative of church-membership in some modern churches, consists of this species of franchise ; and by some persons a readiness has even been expressed to concede to Pædobaptists an admission to the Lord’s table, provided they were not allowed the higher privilege of voting in a Baptist church. Though it would be most unjust to impute such a feeling to all the abettors of the ‘ strict ’ principle, we verily believe that the jealousy of a large proportion of the party relates, at bottom, chiefly to this latter point. Unhappily, there is nothing surprising in the case which supposes the love of power to be a stronger and more subtle principle than the love of opinion.

But to return to Mr. Hinton. The censure to which he was exposed from persons of his own persuasion, was excited by a different cause, hostility to evangelical religion.

‘ No man could be more thoroughly evangelical, or more soundly calvinistic ; but false calvinism, or rather antinomianism, was required by the discontents. They could not endure invitations addressed generally to the lost, or exhortations to those who were “ dead in trespasses and sins ; ” nor had they any comfort in dwelling on the obligation of the moral law on believers, or in tracing the connexion between duty and privilege in Christian experience. There was, however, one point of a different description—viz. a precise plainness of dress—on which great stress was laid by the dissatisfied persons, and very little by their pastor : and the reader who knows much of human nature will not be surprised that, on this

ground, the hostility was the most violent. But there was nothing at all unusual in the manner in which they treated him. If they arrogantly sat in judgement, and pronounced him to be neither a minister nor a disciple of Christ; if, by malicious insinuations and unmeasured scurrility, they endeavoured to draw away hearers and members, and especially the young and unwary—it is only what such principles have always produced; and when it is otherwise, men may “gather grapes of thorns and figs of thistles.” He sometimes met with personal abuse, by which he was much tried; but his public conduct towards his enemies was eminently mild and dignified. It was his rule to preach as though no such men existed, and in all respects to “let them alone,” unless, indeed, they were in distress, when no man was more forward to administer relief. The dissenters were not all members of the church under his care, nor even residents in the city. Some lived at a village several miles distant, and, together with one living in Oxford, were members of the baptist church in ———, from which quarter the most formidable opposition arose. The pastor of that society entered warmly into the consideration of the supposed doctrinal and practical heresies prevailing in his neighbourhood, and sent a person under his immediate countenance, to establish a separate congregation, and to effect the removal of so pernicious an instructor. This was the opposition existing at the close of 1796; it had more appearance of stability than any previous attempt; and was the more discouraging because many of the people, it appears, wished to regard it as a sister church.’

pp. 149, 150.

If strict communion could keep antinomianism out of a church, that would be a stronger argument in favour of the practice, we confess, than has ever yet been urged. We strongly suspect that it has an opposite tendency. Mr. Hinton had at all events no reason to regret, on this occasion, that his church was formed on a different principle. There is a wide difference between strict communion and strict discipline. Mr. Hinton's conduct strikingly illustrated this. In one of his papers, he refers to a tendency sometimes discoverable, to overlook conduct deserving of rebuke, because it might interrupt the tranquillity of the society, or give publicity to what was little known.

‘Nothing,’ says his son, ‘was further from his wish than to do either of these things, but the due exercise of discipline he felt a paramount obligation. To preserve the purity of a church may impede the swelling of its numbers, and sometimes break in upon its comfort; but it is among things most essential to its real and permanent prosperity. Cases sometimes arose which required both wisdom and courage in a high degree; one particularly, in his early life, strikingly discovered the undaunted resolution by which he was characterized. The person alluded to was not a member, but en-

joyed the privileges of christian fellowship as connected (according to his own statement) with a well known church in London. His conduct was found to be inconsistent; it was ascertained, also, that he had been excluded from the community to which he had declared himself to belong: it was clearly necessary to inform him, therefore, that he could no longer be admitted to the Lord's table. But he was rich, and he was passionate; subject indeed to paroxysms of rage, on account of which every one was afraid to interfere with him. The measure was, nevertheless, adopted by the church: but when (according to their usual mode) messengers were to be appointed to communicate the result, the deacons would not go: nor would any one go, for all said it was at the hazard of their lives. 'Then,' replied Mr. Hinton, 'I will go: my life is second to my duty.' But no one would even accompany him; and he went alone. The unhappy man's wrath was exceedingly high. When solemnly warned that no such person as he was could "enter into the kingdom of heaven," he seized a large stick, and threatened his reprover's life: to which he replied, 'Then, sir, I shall meet you next at the bar of judgement; and you will remember that these were the last words I uttered.' The enraged man immediately threw down his weapon, and ran about the room in agony, crying, 'O no, no, no, you shall not charge me with murder!' Mr. Hinton was so deeply impressed with this circumstance, which upon proper occasions he minutely related, that at the end of the year, he records 'the deliverance from ———,' among his 'special mercies.' ' pp. 211, 12.

This was conduct truly honourable to his character as a Christian pastor. We can only add, that the volume does much credit, in all respects, to the Biographer.

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*Art. VI. Eighteenth Report of the Directors of the African Institution, Read at the Annual General Meeting, held on the 11th day of May, 1824. With an Appendix and a Supplement. 8vo. Price 4s. London. 1824.*

**A**LL the Reports issued by this noble Institution are replete with information of the most valuable kind; and if any of our readers have hitherto overlooked these publications, we strongly recommend to them the perusal of the present valuable collection of documents. The existence of this Institution is the best pledge that Africa can have, that happier days await her. But for the exertions of its members, it is not perhaps saying too much to affirm, that her last hope would have been extinguished. Of late, indeed, the British Government has shewn an anxiety to give effect and permanency to the philanthropic plans of the Society. Great Britain and America have at length united in affixing the merited brand and punishment of piracy to the slave-trade; and as the colony of Sierra Leone rises in importance, it will probably be deemed necessary to

take such effective measures for making our flag and arms respected by the barbarous tribes of the interior, as the interests of commerce and the security of our colonies imperiously demand. The lamented death of Sir Charles M<sup>c</sup>Carthy calls loudly, we will not say for revenge, but for vigorous efforts to retrieve the ground that has been lost. It is now seventeen years since the Ashantees first threatened the English fort of Annamaboe. Since then, negotiations, concessions, and conciliatory missions have served only to render this warlike nation of savages more confident in their strength, and more insolent in their demands. Previously to this last aggression, the improvements on the Gold Coast were proceeding at a rapid rate, and the schools at Cape Coast, Annamaboe, and Accra, promised benefits of the highest kind to every class of the population. These pleasing prospects have been suddenly overcast, and a crisis seems to have arrived, which leaves no alternative but either to abandon our African forts, and, by so doing, to leave the Coast open to the undisturbed operations of the slave-traders, the sworn foes of African civilization, or to deprive the Ashantees of the power to give further annoyance. To tamper longer with such an enemy, would seem to be the grossest impolicy. We await with considerable anxiety the determinations of Government on this point.

A very encouraging account is given in this Report, of the progressive improvement of the colony at Sierra Leone. Its trade is on the increase, especially with the interior.

‘ It is still more gratifying,’ say the Directors, ‘ to witness the rapidly growing intercourse of the Colony with the interior, almost to the banks of the Niger. Caravans of native merchants bring their gold, ivory, and other articles from Fouta Jallon and places beyond it, which they barter in the Colony for British merchandise; and merchants of Sierra Leone have occasionally received from 500*l.* to 1000*l.* worth of gold in a single day in exchange for their goods.’

The following extracts are from one of the Sierra Leone Gazettes, and will serve to correct a very general impression with regard to the peculiar unhealthiness of the Colony.

‘ It is with feelings of the deepest sorrow and pity we continue to observe the malevolent attacks made from various quarters upon this infant colony: we shall not, however, attempt to enter into a detail and denial of these mis-statements; but simply content ourselves with the reflection, that our friends are already acquainted with the fallacy of such reports, while the opinion of enemies to such a cause as our’s can be of little moment.

‘ The principal outcry has been raised against the unhealthiness of

the climate, describing it as being much worse than that of our West-India islands. In answer to this, it is only necessary, for those who may have any doubts, to compare the number of deaths in the squadron under command of Sir George Collier, during an arduous service of three years upon this coast, exposed to every danger from the climate, with the number which occurs in the same period of service, with vessels of the same class and number of men in the West-India islands. The result will be found to be greatly in favour of this colony. From experience also we are enabled to affirm, that the mortality among Europeans who come to settle among us, is not so great in proportion, as will be found in the islands before mentioned.

‘ Since our last statement of the number of caravans of gold merchants, which had visited this town from the interior, several more, possessing gold to a very large amount, have arrived. We have now to notify, that Isaaco, the famous guide of Mungo Park, has reached Port Lugo, on his way to this place from Sego, bringing with him about three thousand dollar’s worth of gold. In congratulating the merchants upon the vast accession of trade with the interior, we are bound to remember with gratitude that the opening of this path was effected by the exertions of that meritorious officer, Assistant Staff Surgeon O’Beirne, by his mission to Teembo, which he effected with equal credit to himself, and benefit to the community.”

‘ One of our mercantile friends, having read our late remarks upon the vast increase of gold imported into this place, has assured us that we have, in every instance, considerably underrated the amount : he has also stated, what we have since ascertained to be the fact both in the Gambia and here, and which may be considered of considerable importance to the mother country ; that is, in the barter for gold, they require nearly the whole in British manufactures, among which may be named, as the most desirable, muslins and prints.

‘ It will be in the remembrance of those who have read the debates in the House of Commons, and various pamphlets published against the abolition of the Slave Trade, that it was frequently urged as an objection to such a measure, that Great Britain would lose a valuable part of her commerce, particularly in her own manufactures. It is needless to state how very, very different has been the result. Throughout the whole line of coast, the trade has improved in a very considerable degree ; but in Sierra Leone and the Gambia, it has far outstretched the most sanguine ideas formerly entertained of its probable increase. The amount of exports and imports will best evince the prosperity of those settlements : at the same time it ought to be remembered, that every article of produce shipped to the mother country, is of the most valuable kind, producing in most cases considerable revenue. Could we but eradicate the nest of miscreant slaves in Bissao and the Gallinas, we should then see the whole extent of coast from our settlement of Accra, to that of St. Mary’s in the river Gambia, entirely freed from the approach of those vessels, whose visits, like that of an epidemic disease, spread nothing but death and misery to a vast extent around them. Freed from the contaminating influence of these spoilers, and divested of their last remaining hope of the pos-

sibility of a revival of this horrible traffic, the natives would of necessity turn their attention to the collection or production of such articles of legitimate commerce as would procure for them those European luxuries which they cannot now do without. An honourable intercourse, thus established without fear of interruption, would quickly produce such rich fruit as would for ever silence those objections which have been raised against the measures adopted for the relief of suffering Africa. The increase of commerce which would accrue to the mother country thereby, amply repaying her all the money she may have expended in this cause, would satisfy the worldly-minded; while the blood-thirsty wretch who might continue to offer opposition, for the purpose of a direct or indirect participation in the profits arising from such horrible speculations, would be left without a single argument upon which he might found his hateful doctrine.' pp. 199—201.

In the mean time, the restored governments of France, Spain, and Portugal, continue to abuse their power, in contempt of the warmest professions, and the most solemn engagements, by conniving at, or rather protecting the Slave Trade, with all its enormities. Wherever the French flag appears, protection and impunity are granted to the trader. A despatch from the late Sir Robert Mends, dated June 26, 1822, contains the following horrible statements.

' " I am informed, it is almost impossible to credit the extent to which the Slave Trade has been carried on in the Bonny; there having actually sailed from that river, between the months of July and November last year, 126 slave vessels, eighty-six of which were French, and the others Spaniards. Six of them were heavy vessels:—one, a frigate-built ship, mounting 28 twenty-four pounders, long guns, and carronades; 200 men, English, American, and Spaniards;—a corvette of 26 guns, twenty-four pounders, long guns; 150 men;—corvette of 20 guns, thirty-two pounders; 120 men;—corvette of 16 guns, twenty-four pounders, carronades; 96 men;—a brig of 18 thirty-two pounders; 100 men;—and a brig of 16 guns; 60 men, all Portuguese and Spaniards.

' " An immense number have already sailed this year; and I find many more are expected, and have ascertained, from good authority, that they will generally be under the French flag—that is, they sail, with their slaving cargoes on board, from the Havannah, to a port in France, and there clear out, come to this coast under the pretence of purchasing palm oil and ivory, ship their slaves, and return to the coasts of Cuba thus inhumanly laden.

' " By the annexed boarding list, it will appear to their Lordships, that, within a very short period, the ships of war on this coast have boarded forty-five vessels engaged in the Slave trade; viz.



French .....	19
Portuguese .....	19
Spanish .....	6
Swedish.....	1
	—
Total.....	45
	—

Of which, sixteen were captured, having on board 2,481 slaves. These are facts substantiated by unquestionable proofs; and shew, beyond the possibility of doubt or contradiction, the preponderance of France and Portugal in this traffic.”

“ Their Lordships being already acquainted with the desperate attack made by the French and Spanish slave-ships in the river Bonny, in last April, on the boats of this ship and the Myrmidon, which ended in the capture of the whole of those ships; I feel it incumbent on me to mention a combination said to be entered into, by the officers and crews of the whole of those vessels, by which they bound themselves to put to death every English officer or man, belonging to the Navy, who might fall into their hands on the coast of Africa. This was in perfect unison with all and every thing which the slave-dealing has engendered. Of a similar nature was the agreement between the Spanish captains and their seamen; the latter binding themselves *blindly to obey every order, of whatever nature it might be*, and, in case of the vessel being taken, not to receive any wages. Such is the depravity to which this Slave Trade debases the mind and the character of the desperate banditti engaged in it. These outlaws and robbers assume any flag, as best suits their purpose at the time; and would equally trample on the Lilly that protects them, as on the Crucifix which they impiously carry in their bosoms.

“ Wherever this baneful trade exists, the civil arts of life recede, commerce disappears, and man becomes doubly ferocious. It is scarcely to be believed, that an attempt was made to blow up a vessel, with upwards of 500 slaves on board, almost all of them in irons, by her crew hanging a lighted match over the magazine, when they abandoned her in their boats, and the Iphigenia took possession of her. Were this a solitary instance of the feeling which it elicits, it ought of itself to induce every European Government to take effectual measures for its suppression; but, while succeeding years only bring forward a repetition of similar deeds, varied alone in form and guilt, hypocrisy itself scarcely dares to couple the name of Christian with that of its protectors.”

We make no comment on these statements, but leave them to make their own appeal to our readers.

A very interesting paper will be found in the Appendix, taken from the Sierra Leone Gazette, giving an account of the travels of a Tartar merchant over a very considerable portion of the African Continent,—from Tripoli to Cape Coast Castle. He spent five weeks at Timbuctoo, which he makes 64 days

from Coomassie, and 73 from Cape Coast. His testimony appears to favour the opinion of Mr. Bowdich and others, that the waters of the Bahr al Nil or Niger discharge themselves into the Nile. The Quollah, he constantly maintained to be a different river, running in a contrary direction, viz. from E. to W., and entering, as he was informed, the sea to the westward. 'Of the Barneel (Bahr al Nil) he spoke as flowing from Sego to Sansanding, to Jinne, to Timbuctoo, and thence through several countries he had not visited; then, leaving Houssa to the southward, it passed through Turicak, (being the same river he had crossed within one day's journey of Agades, on his route from Mourzook to Kano,) and thence to Habesh, and before it arrived at Masr (Cairo), it formed a junction with the Nile of Egypt.'

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**Art. VII. *The Christian Stewardship.*** A Discourse on the Nature and Responsibility of the Sacred Office. Preached before the Homerton College Society, June 22, 1824. By Thomas Morell, President of the Theological Institution at Wymondley. 8vo. pp. 34. Price 1s. 6d. London, 1824.

**W**ERE a competent observer allowed to inspect the internal state of the various theological institutions in this kingdom among Dissenters,—could he ascertain the real value of the literary advantages they impart, and the degree in which sound discipline is maintained in them,—the rank of life from which the students are chiefly taken, and the average standard of their previous attainments,—he would not require to be gifted with miraculous foresight, to predict what will be the character of the Dissenting ministry to which will be confided, in a great measure, the moral direction of the next generation. Should it be found, on such examination, that these institutions are adapted to make good preachers, rather than good scholars, and that previous learning is rarely brought to them,—he would not err in anticipating a decay of solid learning among the body. Should he find any symptoms of relaxed discipline, he would tremble for the cause of piety. Should it appear that the proportion of candidates furnished by the middle classes of society, is on the increase, he would augur well from a circumstance which would indicate that the Christian ministry is rising in public estimation, and that the secular respectability derived from the patronage of the State, is not required to make the station of a Christian pastor honourable. From such circles, he would predict that young men will proceed, of good-breeding and intelligence, who may be expected to

adorn the office which they sustain. Should the contrary prove to be the case, he may console himself by thinking, that an efficient, if not a brilliant or influential ministry may spring up, and that natural talents and fervent zeal may supply the place of cultivation and learning. Yet, the decline of the cause would be but too reasonably inferred from so ominous a presage. Dissenters may go on multiplying in numbers, but, if their principles lose ground among the cultivated classes, the declension of the cause has begun.

The oldest Protestant Dissenting college has not existed quite a century. The pastors of Dissenting churches in the seventeenth century, were, for the most part, University men. That race became extinct in the reign of King William. Their immediate successors were their pupils, and many of them inherited their learning, and did honour to their instructors. Dissenting academies began to be formed early in the last century, and among the names of those who presided over these institutions, some occur of considerable celebrity. The ministers who occupied our pulpits from about 1720 to 1770, were brought up after the regular methods of what may be called this old school. Then arose new-school and no-school divines; learning and orthodoxy quarrelled and parted company: the former turned Socinian and died, the latter became a Methodist. That season of effervescence passed, we have seen Dissenting Academies multiplied in all directions, and among almost all denominations, except the quakers,—with what advantage to the cause of sound learning and piety, the next generation will more fully shew.

The view taken of the sacred office in this plain, affectionate, and judicious discourse, is one with which it is most desirable that every academic should be deeply impressed: “Stewards of the mysteries of God.”

‘It is readily admitted,’ says Mr. Morell, ‘that there is a peculiar and appropriate sense, in which this title might be given to the Apostles and other inspired teachers of Christianity, inasmuch as they were more fully instructed in the will of their Divine Master, and empowered authoritatively to make known that will to others. To them it was given to know, not by the ordinary process of research, but by immediate revelation from God, the mysteries of the kingdom. They were the depositories of revealed truth, by whom it was to be conveyed to mankind. Yet there is also a high and important sense, in which, we apprehend, this title may be given to ordinary pastors and teachers. That we are warranted in this application of the term, will be evident, by referring to a passage in the Epistle of Paul to Titus, in which it is applied to the pastors, or elders, who were to be ordained

in every city: "A bishop must be blameless, as the steward of God." ' pp. 19, 20.

The honourable nature of the office is vindicated in the following passage.

' But in speaking of the Christian ministry as a stewardship, did the Apostle intend to degrade, or did he not rather magnify his office? For who is the Master of the household? Is he not a Prince, a Sovereign, the Universal Monarch, the King of kings, and Lord of lords? Does he not sway the sceptre of universal dominion? To what can angels and archangels,—to what can the flaming seraphs before the throne aspire, beyond this distinguished honour of being numbered among the servants of the Most High God? Consider also what inestimable treasures are those committed to the trust of the stewards of God:—the Gospel of Christ, with all its amplitude of spiritual blessings; its doctrines, and precepts; its institutions and privileges; its consolations here, and its glorious rewards hereafter;—these, all these, are the treasures which are committed to their trust; with which they are to "occupy till their Lord comes;" and which they may hope to be instrumental in conveying to the ends of the earth. Souls, too—immortal souls, are represented as forming a part, and O, how tremendous a part, of this stewardship! Is it not, then, an honourable and confidential service? Let men of worldly feelings and principles and habits, if they will, pour contempt on that office which is sustained by the Christian minister, as mean and despicable, as servile and dependent;—let them choose, if they will, a calling that opens a wider door to ambition and affluence; if a just estimate be formed of the nature of that office, it will be felt that there is a sacred dignity attaching to it, which monarchs might envy, and beyond which the highest archangel cannot soar.' pp. 23, 4.

Society is incalculably the sufferer, when, from whatever cause, the office is depreciated. How anxious was St. Paul that Timothy should not give occasion to despise his youth!

Art. VIII. *Hints on Extemporaneous Preaching*. By Henry Ware, jun. Minister of the Second Church in Boston. 18mo. pp. 94. Boston. (U. S.) 1824.

**T**HIS sensible little treatise, drawn up for the use, in the first instance, of the Students in Harvard University, is well deserving of republication in this country. While it has been the Writer's object, fully and fairly to state the benefits which attend the extemporaneous mode of address, he has taken pains to guard against the dangers and abuses to which it is confessedly liable. By 'extemporaneous preaching,' he does not intend '*unpremeditated* preaching:' the latter word, he considers as applicable to the thoughts, the former to the

language only. The attempt to preach without premeditation, he justly deprecates as most unjustifiable. Among the dangers of the practice, the temptation to indolence in preparing for the desk, is admitted to be undoubtedly the most serious and formidable.

‘A man finds that, after a little practice, it is an exceedingly easy thing, to fill up his half-hour with declamation which shall pass off very well, and hence he grows negligent in previous meditation, and insensibly degenerates into an empty exhorter, without choice of language, or variety of ideas. We see examples of this wherever we look among those whose preaching is exclusively extempore. In these cases, the evil rises to its magnitude in consequence of their total neglect of the pen. The habit of writing a certain proportion of the time, would, in some measure, counteract this dangerous tendency.

‘But it is still insisted,’ continues Mr. Ware, ‘that man’s natural love of ease is not to be trusted; that he will not long continue the drudgery of writing in part; that when he has once gained confidence to speak without study, he will find it so flattering to his indolence, that he will involuntarily give himself up to it, and relinquish the pen altogether; that consequently, there is no security, except in never beginning. To this it may be replied, that they who have not principle and self-government enough to keep them industrious, will not be kept so by being compelled to write sermons. *I think we have abundant proof, that a man may write with as little pains and thinking as he can speak.* It by no means follows, that because it is on paper, it is therefore the result of study. And if it be not, it will be greatly inferior, in point of effect, to an unpremeditated declamation; for, in the latter case, there will probably be at least a temporary excitement of feeling, and consequent vivacity of manner, while, in the former, the indolence of the writer will be made doubly intolerable by his heaviness in reading.

‘It cannot be doubted, however, that if any one find his facility of extemporaneous invention likely to prove destructive to his habits of diligent and careful application, it were advisable that he abstained from the practice. It could not be worth while for him to lose his habits of study and thinking, for the sake of an ability to speak, which would avail him but little after his ability to think had been weakened. As for those whose indolence habitually prevails over principle, and who make no preparation for duty, excepting the mechanical one of covering over a certain number of pages,—they have no concern in the ministry, and should be driven to seek some other employment, where their mechanical labour may provide them a livelihood, without injuring their own souls or those of other men.’

The temptation to indolence attendant on the practice of reading sermons, is at least equally strong. It can hardly be expected, that such persons will rigidly confine themselves to the use of their own compositions; and if they do, a practice

which discharges them from the necessity of a moment's pre-meditation before entering the pulpit, the manuscript being once prepared, is but too likely to have an unfavourable influence, by inducing a carelessness in the only effective kind of moral preparation. An indolent man, too, will not study the more, because he writes: he will only read the less. There can be no doubt that the practice of composition is favourable to correctness. And yet, it is well known, that a tolerable degree of correctness of language may be obtained in conversation or public teaching, by persons, strictly speaking, illiterate, and incompetent to write either a sermon or a letter with any thing approaching to the same degree of propriety. It is, therefore, no paradox to affirm, that a preacher's written compositions may be inferior in correctness to his extemporaneous discourses. There is, moreover, a peculiar tact required in writing *for* the pulpit, which few possess. Good writing differs so essentially from the style proper for oratory or familiar address, that there is great danger of falling into an intermediate style possessing the character of neither. We should be disposed to recommend the student to exercise his pen in any species of composition rather than sermons. His object should be to improve himself by writing, not as regards style, which may be better learned from reading the best authors, so much as in the power of close thinking. And sermon-writing is of all kinds, perhaps, the least adapted to foster this habit, being, for the most part, with the shew of method, the most loose and desultory in its character. The chief advantage to be derived from writing one's thoughts, is the obtaining of clear ideas. Furnished with these, little or no preparation of language would be found necessary by the speaker.

'Language,' says Mr. Ware, 'is the last thing he should be anxious about. If he have ideas, and be awake, it will come of itself, unbidden and unsought for. The best language flashes upon the speaker as unexpectedly as upon the hearer. It is the spontaneous gift of the mind, not the extorted boon of a special search. No man who has thoughts, and is interested in them, is at a loss for words—not the most uneducated man; and the words he uses will be according to his education and general habits, not according to the labour of the moment. If he truly feel, and wish to communicate his feelings to those around him, the last thing that will fail will be language. The less he thinks of it, and cares for it, the more copiously and richly will it flow from him; and when he has forgotten every thing but his desire to give vent to his emotions, and to do good, then will the unconscious torrent pour, as it does at no other season. This entire surrender to the spirit which stirs within, is indeed the real secret of all eloquence. "True eloquence," says Milton, "I find to be none but the serious and hearty love of truth; and that whose



mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others,—when such a man would speak, his words, like so many nimble, airy servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their places. *Rerum enim copia* (says the great Roman Teacher and Example) *verborum copiam gignit.*

It is remarkable, that the prejudice against extemporaneous preaching, which exists in some quarters, has attached itself to no profession but that of the ministry. 'The most fastidious taste,' observes Mr. Ware, 'never carries a written speech to the bar or into the senate.' This does not apply, indeed, to France, and some other foreign countries. But, speaking of the United States, (and the remark equally applies to this country,) he adds :

'The very man who dares not ascend the pulpit without a sermon diligently arranged and filled out to the smallest word, if he had gone into the profession of the law, would, at the same age, and with no greater advantages, address the bench and jury in language altogether unpremeditated. Instances are not wanting, in which the minister who imagined it impossible to put ten sentences together in the pulpit, has found himself able, on changing his profession, to speak fluently for an hour.'

The *rules* laid down by Mr. Ware, for acquiring the habit of extemporaneous speaking, will be found very serviceable. We can only make room for the following, which we think highly judicious, and at the same time valuable for the recommendation which it conveys, of expository preaching.

'There will be a great advantage in selecting for first efforts expository subjects. To say nothing of the importance and utility of this mode of preaching, which render it desirable that every minister should devote a considerable proportion of his labours to it, it contains great facilities and reliefs for the inexperienced speaker. The close study of a passage of Scripture which is necessary to expounding it, renders it familiar. The exposition is inseparably connected with the text, and necessarily suggested by it. The inferences and practical reflections are in like manner naturally and indissolubly associated with the passage. The train of remark is easily preserved, and embarrassment in a great measure guarded against, by the circumstance that the order of discourse is spread out in the open Bible, upon which the eyes may rest, and by which the thoughts may rally.'

We have no very serious apprehensions that extemporaneous preaching will ever become unpopular among English Dissenters, notwithstanding that we have recently observed in some quarters, a disposition to follow the seductive example of certain celebrated Scotch orators. To read an oration eloquently, is a rare and difficult attainment, which few will be able to master. Mr. Ware urges it as one powerful

recommendation of the extemporary mode of address, that its general adoption would tend to break up 'the constrained, cold, formal, scholastic mode of address, which follows the student from his college duties, and keeps him from immediate contact with the hearts of his fellow men.' We are well persuaded that there are substantial reasons for the preference which he gives to the more popular method.

Art. IX. *L'Indépendance de l'Empire du Brésil.* Présentée aux Monarques Européens. Par M. Alphonse de Beauchamp, Historien du Brésil, &c. 8vo. pp. 141. A Paris. 1824.

ONE would have thought that, with the example before them of the United States of America, the re-conquest of Brazil by any forces which Portugal could send against her now independent Colonies, would have appeared too visionary to be attempted. Its virtual independence may be dated from the emigration of the Court of Lisbon. That event shewed, as this writer remarks, that Portugal stood in need of Brazil, but that Brazil had no longer need of Portugal; and it became thenceforward impossible that the union of the two countries should subsist on the same conditions as before. It were sufficient, one would think, to content the sovereign of Portugal, that the throne of Brazil is occupied by a member of the house of Braganza: and no doubt the king himself would have been ready to acquiesce in the elevation of his son to the empire, did not commercial as well as political jealousies prompt the government of the mother country to attempt to recover at once the sovereignty and the monopoly of its ancient possessions. But, says Monsieur Alphonse de Beauchamp, '*Le Brésil est, et restera Indépendant.*' And he thinks that their holinesses, the allied monarchs, must, on reflection, be satisfied with this. Brazil may and ought to be, he thinks, the monarchical safe-guard of the new hemisphere and of old Europe.

'The accession of Don Pedro to the imperial throne is an advantage to all the European monarchies: the example will not be lost. Let it be recollected, that the United States of America, in establishing their independence, inoculated us with the fever of democracy, unhappily imported into Europe. The contrary will be the case of Brazil, which has preserved the monarchical regime and the hereditary principle. What immense advantages for an ancient race! The example of Brazil will be of great weight beyond the Atlantic, and perhaps, among us. May the fruits of Brazil, grafted on the tree of the European monarchy, be appreciated and enjoyed in both hemispheres!'

The Writer of this tract is, at least in his own estimation, a very great man,—a great historian, a great politician, and

a true prophét. 'Comme historien du Brésil,' he says, 'pouvais-je rester insensible aux grands événemens qui l'agitent & le régénèrent; pouvais-je rester silencieux lorsque les deux Mondes en parlent? Le premier n'ai-je pas annoncé au monde les brillantes destinées de l'empire du Brésil sous le sceptre de l'auguste maison de Bragance?' &c. This is very amusing. But when M. B. affirms that no history of Brazil had appeared before the publication of his work in 1815, and that it was 'a sort of creation,' he shews only that his faithlessness is equal to his ridiculous vanity. The use made in that work of the manuscript documents cited in Southey's History of Brazil, and in the exclusive possession of the English historian, proves that M. de Beauchamp had not only seen the work, which he is so base as to depreciate, but had borrowed from it the very information on which he prides himself. His claim to the title of *historien du Brésil*, is about on a par with that of Goldsmith to be considered as the historian of England. The present Tract contains some interesting information, but the greater part has found its way into the public Journals.

The Empire of Brazil is now calculated to extend over more than two millions of square leagues. Its limits are not precisely defined, but the great river Maranham and the Plata have been considered as its natural boundaries, separating it from the Spanish dominions on the North, and from the territory of Buenos Ayres on the South, while on the West, it is bounded only by Peru and Paraguay. The population, according to the last census, already amounts to upwards of four millions, of whom nearly one half is supposed to be free, viz. 343,000 whites, 426,000 mulattoes, 260,000 Indians, and 160,000 free blacks. Its revenue, which, in 1818, amounted to little more than fourteen millions of francs, had risen, in 1820, to sixty-one millions, and in 1823, to sixty-six millions, and it is rapidly augmenting. Possessed of from a thousand to twelve hundred leagues of coast, with the finest ports in the world, an immense interior navigation, excellent fisheries, and a geographical position peculiarly advantageous, being situated in the narrowest part of the vast channel of the Atlantic, a territory capable of one day affording sustenance to a population of a hundred millions, with abundance of the finest timber for ship-building,—with such immense natural advantages, nothing but a bad government can hinder this rising empire from becoming one of the greatest maritime states in the New World.

## ART. X. SELECT LITERARY INFORMATION.

A New Church of England Psalm Book has recently appeared from the pen of the Rev. Rann Kennedy, A.M. Minister of St. Paul's chapel, Birmingham, the Author of a Work, entitled, *Thoughts on the Music and Words of Psalmody*, as at present in use among members of the Established Church of England. The object of the Editor in this selection has been, to embody the principles laid down in that work. In order to adapt it to the requirements of various classes of purchasers, it has been prepared in four distinct forms, the cheapest of which is for the use of Sunday Schools, and for gratuitous distribution among the poor. Mr. Greatedore, the conductor of His Majesty's Concert of Ancient Music, has composed a collection of Psalm Tunes purposely for Mr. Kennedy's Book of Psalms.

In a few days will be published, Commentaries on the Diseases of the Stomach and Bowels of Children. By Robley Dunglison, M.D. &c. &c.

In the press, and shortly will be published, Vol. I. of the Lectures of Sir Astley Cooper, Bart., on the Principles and Practice of Surgery, as delivered at St. Thomas's and Guy's Hospitals; with additional notes and cases. By Frederick Tyrrell, Esq. Surgeon to St. Thomas's Hospital.

The Port-Folio, comprising 200 beautiful and highly finished copper-plate engravings, by Mr. Storer, is now completed in 24 Numbers, or four handsome volumes. This interesting work

is published at the same very reasonable price as *The Antiquarian and Topographical Cabinet*, and being printed in a corresponding manner, forms a pleasing supplement or addition to that popular work.

In the press, and speedily will be published, *Death Bed Scenes, or the Christian's Companion on entering the Dark Valley*. By the Author of the *Evangelical Rambler*.

*Memoirs of the Life and Writings of the late Rev. Edward Williams, D.D.* With an Appendix including Remarks on important parts of Theological Science. By Joseph Gilbert. 1 vol. 8vo.

A new Edition of the late Dr. Fawcett's *Essay on Anger*. To which is prefixed, a brief Sketch of the Memoirs of the Author. 1 vol. 12mo.

*The Modern Traveller*. On the First of October will be published, embellished with two engravings of Costumes, Part VII. of this interesting Work, comprising Brazil. The Subscribers are respectfully informed, that, owing to the calamitous fire of the 12th instant, which totally consumed the premises of Mr. Moyes, Printer of the above Work, the Part which was announced to appear on the First of September, is unavoidably deferred till the First of October, part of the Copy, which was in the hands of the Printer, being destroyed. But arrangements have been made, which enable the Publisher confidently to assure the Subscribers, that no further delay will take place.

## ART. XI. LIST OF WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

*The Life and Diary of Lieut. Col. John Blackader, of the Cameronian Regiment, who served under King William and the Duke of Marlborough, in the Wars of Flanders and Germany, and afterwards in Scotland, during the Rebellion of 1715, when he was appointed Deputy Governor of Stirling Castle. Giving an interesting Account of the various Sieges, Battles, and Services, in which he was engaged, both at home and abroad.* By Andrew Crichton, Author of the *Memoirs of the Rev. John Blackader*. In 1 vol. large 12mo. with an elegant portrait. 7s. 6d.

*The Pastor of Blamont, an Authentic Narrative of the Ministry and Sufferings of the Rev. J. F. Nardin, a French*

*Protestant of the 17th Century.* In 1 vol. 18mo. with a frontispiece. 1s. 6d.

### MISCELLANEOUS.

*Memoirs of the Rose, comprising Botanical, Poetical, and Miscellaneous Recollections of that celebrated Flower. In a Series of Letters to a Lady.* royal 18mo. 4s.

### THEOLOGY.

*Calvinism and Arminianism compared in their Principles and Tendency; or the Doctrines of General Redemption, as held by the Members of the Church of England, and by the early Dutch Arminians, exhibited in their Scriptural Evidence, and in their Connexion with the civil and religious Liberties of Mankind.* By James Nichols. In Two Parts. 8vo. 1l.

# THE ECLECTIC REVIEW,

FOR OCTOBER, 1824.

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Art. I. *The Tragedies of Sophocles, translated into English Verse.*  
By the Rev. Thomas Dale, B.A. of Corpus Christi College, Cambridge. 8vo. 2 vols. Price 11.5s. London. 1824.

**W** AIVING the bootless inquiry into the feeble infancy or the rude beginnings of the Greek tragedy, we may consider the honour of being its father as incontestably belonging to Æschylus. There is a settled tone of traditional criticism, which has too long been prevalent concerning this stupendous poet, and it excited little surprise, therefore, to find Mr. Dale not uninfected by it. Till of late years, these superficial estimates of Æschylus have probably been the cause of his having been neglected even by scholars. But the tragic poet whose productions were prized even to idolatry by the Athenians, could not have been a poet who, to use Mr. Dale's expression, was 'at war with nature and probability.' It is well known, that they listened to him with such delight, that a special decree sanctioned the representation of his plays after the death of the author; an exemption that was never made in favour of any other of their dramatic writers.

One cause, perhaps, of the unjust preference of the other tragedians, which, from Quintilian's time to our own, has occasioned his being undervalued by critics, and neglected by scholars, seems to be the generally admitted difficulty of reading him. But we will venture to say, that this difficulty is more apparent than real. If he had come down to us in a state less mutilated, or had been always exhibited to us in a text as pure, and aided with notes as copious as those of Dr. Blomfield, the difficulty would have been considerably diminished, if not entirely removed. Added to this, it is certain that Æschylus affected a language which, even in his own days, was of a cast somewhat antiquated, and replete with

phrases which were either obsolete or of his own poetical coinage; and unluckily, these have never been satisfactorily explained by lexicographers. If he had been seen through a clearer medium, we will hazard our opinion, that pomp and sound would not have been considered as his chief attributes;—that his characters would be found to be strongly marked and well sustained, and their manners and sentiments, though invested with the highest tragic dignity, true to the noble simplicity of the heroic age. His style, not considered merely as his mode of composition, but as his mode of conception, is grand, severe, occasionally harsh. He wants the proportions, the grace, and perhaps the harmony of Sophocles; but he is not vague, diffuse, and effeminate like Euripides; nor do his details, like those of the latter poet, ever destroy the majesty and uniformity of the whole.

*Æschylus* was the creator of tragedy, which, contrary to the usual analogy of the other arts, seems, in Greece, to have had no infancy, but to have leaped from his genius, as *Minerva* from the head of *Jupiter*. In his hands, it received all the splendour which the decorations of the theatre and all 'the 'pomp and circumstance' of music and dancing could bestow. He himself, we are informed, did not disdain to take a part in his own tragedies. He was the first poet who introduced a regular and developed dialogue. He finishes his characters with a few simple but vigorous strokes, and his plots are of the easiest solution imaginable. Terror is his predominant passion. He does not appear so much at home with human beings as with gods. He gives them a lofty and preternatural language, suitable to their natures; and to this characteristic of his drama, are perhaps owing the sudden transitions, the long chain of epithets, and, in the lyric passages, the heterogeneous confusion of epithets, for which it is remarkable. He is full also of moral sentences, but they are always well-timed and appropriate: they do not, like those of *Euripides*, proceed with a sort of pedantic gravity from the mouths of servants and insignificant personages, but are always befitting the dignity of the speaker. In ease and perspicuity, he may be contrasted with *Sophocles*: the reader has no difficulties to encounter beyond words of rare occurrence. His numbers flow most harmoniously, and the rich vein of poetry which pervades his scenes, amply atones for a few turgid expressions. In the following observations on his great rival, we are, with a few exceptions, disposed to coincide with *Mr. Dale*.

' The improvements introduced by *Sophocles* into the drama, consisted principally in the superior dexterity with which he formed the



plots of his tragedies. and the relation which he made the Chorus bear to the main action of the piece. The plots of Æschylus were extremely rude and inartificial; often at war with nature, and sometimes scarcely reconcileable with possibility. Sophocles studied nature. If he was not so conversant as his predecessor with the imaginary world; if he did not invest with such superhuman attributes the heroes whom a superstitious veneration had exalted into gods; at least he approached nearer to the true standard of mortality, and raised his characters to that precise elevation, where they would neither be too lofty to excite sympathy, nor so familiar as to incur contempt. He never violates probability to produce effect; and if his heroes are less imposing and sublime, they are, at the same time, more interesting and natural than those of Æschylus. The part, also, which he causes the Chorus to sustain in the action, imparts a peculiar finish to the piece. In short, whoever would contemplate the Greek drama in the meridian of its perfection, must contemplate it in the tragedies of Sophocles.

‘For, whatever be the merits of Euripides, (who was born about fourteen years after Sophocles, and commenced his theatrical career at the early age of eighteen,) however high be his reputation for pathos and purity of moral sentiment, he can hardly be said to have contributed, in any degree, towards the perfection of the drama. His method of opening his plays by a species of Prologue, in which one of the principal characters tells the audience what may be very proper for them to know, but is not quite so proper for him or her to communicate, cannot be called an *improvement*; in fact, generally speaking, nothing can be more unnatural and extravagant. His plots are sometimes even more barren and improbable than those of Æschylus; his catastrophe occasionally feeble, and not seldom ridiculous. He is, it must be acknowledged, full of solemn and sententious maxims, but even these are frequently introduced in so awkward a manner, that their effect is materially invalidated, if not totally lost; while, by Sophocles, though of rarer occurrence, they are invariably displayed to the greatest advantage. Euripides interrupts the progress of his action for the sole purpose of obtruding a prolix and unseasonable moral dissertation. Sophocles, with better judgement and more striking effect, deduces the moral from the event. In short, respecting the rival merits of these three great poets, we can hardly venture to differ from Aristophanes, who, in compliance with the common sentiment of the people, assigned the first place to Æschylus, the second to Sophocles, and the last to Euripides; though we may, perhaps, be pardoned for suggesting a doubt whether Æschylus would have been considered the greatest, had he not been the first.’

pp. xiv—xvii.

Is not the doubt just suggested by Mr. Dale unworthy of a scholar who has learned to class with clearness and precision the different characteristics of the great masters? There is undoubtedly more grace, more of a subdued majesty, more pathos in Sophocles; but, in the wild, irregular flights of a

great and creative genius, the consenting voice of all critics, and of those who can feel and judge better than critics, places him below the Father of Greek Tragedy.

Sophocles attained an advanced age : for the greater part of his life, he was contemporary with Æschylus and Euripides, the latter of whom he survived. In his early youth, he disputed the prize with the former. He was of a wealthy and respected family, a native of the most enlightened country of Greece, was endowed with personal beauty and every mental accomplishment, and a length of years was granted to him, far exceeding the usual bounds of mortality. All that can administer to human enjoyment, the sweets of early fame, the honours which embellished his declining years, domestic love, the respect of his fellow citizens,—such are the singular distinctions which mark the personal history of the poet of Colonos. His first tragedy was represented in the twenty-fifth year of his age, and his reputation continued to increase till his ninetieth. Some of his latest works are among the best. The *Œdipus at Colonos* was the production of his advanced age, and he died, we are told, while in the act of finishing one of his tragedies ; like the old swan of Apollo, breathing his last sigh into his song. The fabulous tradition, that the sack of Athens was suspended to afford the Athenians a day for celebrating his obsequies, is at least a testimony to the unbounded veneration paid to his character.

The plays of Sophocles are more elaborated than those of Æschylus. Besides curtailing the lyrical parts by reducing the chorus to a due proportion relative to the dialogue, he introduced a more polished rhythm, and gave more personages to his drama. In one respect, unlike Æschylus, his religious feeling seems to have excluded Divine personages from his drama. But his human characters have a more dignified port, a more heroic and noble bearing than belongs to humanity. They are grand, but ideal sketches of our nature.

If Sophocles composed, as we are told, no fewer than one hundred and thirty tragedies, time has made unusual havoc with his works, for seven only remain to us ; but, according to the concurring voice of antiquity, they would appear to be those which were the most admired ; as, for instance, the *Antigone*, the two *Œdipus's*, and the *Electra*. What is more, they have been preserved in their original purity. Brunck, indeed, has taken a few injudicious liberties with his text, but, upon the whole, he has been alike uninjured by the hand of time, and unmutilated by conjectural critics. It would be difficult, out of six of his pieces, (for the *Trachiniae* is probably the work of another tragedian,) to determine which is

**the best.** The *Œdipus Tyrannus* is admirable for the steady and regular development of its plot: a series of irresistible causes leads to a dreadful but anticipated catastrophe, which we look for from the beginning with a sort of troubled expectation. The *Philoctetes* is remarkable for truth of character. Three heroes are placed in admirable contrast to each other; and such is the simple but perfect structure of the drama, that these persons are nearly all its agents. Yet they speak and act from feelings and motives so truly natural, that no dramatic composition inspires a deeper interest. Indeed, each individual piece of Sophocles has a peculiar excellence. *Antigone* is a beautiful sketch of a woman who unites the courage of a hero with the softness and meekness of feminine virtue. But the *Œdipus at Colonos* has a certain character of unaffected pathos and moral grandeur which in some respects renders it superior to them all.

Mr. Dale begins with the *Œdipus Tyrannus*, judiciously, we think, but contrary to the common order. His prefatory remarks on this play are equally just and elegant, and it were an injustice to the Translator not to give a short extract from them.

‘ Indeed, when we consider the admirable dexterity which is evinced in the mechanism of the piece, the mutual consistency and harmonious combination of its parts, the gradual and progressive development of the various circumstances which unite to elicit the catastrophe, it must be acknowledged that this tragedy is absolutely perfect. Not an incident occurs, however trivial in appearance, which does not conduce to some appropriate and important end; not a character is introduced which does not sustain some part of vital and essential interest in the grand business of the drama. The poet never loses sight of the *end* in the prosecution of the *means*. If a momentary hope be excited, it tends but to deepen the impending and inevitable despair; if a ray of light dart rapidly athwart the gloom, it only displays, in all its horror, the approaching “blackness of darkness.” The denunciations of *Œdipus* against the criminal, so worded from the first as to apply peculiarly to himself; the ambiguous response brought by Creon from the oracle of Delphi; the reluctant compliance of *Tiresias* with the first summons of the monarch, as though he were constrained by some mighty and mysterious agency, which he vainly struggled to control; his subsequent vehemence of prophetic indignation; the profane and arrogant exultation which bursts from *Jocasta* on the apparent confutation of the oracle by the death of *Polybus*; the faint solitary hope, to which the shuddering monarch clings in that pause of agonising suspense, while he is awaiting the arrival of the Theban slave; the restless and overwhelming conviction which flashes upon his soul at the clear, unequivocal testimony of this last fatal witness; all these circum-

stances are successively described in a manner so lively and natural, that the interest never languishes for an instant. We are prepossessed from the first in favour of the unhappy prince; we feel with him and for him; we are continually agitated between hope and fear; and, though we know from the beginning that the catastrophe is inevitable, we are scarcely less startled and surprised by the appalling discovery, than if it had been totally unexpected and unforeseen.

‘ Another point in which the poet has displayed his consummate acquaintance with the nicest refinement of his art, is the delineation of the character of Œdipus. Had this devoted monarch been represented altogether without blemish, we might have pitied his sorrows, but we could not have sympathised with them: had he been portrayed as an utterly abandoned criminal, we could neither have sympathised with him nor pitied him. We feel, comparatively, but little interest in characters which rise far above, or sink greatly below, the common level of mankind; the former excite our indifference,—the latter our disgust. But Œdipus, unlike the heroes of modern tragedy, neither sins like a demon, nor suffers like a god. He is in all things a perfectly *human* character, a being of like passions with ourselves, not free from faults, yet “ more sinned against than sinning,”—not wholly undeserving of censure, yet far more unfortunate than culpable. Such is man. *Mentem mortalia tangunt.*

‘ We cannot, however, forbear to record our dissent from one eulogy of Sophocles, which, notwithstanding, has been pronounced by no mean authority. “ Never,” it has been said, “ was there a tale more affecting than that of Œdipus, and never was it told more pathetically than by Sophocles.” In the former part of this panegyric we cannot acquiesce; on the contrary, we consider the tale, on which the drama is founded, as altogether repugnant and revolting to the best and finest feelings of our nature; and in no one instance is the genius of Sophocles so transcendently triumphant, as in the consummate address with which he has treated a subject calculated, in less powerful hands, to awaken only the strongest emotions of horror, indignation, and disgust. But the master-spirit of the great poet has tempered the revolting details of his plot with so much pure human feeling, such pathetic and redeeming benevolence, that our sympathy is never for an instant checked by abhorrence, or superseded by disgust. We forget the crimes of Œdipus in his misfortunes; nor do we so much regard the murderer, the parricide, the *τε πατρὸς ὁμόσπορος*, as the dethroned monarch,—the blind, self-devoted, and despairing outcast,—the affectionate and miserable father, who, though his children survive, is yet worse than childless, for they only survive to misery, and of that misery *he* is the cause.’

Vol. I. pp. 6—10.

Schlegel imagined that he had discovered a concealed sense in this noble tragedy, ‘ This Œdipus,’ says he, ‘ who has divined the enigma proposed by the Sphinx upon the general destiny of mankind, is the unfortunate being to whom his own destiny remains inexplicable, till it receives, at the end of

‘ the piece, its terrific solution. A striking image of human wisdom, which loses itself in vague, unprofitable generalities, without enlightening or guiding the mortal who is endowed with it!’ There is an improbability in the plot, on which Mr. Dale has made no remark. Laius, king of Thebes, having been informed by an oracle, that his wife Jocasta should become the mother of a son who should prove his murderer, enjoined her to destroy her infant as soon as it should be born. The queen, from maternal tenderness, refused to execute the mandate to its full extent, but delivered her child to a slave with a charge to expose it on the mountains, who, in obedience to her directions, bored its feet, and suspended it by the heels from a tree in the forests of Mount Cithæron. Here it was found by a shepherd of Polybus, king of Corinth, who untied the child, and presented it to his master. The king and queen of Corinth being childless, adopt it, give it the name of Œdipus in allusion to the holes in his feet, and bring him up with the utmost care and tenderness as their son and the heir to the throne of Corinth. Now it is assuredly very singular, that Œdipus should never have heard of the circumstances attending the death of Laius, and that the marks in his feet, or even his name, should not have suggested some suspicions to Jocasta, that he was her son. But this is an improbability which does not in the slightest degree (such are the powers of the poet) interfere with the general integrity of his design. Probably, he himself saw and disdained to remove it, intent upon the final and general effect of the drama, which such petty incongruities could not in the least impede.

Potter’s translation of this play may be commended for its general excellence, and for the elegance and beauty in the choral parts, which pervade his whole version. But we required a more literal transcript of Sophocles; and this, we think, is the general merit of Mr. Dale. We fear, however, that although he adheres in many instances, (not in all,) with more fidelity to the Greek in the chorusses, than his predecessor, he does not uniformly sustain an equal elevation of poetry. We insert the first monostrophies in the Œdipus Tyrannus from Mr. Dale’s work.

*Chorus.*

STROPHE I.

‘ Sweet-breathing voice of Jove, what fateful word  
Bring’st thou to Thebes from Delphi’s golden shrine?  
Troubled in soul, I quake with awe divine!  
O Pæan, Power of healing, most adored  
In Delos’ hallowed isle, THOU wak’st my fear!  
What dread decree, remote or near,

Shall thy prophetic voice proclaim?  
Say, child of golden Hope, imperishable Fame!

### ANTISTROPHE I.

' Daughter of Jove, immortal Pallas! hear  
The suppliant vows that first to thee are paid;  
Thy sister Dian next, earth-ruling maid,  
Who 'mid the forum her proud throne doth rear;  
And the far-darting Phœbus! Mighty Three!  
Appear—avert our misery!  
If from our Thebes her former woe  
Your guardian-care dispelled, O come to aid us now!

### STROPHE II.

' Alas! unnumbered ills we bear;  
Dismay and anguish reign  
Through all our state; and wisdom's care  
Strives, 'mid dejection and despair,  
To bring relief in vain.  
Nor ripen now the fruits of earth,  
Nor mothers, in th' untimely birth,  
The struggling throes sustain.  
Swift as the wild bird's rapid flight,  
Or flames that flash through circling night,  
Unnumbered spectres sink, a joyless train,  
To the dark shores of Pluto's dreary reign.

### ANTISTROPHE II.

' Thus doth th' unpeopled city sigh,  
Wide o'er whose pavements spread  
The lifeless heaps unheeded lie,  
Ungraced with pious obsequy,  
Or tear in pity shed.  
Matrons and wives, a mournful band,  
Suppliant around the altars stand;  
With groans of piercing dread,  
Their votive strains to heaven ascend,  
And sighs with louder peans blend.  
Bright daughter of the Mightiest! fair-eyed Maid,  
Rise in thy might, and send thy people aid!

### STROPHE III.

' This ruthless power, who, raging round,  
Clad in no panoply of war,  
Inflicts a deeper, deadlier wound—  
O drive him from our land afar  
In backward flight, or where the wave  
Hides Amphitrite's trackless cave;  
Or where the restless whirlwinds roar  
On Thracia's bleak and barbarous shore.



If aught survives the baleful night,  
 'Tis blasted by the morning-light.  
 Oh Thou, who roll'st red lightnings in thine ire,  
 Smite with thy vengeful bolt the foe, Eternal Sire !

## ANTISTROPHE III.

' And from thy bright and golden bow  
 Speed the keen shafts, Lycæan King !  
 The shafts that ever strike the foe,  
 These in thy people's succour wing ;  
 Thou, Dian, lift thy beams of light  
 On us, as on Lycæum's height ;  
 Thee too, with golden mitre crowned,  
 Whose name exalts thy Thebes renowned ;  
 Thee, Bacchus, flushed with wine's deep hue,  
 Whose path th'infuriate Nymphs pursue ;  
 On thee I call ; be thy red torches driven  
 To crush this fatal Pest, this Power abhorred in heaven.'

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phocles. It is correctly and elegantly done by Mr. Dale. Milton had this fine apostrophe before his eyes in *Samson Agonistes*.

## STROPHE I.

‘ *Æd.* O thou dense cloud  
Of black and baleful darkness, deepening round,  
Boundless, eternal, and by hope uncheered!  
Oh wretch, wretch, wretch! How piercing is the sting  
Of frenzy, and the memory of the past!  
‘ *Ch.* No marvel if, in agonies like thine,  
Redoubled ills inflict a double wound.

## ANTISTROPHE I.

‘ *Æd.* What! thou, my friend,  
Thou only firm and faithful, who art still  
Regardful of the blind?—O misery!  
Though all is dark around me, still I hear,  
I know thy friendly accents through my darkness.  
‘ *Ch.* O wildly-daring, how couldst thou endure  
To mangle thus thine eyes,—what god impelled thee?

## STROPHE II.

‘ *Æd.* ’Twas Phœbus, Phœbus, O my friends, alone  
Who wrought my doom of woe,  
My hopeless agony;—  
But this dark deed no hand, save mine, hath dared.  
Yet what were sight to me,  
For whom all Nature wears one hue of blackness?’

Vol. I. pp. 89, 90.

But one passage has been misunderstood by Mr. Dale, viz.

‘ How piercing is the sting  
Of frenzy and the memory of the past.’

ὅσον εἰσέειν μ’ αἶμα  
Κίττειν τε τῶνδ’ οἴσθημα, καὶ μνήμη κακῶν.

Œdipus is not expressing what he actually feels at the moment he speaks. He recurs to what he felt when he put out his eyes, and to the anguish by which he was impelled to that deed of despair. ‘What goading phrensy, and at the same time (αἶμα) sad recollection of my calamities, came upon me, when I did the deed!’ It is an unavailing repentance for his temerity. He alludes to it again, and, addressing the chorus, says:

Ὡς μὲν, τὰδ’ ἐκ ᾧδ’ εἰς ἀπὺ εἰργασμένα  
Μη μ’ ἐκδιδάσκει—κ. τ. λ.

‘ If void of wisdom I have done this deed,  
Spare now reproof.’

He alludes to his rashness in blinding himself again in *Œdipus Coloneus*.—We must extract a part of the just and sensible criticism of the Translator on the latter tragedy.

‘It constitutes,’ says Mr. Dale, ‘a most satisfactory and appropriate sequel to the “*Œdipus Tyrannus*,” inasmuch as it supplies that *moral* effect, in which its precursor is unquestionably deficient. To behold an individual, like *Œdipus*, suffering on account of crimes into which he had been unconsciously betrayed by the very means which he had taken to avoid them, is a painful, if not an unnatural spectacle; and we derive little or no instruction from the calamities of one, who is punished rather from the caprice of the gods, than for actual and deliberate transgression. But when we contemplate the same individual, as in the succeeding drama, enduring with patient resignation the unmerited anger of the deities, and looking only to a future state of existence for deliverance and repose, we are admonished in the most forcible manner, that, as it is the first duty of man to avoid the perpetration of crime, so the most acceptable expiation of guilt, is a meek and unrepining submission to its penalty.\*

‘It may also be added, that if, according to the trite proverb, example be the most impressive and useful mode of instruction, then is this drama more than commonly instructive. For the characters which it delineates are of universal occurrence. If there are few monarchs, on whom it can devolve to imitate the dignified magnanimity of Theseus, there are many sufferers, who may practise the resignation of *Œdipus*, and many daughters, who may emulate the piety of Antigone. In reference to the last-mentioned character, indeed, we may unhesitatingly affirm, that in no one uninspired composition is there presented a more natural and affecting delineation of filial virtue, than is here depicted in the daughter of *Œdipus*.

‘But though the softer emotions—love, and tenderness, and pity—are the predominant characteristics of this tragedy, the poet, in his management of the catastrophe, has soared to the loftiest elevation of grandeur and sublimity. As the life of *Œdipus* had been extraordinary and eventful, so was his death to be awful and mysterious. He had not lived, neither could he die, like an ordinary mortal. He bore a “*charmed life*,” a life exempted, as it were, from the common assaults of mortality, and only to be terminated by some signal and unprecedented interposition of Divinity. Such is indeed the “*dignus vindice nodus*,” which sanctions supernatural interference. Accordingly, the earth convulsed and trembling, the appalling and incessant thunder, the glare of lightning, and the howling of the storm, the solemn intervals of silence, in which the voice of some invisible messenger is heard to murmur from beneath a summons to the devoted monarch, the consternation even of the resolute and

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\* It is not quite clear, whether the Translator is here speaking in the character of a heathen, or in his own person; but we cannot for a moment suppose that the Rev. Mr. Dale has become converted to the theology of Sophocles.

intrepid Theseus, all these tend to produce a scene, which, for loftiness of conception and magnificence of execution, is not excelled by any relic of the Grecian drama, even in the compositions of the wild and terrific Æschylus.' pp. 104—106.

The characteristic qualities of Æschylus and Sophocles are no where more distinguishable than in this pathetic composition. Both the *Œdipus at Colonus*, and the *Eumenides* of the respective writers, had the same patriotic end in view; that of celebrating Athens as the sacred abode of justice and humanity, where human crimes, expiated by human sufferings, obtained pardon from the gods. In none of his dramas is the religious feeling of Sophocles more remarkably displayed. The gods have now admitted the innocence of *Œdipus*, driven into his career of involuntary guilt by that destiny to which even the gods were made to yield; and the unmerited misfortunes of his life are at length to be recompensed by the glory of his death. Hence, a soft religious calm is breathed around us, as soon as we approach the awful precincts of the consecrated grove of the venerable sisters. *Œdipus* at last finds repose, and that repose is mystically intimated in the solemn image of the hallowed ground. He is not stung with the upbraidings of guilt, for his deeds were involuntary, the stern, irreversible edicts of Fate; and he closes his eyes in serenity and peace in the very place from which the guilty hurried away with affright,—a place dedicated to those whom it was impious to name, and at whose shrine no eye durst gaze. In the *Eumenides* of Æschylus, Pallas is a majestic type of Athens,—of her moral culture, her equity, her intellectual wisdom, her gentleness and humanity. The poet endeavours to display the blessings with which Athens was crowned, to shew that misfortune found there a peaceful asylum, and that within her sacred walls, even the Furies themselves were softened to acts of gentleness and pity. But, the better to produce this effect, he begins by making our blood freeze with terror, and exhibits the direful sisters breathing vengeance and malediction to man. In the *Œdipus at Colonus*, on the contrary, the Furies are withdrawn from human sight; their very image is kept studiously at a distance; their names are not once pronounced. 'But this obscurity,' remarks Schlegel, 'as it respects the daughters of Night, the dark and shadowy tints in which their awful powers are presented to us, create a secret horror in which the senses have no part. The sacred grove of the *Eumenides*, which the pencil of the poet has clad with the smiling verdure of a Grecian spring, enhances the melancholy charm of the fiction; and if I wished to portray the poesy of Sophocles



'under one of its own emblems, I should represent it as the grove consecrated to the dark Goddess of Destiny, but at the same time embellished by the vine, the olive-tree, and the laurel, and echoing with the delightful song of the nightingale.'

The poetic diction in which Mr. Dale has endeavoured to give the English reader an idea of this tragedy, is grave, flowing, and elegant; and the enchanting chorus beginning

Εὖκ' ἐστὶν, ἔστι, τὰσδε χορὰς'

has suffered no injury in his hands. It is the most beautiful and most harmonious of the choral odes of Sophocles.

### STROPHE I.

' Well did Fate thy wanderings lead,  
Stranger, to this field of fame,  
Birth-place of the generous steed,  
Graced by white Colonus' name.  
Frequent in the dewy glade  
Here the nightingale is dwelling;  
Through embowering ivy's shade,  
Here her plaintive notes are swelling;  
Through yon grove, from footsteps pure,  
Where unnumbered fruits are blushing—  
From the summer sun secure,  
Screened from wintry whirlwinds rushing;  
Where, with his fostering nymphs, amid the grove,  
The sportive Bacchus joys to revel or to rove.

### ANTISTROPHE I.

' Bathed in heaven's ambrosial dew,  
Here the fair narcissus flowers  
Graced each morn with clusters new,  
Ancient crown of Mightiest Powers;\*  
Here the golden crocus blows;  
Here exhaustless fountains gushing,  
Where the cool Cephissus flows,  
Restless o'er the plains are rushing;  
Ever as the crystal flood  
Winds in pure transparent lightness;  
Fresher herbage decks the sod,  
Flowers spring forth in lovelier brightness;

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\* This line is chargeable with indistinctness, and does not, we apprehend, sufficiently point out the Furies, the μεγάλαι θεαί, to whom the Narcissus is sacred. Mr. Dale has followed the Scholiast, but it is not clear, that Sophocles had the Furies in view, for the flower was also sacred to Ceres and Proserpine.

Here dance the Muses ; and the Queen of Love  
Oft guides her golden car through this enchanting grove.

## STROPHE II.

‘ What nor Asia’s rich domain,  
Nor, by Pelops’ ancient reign  
Famed afar, the Doric coast  
Through its thousand vales can boast,—  
Here, by mortal hands unsown,  
Here, spontaneous and alone,  
Mark the hallowed plant expand,  
Terror of each hostile band !  
Here, with kindly fruit mature,  
Springs the azure olive pure ;  
Youth and hoary age combine  
To revere the plant divine ;  
Morian Jove, with guardian care,  
Watches ever wakeful there ;  
And Athena’s eye of blue  
Guards her own loved olive too.’ Vol. I. pp. 147—149.

The *Electra* is introduced with some elegant prefatory remarks.

‘ Every reader of the ancient Greek drama must be forcibly struck with the narrowness of the range within which the great Tragic writers appear to have been confined, as to the selection of their subjects. The misfortunes of the families of *Œdipus* and of *Atreus*, with a few other legends of the same stamp, supplied, in a great measure, that scanty fountain, out of which all were contented to draw. Thus, on the same basis are founded the *Electra* of *Sophocles*, the *Chœphoræ* of *Æschylus*, and the *Electra* of *Euripides*. Yet it may reasonably be doubted whether, in the present instance at least, this similarity of subject should not be attributed rather to a spirit of rivalry than a deficiency of materials. It is palpably evident, that *Euripides* intends to ridicule the manner in which *Æschylus* has managed the discovery of *Orestes* by his sister *Electra* ; and, consequently, that his drama must have been produced subsequently to that of his great predecessor. We may, therefore, pronounce, without much hesitation, that the *Chœphoræ* of *Æschylus* appeared first of the three, the *Electra* of *Sophocles* next, and the *Electra* of *Euripides* last.

‘ To decide between the merits of the two former compositions would be a task not less invidious than difficult. If the *Chœphoræ* of *Æschylus* is possessed of more striking beauties, the *Electra* of *Sophocles* has fewer and less glaring defects. If *Æschylus* rises into a sublimity which is never equalled by *Sophocles*, as in the relation of *Clytemnestra*’s dream at the tomb of *Agamemnon*, neither does *Sophocles* degenerate into absurd and inconsistent puerilities, as in the recognition of *Orestes* by his sister, by reason of the exact correspondence of their footsteps. In the one there is a strange mix-

ture of grandeur with meanness, elegance with coarseness, beauty with deformity—the other is uniformly polished, dignified, and chaste.’

‘The point on which all the ancient dramatists have most strikingly failed, is the delineation of the female character. Whether in deference to the popular opinion respecting the sex, or in subservience to their own personal prejudices, it is not easy to decide; but the fact is certain, that, with the exception of our author’s *Antigone*, there are few, if any, of the softer sex, among the dramatic characters of the ancients, who are entitled to our unqualified approbation. The *Electra* of Sophocles is a haughty, high-spirited woman, impressed, according to the erroneous morality of that age, with a full persuasion that it was her solemn and imperative duty to avenge her father’s death by shedding the blood of her mother, by whom he had been treacherously murdered. For such vindictive and implacable resentment, our modern ladies will not—nor is it desirable that they should—make any allowance. In all other respects, as a sister and a friend, her character is calculated to excite an interest;—at least, so long as she is unfortunate, and until she becomes guilty.

‘The gradual development of incidents in this drama is admirably managed; indeed, it is here that Sophocles invariably excels. Orestes, after an absence of some years, revisits his native land, for the purpose of avenging the murder of his father, Agamemnon, accompanied by an attendant, who is the adviser and instigator of the deed. After feasting his eyes with the view of his much-loved country—

“*Dulces reminiscitur Argos*”—

the old man consults with him on the most politic mode of commencing operations. Though he hears the mourning accents of *Electra*, and longs to embrace her, yet he acquiesces in the prudent direction of his aged counsellor, and first obeys the command of *Phœbus*, in presenting offerings at his father’s tomb. The remorseless hatred and shameless effrontery of *Clytemnestra*, the politic servility of *Chrysothemis*, the dauntless intrepidity of *Electra*, and the generous sympathy of the Chorus, beautifully diversify the scene, and sustain the interest till tidings arrive that Orestes is no more. The manner in which this intelligence is received, is exquisitely characteristic of the different parties: *Electra* refuses all consolation, and, on the entrance of Orestes himself, disguised as the bearer of his own ashes, a scene ensues, which, for deep and pathetic interest, has no superior in the whole circle of tragic poetry. Taking the urn in her hands, *Electra* apostrophises her departed brother in terms of such tender lamentation, that Orestes can refrain no longer, but, impelled by the irresistible impulse of nature, discovers himself to his sister. Nothing can be more finely imagined or more skilfully executed than this abrupt transition from the depth of misery and despair to the transports of affection and triumph. The exuberant joy of *Electra*, which cannot be restrained, but breaks forth even amidst the most important consultations, is infinitely more pleasing and natural than the cool composure with which she receives her returning brother,

in the dramas both of *Æschylus* and *Euripides.* Vol. II. pp. 279—282.

Mr. Dale judiciously declines the comparison of the *Electra* of *Sophocles* with the *Chœphoræ* of *Æschylus*. The latter tragedy is evidently a part of a trilogy, or a drama of which the story is told in three successive tragedies. Of these, the first is the *Agamemnon*, whose fate had been pre-ordained and brought on by a concatenation of necessary events. The principal character of the piece is a woman, who surrenders herself to a guilty passion; and its conclusion is the unsatisfactory triumph of tyranny and crime. In the *Chœphoræ*, the action is partly ordained by *Apollo*, himself impelled by the resistless decrees of *Destiny*, and partly influenced by natural sentiments, the thirst of vengeance which agitates *Orestes*, and his fraternal affection for the unhappy *Electra*. When he has killed his mother, the conflict between two affections of equal force in his bosom begins; and as this dreadful struggle does not terminate with the drama, it must have left on the minds of the auditors a too painful impression. It is obvious, therefore, that the Poet did not intend that the drama should end there. It is in the *Eumenides*, that he gives the finishing stroke to it. All the interest created by the events which precede it, are in this tragedy concentrated. *Orestes* is now the mere instrument of fate: *Pallas* is the principal agent. The conflicting impulses of contradictory duties being too severe a trial for man, the question is carried by *Æschylus* before the equitable tribunal of the gods. If that great Poet was, as *Cicero* tells us, of the school of *Pythagoras*, it is not impossible that this noble play may contain the symbolical sense attributed to it by *Schlegel*. The ancient mythology was for the most part symbolical, but not allegorical;—two things widely distinct. Allegory is a pure fiction, in which imaginary beings personify and represent certain abstract ideas; whereas the symbol represents the idea by a sensible object. The *Titans*, according to the German critic, designate the primitive energies of the physical and moral world, still hidden in mysterious darkness. The new gods are the emblems of those physical or moral truths, of which we have acquired a clear perception. The former approximate to *Chaos*, the latter belong to a world already organized. The *Furies* represent the terrors of a guilty conscience. In vain does *Orestes* appeal to the powerful motives which impelled him;—the cry of blood still pursues him. *Apollo*, the god whose natural attributes are youth, and that animated hatred of crime incident to youth, *Apollo* decrees the retribution of the crime; *Pallas*

is calm, deliberate justice : she decides the contest, and Orestes is absolved.

The moral sentiment which pervades and rules the Greek tragedies, is a resistless, overwhelming fatalism, which, binding both gods and men in its iron chain, drags them captive to their allotted destinies. The unhappy being who is the victim of this stern fatality, is impelled by an overbearing power to do or suffer a deed which involves the agent in the most dreadful calamities. His ancestors, himself, his descendants, are involved in one common crime and penalty, until the measure of justice is filled by a tedious and protracted distillation of pain and of suffering. A fatalism so desperate and cheerless would seem adapted to crush every faculty of the mind, and suspend every moral exertion ; but, in the Greek tragedy, (and it is among the most remarkable moral phenomena, that it is so in real life,) it produces an effect apparently incompatible with its nature. The doctrine of fatalism has been adopted and acted on by whole nations ; and the bravest individuals, deeming themselves subject to an irrevocable law, and assured that if its decree could not be averted, it likewise could not be hastened, have opposed the proudest fortitude to the pre-ordained evils against which they struggled, carrying on the combat with the same vigour as if they were actually masters of its issue. The moral liberty, therefore, of the personages of the Greek drama, is not incompatible with the destiny which overrules them. The free agency of the soul is a sentiment which can never be subdued ; and it is the contrast which it opposes to a stern and unbending necessity, that heightens the terror of the Greek tragedy. The more the strength that is put forth in the struggle, the more gigantic and fearful is the power with which it is engaged. Human life is a conflict with external ills ; these, however, might be subdued and triumphed over. Time, if it does not remove the calamity, abates the suffering ;—and the sense of many of our evils is deadened by the stubborn patience which opposes them. But *Destiny* was an irresistible adversary, whose stern and appalling image was contemplated not in the present, but in the irrevocable decree of the past, linked, by an indissoluble chain of events, with the future. ‘The ancients,’ remarks Schlegel, ‘considered *Destiny* as a dark, relentless divinity, inhabiting a sphere inaccessible to gods or men ; for the pagan deities, the mere personifications of the energies of nature, although infinitely superior to man, were upon the same level as far as regarded that supreme power.’

Next in importance to this unbending law, is the doctrine of *Dicé*, or the sure retaliation of punishment for crime. We

are naturally impressed with the necessity of a moral retribution; and in those states of society in which the laws are silent or overpowered, this sentiment gives birth to that revenge which Bacon calls a 'wild justice.' Each is the guardian of his own rights, the arbiter of his own wrongs, and of those with whom he is connected. Hence, the piety of family affection, which included the duty of revenge, was next, in the moral order, to piety towards the gods, or, in other words, submission to fate; it was one of the most unalienable of obligations, and the strongest motive of action. The Greek tragedy, therefore, constantly thunders the terrors of Dicé, meaning not only the retribution of crime, and the ordaining of that retribution by the gods, but also the execution of that revenge which held the place of a moral duty.

We object to the dramatic designation which Mr. Dale gives the Παιδαγωγός in the first scene of *Electra*: he should not have been called an attendant. He was the guardian and instructor of Orestes from his youth upwards, and the latter listens to his advice, which is grave and authoritative, with the utmost deference. But we will not cavil about words. The invocation of *Electra*, which is in anapæsts, is beautifully and closely rendered:

Ω φαιος ἀγνόν, καὶ γῆς  
ἰσόμοιρος ἀήρ.—κ. τ. λ.

and we are happy that Mr. Dale has not been misled by the Scholiast from the true meaning of ἰσομοίρος, 'co-extensive.' We recollect that Hesiod somewhere says, that light was extended in equal proportion to the earth.

' *Elec.* O pure ethereal light,  
Thou air, with earth pervading equal space,  
How many a dirge of wild lament,  
How many a blow upon this bleeding breast,  
Hast thou for me attested, when dun Night  
Withdraws her murky veil.  
Through the long hours of darkness, each loathed couch  
Of these sad halls is conscious of my woe,  
How mine unhappy father I bewail,  
Whom not in far barbaric clime  
Ensanguined Mars laid low;  
But my base mother, with her paramour,  
Ægisthus, as the woodman fells the oak,  
Hewed down with murderous axe.  
No heart, save mine, with gentle pity wrung,  
Laments for thee, my father, though thy doom  
Such pity well demands.  
But never will I cease my wail,



Nor hush my bitter cries, while yet I gaze  
 On yon all-radiant stars,  
 Gaze on the orb of day ;—  
 But, like the hapless nightingale, bereft  
 Of her loved brood, before my native home  
 Pour the loud plaint of agony to all.  
 Ye dark abodes of Dis and Proserpine,  
 Thou Hermes, guide to Hell—thou Awful Curse,  
 And ye, dread Furies, Offspring of the Gods,  
 Who on the basely murdered look,  
 On those who mount by stealth th' unhallowed couch ;  
 Come, aid me, and avenge the blood  
 Of my beloved sire,  
 And give my absent brother to mine arms ;  
 Alone no longer can I bear the weight  
 Of this o'erwhelming woe.' Vol. II. pp. 291, 2.

We see no difficulty in the nightingale's being called *Διος αγγελος*, the messenger of Jove, as announcing to mortals by her melody the approach of spring ; or, as the Scholiast well puts it, δι' αὐτῆς ο Ζεὺς το ἴαρ ἐμνηνύει. The speech in which Electra remonstrates with her sister for consenting to make offerings for her mother at the tomb of the murdered Agamemnon, is admirably translated.

' *Elec.* Nay, dearest sister ! of these offerings nought  
 Present thou at the tomb. It is not just,  
 It is not pious from that woman-fiend  
 To bear funereal honours, and to pour  
 Libations to my father. Cast them forth  
 To the wild winds, or hide them in the dust,  
 Deep—deep—that never to my Father's tomb  
 Th' accursed thing may reach—but when she dies,  
 Lie hid in earth to grace her sepulchre.  
 For had she not been formed of all her sex  
 The most abandoned, never had she crowned  
 These loathed libations to the man she slew.  
 Think'st thou the dead entombed could e'er receive,  
 In friendly mood, such obsequies from her  
 By whom he fell dishonoured, like a foe—  
 While on her mangled victim's head she wiped  
 His blood for expiation ? 'Think'st thou then,  
 These empty rights can for such guilt atone ?  
 O no ! leave this vain errand unfulfilled—  
 Cut from thy head th' extremest curls—and take  
 From mine these locks—though scanty—yet the best  
 I have—to him present this votive hair,  
 And this my zone, unwrought with regal pomp.  
 Kneel too—and pray, that he would soon arise  
 To aid his children 'gainst their deadly foes ;

And that Orestes with more vigorous hand  
 May live, and dash his enemies to earth,  
 That henceforth we may crown his honoured tomb  
 With costlier offerings than we now present.  
 I think, I trust, at length he marks our woes,  
 And hence affrights her with these fearful dreams.  
 Now, O my sister, aid thyself and me,  
 Aid him, the best and dearest of mankind,  
 Our common Father, resting in the grave.' pp. 310—12.

Ajax is the least pleasing of the plays of Sophocles. The voluntary death of the hero, like the suicides of Euripides, is undignified. There is something repulsive, too, in his madness ; but no picture of the agony of a restoration to reason, equals that in the Ajax, where the tent opens, and discovers the hero seated on the ground, in the midst of the sheep he had slain during his delirium, and filling the air with the groans of his unutterable anguish.

We pass by the Trachiniæ. Has Mr. Dale no suspicion of its not being from the hand of Sophocles ? In its general execution, it is decidedly below the other dramas of this great poet. Nor do we recognise in this tragedy, the heroic cast of character which the bard of Colonus preserved so faithfully and consistently. Hercules is a miserable specimen of the hero. Many critics have observed also, and with much reason, upon the superfluous soliloquy of Dejanira, at the beginning, as not bearing the slightest resemblance to the Poet's manner of prologising. It must be admitted on the other hand, that it was never attributed to any other author, and Cicero cites the lamentation of Hercules as a passage from the plays of Sophocles.

Were we called upon to declare which of the tragedies of Sophocles we deem the best, we should be inclined to pronounce the Philoctetes the most perfect, as it certainly is the most captivating. It has a concise and simple fable, for it is nothing more than the stratagem of Ulysses to wrest, by the aid of Neoptolemus, the invulnerable arms from the custody of Philoctetes. This unhappy man, to whom Hercules had bequeathed them in reward of his fidelity, had repaired with the Greeks to the siege of Troy, where he received a deadly wound in his foot, from an arrow which had been tinged with the venom of the Lernæan hydra. So noisome was the odour exhaling from his wound, that his presence in the camp became intolerable. He was therefore enticed by Ulysses on board a galley, under the false pretext of having his wound cured by the sons of Æsculapius, and treacherously left on a desert part of the isle of Lemnos. In this state of corporal pain and mental deso-

lation, the wretched son of Pæas has already lingered nine years, when Ulysses and Neoptolemus, deputed by the Grecian chiefs to convey him to Troy, which cannot be taken without his assistance, arrive at Lemnos. At this point begins the drama.

‘ If there be any spectacle,’ remarks Mr. Dale in his critical summary of this Tragedy, ‘ peculiarly interesting to the observer of human nature, it is the contemplation of a generous mind reluctantly yielding to the suggestions of artifice and duplicity ; and though seduced, for a moment, by the love of glory, into the commission of baseness, yet struggling with better feelings, till at last the native integrity of the honourable mind rises triumphant over the arts of the deceiver. Such a character is Neoptolemus. Young, ingenuous, and upright, he recoils with indignation from the smooth sophistry of artifice and fraud—he is only reconciled to it by the specious lure of fame—he perseveres in the deceit so long as he is encouraged by the presence of his wily confederate ; but when left to himself—to the silent remonstrances of conscience—the innate generosity of his heart resumes its ascendancy, nor can he consent to purchase his own glory and the welfare of Greece, at the price of his honour. We recognize in him all the lineaments of that high-souled and impetuous chief, to whom is attributed, by the Master-poet, that memorable sentiment ;—

‘ Who dares think one thing, and another tell,  
My soul detests him as the gates of hell.

‘ Scarcely less interesting, though under a very different aspect, is the character of Philoctetes himself. The lonely exile has become familiarized to misery without being resigned to it ; all around him has assumed the desolate aspect of his own forlorn condition, and yet, without any hope of deliverance, the remembrance of his own country is the more endeared to him, as he is separated from it by a more hopeless and insuperable barrier. The ‘ *Amor patriæ* ’ burns extinguishably in his heart. The very garb of Greece is beauty to his eye ; the accents of a Greek are music to his ear. Absorbed as he might have been in the contemplation of his own sorrows, (and there is no teacher of selfishness like sorrow,) he has not yet forgotten his former companions and confederates in arms, and his enquiries after them are urged with a tenderness and solicitude truly pathetic. Even the misanthropic scepticism which he has imbibed, is accordant with the general tone and temper of his mind ; and, under such circumstances, a *heathen* may be excused for calling in question the impartiality and justice of the gods. It was reserved for a more enlightened poet than Sophocles to deliver that beautiful aphorism—

‘ All partial evil—universal good.

‘ This drama, however, possesses a beauty peculiar to itself. Scenic descriptions of the utmost richness and luxuriance are, indeed, interspersed throughout all the writings of Sophocles, but the drama be-

fore us presents by far the finest specimen of his descriptive talent. With admirable judgement he has put the delineation of the surrounding wildness and desolation into the mouth of Philoctetes, the sombre temper of whose mind would necessarily invest it with additional gloom. Indeed, throughout the whole drama, the prevailing charm is Nature; and however destitute it may be of that which is calculated to gratify the sickly and vitiated taste of a modern audience, the ravings of guilty passion, and the declamation of tumid and unnatural heroism, we do not hesitate to maintain, that so long as natural feeling, correct delineation, a lively exhibition of human character, and an intimate knowledge of the human heart, possess the power of awakening interest and exciting the affections, that power will belong, in an eminent degree, to the *Philoctetes* of Sophocles.' pp. 177—80.

To see familiar objects for the last time,—to hear the sounds which in a short time we shall hear no more,—to bid adieu to streams, to trees and rocks, with which our eye has been familiarized, inspires not unfrequently regrets as acute as those which are felt in the severer separations of life. In the solitude of Philoctetes, he naturally adopts into the narrow, desolate circle of his friendships, the mute and inanimate objects around him. This disposition of mind Sophocles has portrayed so exquisitely, that it may be considered as one of the most striking beauties of the *Philoctetes*. He must be strangely constituted, who can read unmoved the parting words which he addresses to the fountains and woods from which he was about to be torn.

We must, by the way, intimate to Mr. Dale, that whether the island of Lemnos was uninhabited or not, (Homer calls the town *Λῆμον, εὐκτίμενον πολίεθρον*, well-built,) is a question of little consequence. It might have been deserted when Philoctetes was carried thither, or Sophocles assumed it to be uninhabited, in order to give a gloomier grandeur to his drama. It is evident, however, that the very structure of the piece falls to the ground, if we suspect it to have been inhabited. The plan sets out with the contrary supposition. Ulysses says immediately on his arrival,

‘ This is the shore of that sea-circled land,  
Lemnos, by mortal foot untrodden still,  
Uncheer'd by mortal dwelling.’

Nor is Mr. Dale's a plausible supposition, that only the part of the island where Philoctetes was left, was uninhabited; for in so small an island, every part must have been, in that case, occasionally visited. Other critics have inferred from another part of the play, viz. Philoctetes' parting address, that there was a fountain named *Λυκίος, Lycius*, dedicated to Apollo

in the island, who would not have had worshippers if the place had been uninhabited. But this error arose from the tasteless reading of Brunck, *Λυκιοι τε ποταμοι, for γλυκιοι τε ποταμοι*.

The despair of Philoctetes excites more compassion than that of Ajax. To endure and to live even under the heaviest weight of calamity, exhibits a moral dignity of a much loftier species, than self-immolation, which is the refuge of the coward. Philoctetes moreover had severer ills to sustain. Nothing can equal the noble passage in which Philoctetes, turning away with loathing and abhorrence from the men who are betraying him, returns with redoubled affection to the mute companions of his exile, who know no treachery;—to the cavern, the rock, the plants, to whom he has so long breathed his complaints, and whom he has taught himself to address as the friends of his misfortune. He invokes the island and its volcanic mountain; he calls them to witness the new perfidy that is practised upon him, and when he laments the loss of his bow, attributes to it an affectionate sorrow for being torn from him. We must conclude our extracts with the valedictory anapæsts in which Philoctetes takes leave of the external scenery amidst which he had sojourned.

*Phi.* Come, as we go, this earth will I adore.  
Farewell, my rocky home,  
Ye nymphs who haunt the watery meads,  
Thou wild roar of the hoarse resounding sea,  
Where oft within my cave  
The southern blast in hoary dews  
Has bathed my head;—while many a bitter groan  
Responsive to my voice th' Hermæan mount  
Sent in wild murmurs on the echoing blast!  
Now, ye pure founts, thou sweet and crystal stream,  
I quit you, quit you now,  
An unexpected joy!  
Farewell, thou sea-encircled Lemnian plain—  
O speed me with a prosperous course  
Where Fate's resistless will—and the kind words  
Of generous friends impel me, and the God,  
The all-subduing God, who willed it thus!

Vol. II. pp. 273, 4.

After such copious citations, it cannot be necessary for us to say much on the merits of Mr. Dale's translation. We have no hesitation in giving it as our opinion, that he has attained the end which he proposed to himself in the arduous task of conveying to English readers, a spirited, easy, flowing, yet, as nearly as possible, literal translation of the tragedies of Sophocles. The elegance and spirit of the original must necessarily disappear in any translation conducted with verbal ex-

actness. Potter's versions both of Æschylus and Sophocles are in many respects well executed; but he does not adhere with sufficient fidelity to the text, and, in the choral odes, departs most remotely from it. He abounds with poetical conceptions, and his versification is rich and varied. But, in the choruses, he forgets his author, and substitutes for his sense a sort of cento taken from other poets, and new images taken from his own fancy. We were struck with this in one remarkable instance, from having lately had occasion to consult his translation of the *Agamemnon* of Æschylus. In the third ode, where Helen is described on her first going to Troy, we found two elegant lines in Potter, for the original of which we looked in vain in Æschylus.

‘Soft gales obedient round her wait,  
And pant on the delighted sea.’

The Greek poet has no such image. He merely says, that her mind was serene and unruffled, and alludes to its being like the sea when calm: *Φρονημα μεν ηννεμου γαλατας*. Not unfrequently the Translator has borrowed from other poets an image or two, as in the very next ode in the same play.

‘What may this mean? Along the skies  
Why do these dreadful portents roll?  
Visions of terror, spare my aching eyes.’

The original has nothing about skies or aching eyes. With Franklin as a translator, it would be doing Mr. Dale injustice to compare him: it is no mean praise to have compared him with Potter. It is still higher, to say that in many respects, particularly in fidelity, he has far excelled him.

*Art. II. Memoirs of the Life and Character of the Right Honourable Edmund Burke: with Specimens of his Poetry and Letters, and an Estimate of his Genius and Talents, compared with those of his great Contemporaries. By James Prior, Esq. 8vo. pp. xxiv. 584. Price 16s. London. 1824.*

**D**ESPAIRING of the long promised biography of Mr. Burke from the hands of two of his confidential friends, (to one of whom had been intrusted the arrangement of his papers and of his familiar correspondence,) we were not displeased to see Mr. Prior's work announced, and the perusal has given us considerable satisfaction. The volume makes no pretensions which it does not fulfil; and if it does not shew us how a life of this eminent man ought to be written, it supplies at least many valuable contributions towards such a



memoir. It would have been easy, indeed, to construct one or two goodly quartos out of much scantier materials. The Annual Registers, the Parliamentary Debates, and the histories of the American War, might have been ransacked, to eke out, according to the approved recipe of modern book-making, two, or even three bulky volumes; and by liberal transcripts from the party effusions of the day, the work might, without much labour, at least with slight expense of intellectual labour, have been swelled so as to extend to a fourth. *Necdum finitus Orestes*. In the mean while, all this contemporaneous history would have left us as little acquainted with his private life and social character, as ever. We are therefore extremely obliged to Mr. Prior for giving us credit for some knowledge of the American War, the theatric impeachment of Mr. Hastings, and the French Revolution; above all, for allowing us a respite from that most tedious and unprofitable of all discussions—the authorship of Junius's letters.

From the virulence of party, no reputation is safe. Nor could it be expected, that a statesman who took so active a participation in the great political questions which have divided and agitated Great Britain during the last fifty years, should have been unassailed by calumny. Mr. Burke incurred a heaped measure of misrepresentation during his life, and the full cry of obloquy was not silenced at his death. Of late, however, the tide of public opinion has turned strongly in his favour, and the re-action has induced, in some quarters, an almost idolatrous homage to his memory. His prophecies are cited as marks of almost superhuman wisdom. His incorruptible virtue, lofty patriotism, exalted piety, are dwelt upon in terms of unbounded exaggeration. He has been celebrated as 'the *princeps et plane coryphæus* among the votaries of fame,' the greatest of his great contemporaries, the ideal of an Englishman. It would not be difficult to account for this blind and excessive admiration: it savours of the spirit of party. His splendid genius and his estimable qualities are now acknowledged, however, by the liberal and enlightened of all parties. But the general esteem at present felt for the private character of this eminent man, has not been in the slightest degree owing to his biographers. Of these, one has compiled a heavy, dull, stupid series of misrepresentations, evidently for the purpose of blackening his memory;—a cowardly, posthumous libel. The other wrote with a more honest purpose, but his book, unfortunately, is both incorrect and unauthentic. Hitherto, we have been without any satisfactory information respecting Mr. Burke's early history; and the general suffrage which is yielded to his public virtues, must be considered as

resulting from the intrinsic deserts of a life dedicated to what he deemed the good of his country.

To Mr. Burke's writings, might be applied Gibbon's observation upon Cicero's, that they are a library of eloquence and reason. Amidst the agitations of a stormy life, and the perpetual occupations of Parliament, he embraced a considerable circle of elegant studies. A certain character of style pervades all his productions, but it is a style for ever changeful and diversified. He loved our pure idiomatic English, and warred, both in conversation and by example, against that modelled, regulated, and conventional mode of writing, which at this time of day passes so currently for English. What Dryden said of Plutarch's style, might be applied to that of Burke. 'As for Plutarch, his style is so particular, that there is none of the ancients, to whom we can properly resemble him. And the reason is obvious ; for, being conversant with a great variety of authors, and collecting from all of them what he thought most excellent, out of the confusion, or rather the mixture of all their styles, he formed his own, which partaking of each, was yet none of them, but a compound of them all, like the Corinthian metal, which had in it gold, and brass, and silver, and yet was a species of itself.'

This extraordinary man was born at Dublin, in 1730. From his ill state of health, he was kept longer than usual under the paternal roof. At the classical academy of Ballitore, about twenty-eight miles from Dublin, where, at the age of twelve, he was placed under the care of Mr. Shackleton, he laid the foundation of the vast acquirements which he displayed in maturer life. With the son of his master, (Richard Shackleton,) he afterwards kept up a lively epistolary correspondence, till his friend's death, which took place in 1792, when Mr. Burke wrote a letter to the family, overflowing with affection and sorrow. The only authentic notices which remain to us of this early period of Mr. Burke's life, have been derived from this gentleman.

'His genius, observed Mr. Shackleton, appeared to be promising from the first ; he was not very far advanced when he came to school, but soon evinced great aptitude to learn, and, on many occasions, a soundness and manliness of mind, and ripeness of judgement beyond his years. He read much while quite a boy, accumulated a great variety of knowledge, and delighted in exercising, and occasionally exhibiting to his companions, superior powers of memory, particularly in what is called *capping* Latin verses. An inquisitive and speculative cast of mind were not the least distinguishing of his peculiarities ; he devoted much time to the eager perusal of history and poetry ;

the study of the classics seemed to be more his diversion than his business. He was of an affectionate disposition, rather fond of being alone, less lively and bustling than other boys of the same age, but good-natured, communicative of what he knew, and always willing to teach or to learn.

‘ In the family of this gentleman are preserved a series of his letters, at least a considerable number of them, commencing at the age of fifteen, down to within two months of his death; and the earliest said to be distinguished by as strong a love of virtue, affection for his friend, and superior capacity for observation, as the last. To these the writer, from some family objection, has not been permitted to have access; but the same friend to whom Mr. Shackleton communicated the substance of some of them, as well as the specimens of young Burke’s poetical powers which appear in the present volume, has favoured him with some of the circumstances to which they refer.

‘ Few anecdotes of him, while at school, are preserved. It is recorded, however, that seeing a poor man pulling down his own hut near the village, and hearing that it was done by order of a great gentleman in a gold-laced hat (the parish conservator of the roads), upon the plea of being too near the highway, the young philanthropist, his bosom swelling with indignation, exclaimed, that were he a man, and possessed of authority, the poor should not thus be oppressed. Little things in children often tend to indicate, as well as to form, the mind of the future man; there was no characteristic of his subsequent life more marked, than a hatred of oppression in any form, or from any quarter.

‘ The steward of the establishment at Ballitore, who sometimes condescended to be director of the school-boy sports, used to repeat this and similar anecdotes with no little pride of his old acquaintance when risen into celebrity. He delighted in hearing of him; he would sit for hours attentive to this favourite theme; and particularly when the news-papers had any thing of more than usual interest respecting him to communicate, he was quite insensible to all other claims upon his attention. He was a hard-headed, North-of-Ireland presbyterian, named Gill, upon whom young Shackleton wrote verses, and young Burke chopped his boyish logic; the shrewd, though unlettered remarks in reply to which, gave him in their opinion some claim to the more philosophical appellation of Hobbes. By this name Mr. Burke used to inquire after him while at college; and never afterwards went to Ballitore, where he chiefly continued to reside, without giving him proofs of regard.’ pp. 9—11.

In 1744, he quitted school, and entered Trinity College, Dublin, as pensioner. Dr. Leland, who was then a fellow of the college, used to say, that Burke was known as a young man of superior, but unpretending talents, and more anxious to acquire knowledge than to display it. In 1746, he was elected a scholar of the house; a distinction which presupposes considerable talent and acquisition, inasmuch as the candidate

has to undergo the test of a severe examination. In 1751, he proceeded Master of Arts.

Mr. Burke was always remarkable for a comprehensive and minute knowledge of history. His Biographer thinks, that this valuable attainment must have been fostered by his attendance at occasional meetings of the Historical Society, a voluntary association of the students of Trinity College, which has been since put down. From an early period, his destination was the bar. Having been entered at the Middle Temple, he arrived in London early in 1750, to keep his terms. His first impressions on viewing the English metropolis, are vividly expressed in a letter to his school-fellow, Matthew Smith.

“ You’ll expect some short account of my journey to this great city. To tell you the truth, I made very few remarks as I rolled along, for my mind was occupied with many thoughts, and my eyes often filled with tears, when I reflected on all the dear friends I left behind; yet the prospects could not fail to attract the attention of the most indifferent: country seats sprinkled round on every side, some in the modern taste, some in the style of old De Coverley Hall, all smiling on the neat but humble cottage; every village as neat and compact as a bee-hive, resounding with the busy hum of industry; and inns like palaces.

“ What a contrast to our poor country, where you’ll scarce find a cottage ornamented with a chimney! But what pleased me most of all was the progress of agriculture, my favourite study, and my favourite pursuit, if Providence had blessed me with a few paternal acres.

“ A description of London and its natives would fill a volume. The buildings are very fine: it may be called the sink of vice: but its hospitals and charitable institutions, whose turrets pierce the skies like so many electrical conductors, avert the wrath of Heaven. The inhabitants may be divided into two classes, the *undoers* and the *undone*; generally so, I say, for I am persuaded there are many men of honesty, and women of virtue in every street. An Englishman is cold and distant at first; he is very cautious even in forming an acquaintance; he must know you well before he enters into friendship with you; but if he does, he is not the first to dissolve that sacred bond: in short, a real Englishman is one that performs more than he promises: in company he is rather silent, extremely prudent in his expressions, even in politics, his favourite topic. The women are not quite so reserved; they consult their glasses to the best advantage; and as nature is very liberal in her gifts to their persons, and even minds, it is not easy for a young man to escape their glances, or to shut his ears to their softly-flowing accents.

“ As to the state of learning in this city, you know I have not been long enough in it to form a proper judgement of that subject. I don’t think, however, there is as much respect paid to a man of letters on this side the water as you imagine. I don’t find that genius, the

‘rath primrose, which forsaken dies,’ is patronized by any of the nobility, so that writers of the first talents are left to the capricious patronage of the public. Notwithstanding this discouragement, literature is cultivated in a high degree. Poetry raises her enchanting voice to heaven. History arrests the wings of Time in his flight to the gulf of oblivion. Philosophy, the queen of arts, and the daughter of heaven, is daily extending her intellectual empire. Fancy sports on airy wing like a meteor on the bosom of a summer cloud; and even Metaphysics spins her cobwebs, and catches some flies.

“The House of Commons not unfrequently exhibits explosions of eloquence that rise superior to those of Greece and Rome, even in their proudest days. Yet, after all, a man will make more by the figures of arithmetic than the figures of rhetoric, unless he can get into the trade wind, and then he may sail secure over Pactolean sands. As to the stage, it is sunk, in my opinion, into the lowest degree; I mean with regard to the trash that is exhibited on it; but I don’t attribute this to the taste of the audience, for when Shakspeare warbles his ‘native wood-notes,’ the boxes, pit, and gallery, are crowded—and the gods are true to every word, if properly winged to the heart.

“Soon after my arrival in town I visited Westminster Abbey: the moment I entered, I felt a kind of awe pervade my mind which I cannot describe; the very silence seemed sacred. Henry the Seventh’s Chapel is a very fine piece of Gothic architecture, particularly the roof; but I am told that it is exceeded by a chapel in the University of Cambridge. Mrs. Nightingale’s monument has not been praised beyond its merit. The attitude and expression of the husband in endeavouring to shield his wife from the dart of death, is natural and affecting. But I always thought that the image of death would be much better represented with an extinguished torch inverted, than with a dart. Some would imagine, that all these monuments were so many monuments of folly;—I don’t think so; what useful lessons of morality and sound philosophy do they not exhibit! When the high-born beauty surveys her face in the polished parian, though dumb the marble, yet it tells her that it was placed to guard the remains of as fine a form, and as fair a face, as her own. They show besides how anxious we are to extend our loves and friendships beyond the grave, and to snatch as much as we can from oblivion—such is our natural love of immortality: but it is here that letters obtain the noblest triumphs; it is here that the swarthy daughters of Cadmus may hang their trophies on high; for when all the pride of the chisel and the pomp of heraldry yield to the silent touches of time, a single line, a half-worn-out inscription, remain faithful to their trust. Blest be the man that first introduced these strangers into our islands, and may they never want protection or merit! I have not the least doubt that the finest poem in the English language, I mean Milton’s *Il Penseroso*, was composed in the long-resounding aisle of a mouldering cloister or ivy’d abbey. Yet after all, do you know that I would rather sleep in the southern corner of a little country church-yard, than in the tomb of the Capulets. I

should like, however, that my dust should mingle with kindred dust. The good old expression, 'family burying-ground,' has something pleasing in it, at least to me." ' pp. 28—32.

Mr. Burke was not called to the bar. Whether he thought the practice of the bar unfavourable to a naturally weakly state of health, which had been rendered still more infirm by incessant application, or whether literature, as it so frequently happens, weaned her brilliant proselyte from the severer studies of his profession, it is certain that his views in this respect underwent a sudden change. In London, he renewed his acquaintance with Dr. Brocklesby, his quondam school-fellow, and was introduced to Arthur Murphy, who, hearing of the extraordinary attainments of Burke, had requested the introduction. About this period, he appears to have entertained some idea of becoming a candidate for the professorship of logic, then vacant in the university of Glasgow. This honour, however, he did not attain. Private arrangements, both in the university and city, rendered the attempt hopeless. About this time he made a short excursion into France. Hence, in all probability, originated the malicious report, which was readily seized by persons not very nice in their choice of controversial weapons, of his having been educated at St. Omer's, a place which he *never* visited. He observed more than once at his own table, 'that he could not but think it a remarkable circumstance, that, in three or four journeys he had made in France, St. Omer's happened to be the chief place in the northern provinces, which he had never visited.'

'His first avowed work, the "Vindication of Natural Society," which came out in the spring of 1756, may in fact be termed a piece of philosophical criticism couched under the guise of serious irony. It was an octavo pamphlet of 106 pages, published by Cooper at the price of 1s. 6d.; and originated in an opinion generally expressed in literary society, of the style of Lord Bolingbroke being not only the best of that time, but in itself wholly inimitable; and in the approbation expressed by some persons of what were called his philosophical opinions, which had then been recently published.

'The design of Mr. Burke was to produce a covert mimicry both of his style and principles; and particularly, by pushing the latter to their inevitable conclusion, to force conviction of their unsoundness, by showing that the arguments employed by the peer against religion, applied as strongly against every other institution of civilized men. His lordship's philosophy, such as it was, was the newest pattern of the day, and of course excited considerable notice, as coming from a man who had made a conspicuous figure in politics; and whose career, after a youth spent in the stews, and a manhood in turbulence and disaffection to the government of his country, seemed appropriately terminated by an old age of infidelity.' pp. 43, 44.



This admirable piece of literary banter did not fall still-born from the press, as M'Cormick insinuates. It attracted considerable notice: and perhaps it is the most exquisite specimen of literary imitation that is to be found in any language. It gives us an analysis, not only of the style and manner, but of the mind of Bolingbroke. Above all, it tries the specious and insidious reasonings of that writer as with the spear of Ithuriel. It shews that, with very limited views either of religion or of philosophy, it is no very difficult thing (it is all that Bolingbroke has done) to attack very plausibly every thing that is excellent and venerable;—that the creation itself might be criticised and tried by our notions of reason and fitness, if the same method of attack by which the noble writer assaulted revealed religion, were directed against the most common and habitual feelings or opinions of mankind. What is most singular in this little disquisition is, that it anticipates most emphatically that brood of wild imaginations and specious falsehoods which overran the world before and after the French Revolution; and it is amusing to see, in the jumble of human things, the very doctrines ridiculed in this ingenious tract, afterwards starting up with all the gravity of incontrovertible truths, and pretending to be the sober inductions of reason and philosophy. Rousseau's celebrated paradox against civilized society is pushed to a still higher extravagance, than the Vindication of Natural Society by Burke. Of the same family were the wild, but cold and deadening notions of Godwin concerning gratitude, inculcated in all the pomp of didactic disquisition, for the amiable purpose of degrading the image of God himself into the condition of a brute. What advantage, we might ask with Burke, do we derive from such writings? What delight can a man find in employing a capacity, which might be usefully exerted for the noblest purposes, in a sort of sullen labour, in which, if the author could succeed, he is obliged to own, that nothing could be more fatal to mankind than his success?

In the same year appeared the *Essay on the Sublime and Beautiful*;—a book quite original in execution and design, and written in a style equally perspicuous and elegant. It was considered by Dr. Johnson to be a model of philosophical criticism. One copy of it he sent to his father, who had not been pleased with his deserting the law, and he received a present of 100*l.* in return;—another to his friend Shackleton, with these lines written in the blank leaf:

‘ Accipe et hæc manuum tibi quæ monumenta meorum  
Sint et longum testentur amorem.’

He was now a married man, having espoused the daughter of Dr. Nugent of Bath, and an increasing family in a short time stimulated his pen to considerable exertion. In 1757, eight sheets of the work which he entitled an *Essay towards an Abridgement of English History*, were printed off; but it was discontinued—from what cause, we cannot conjecture. It is written in the true philosophical spirit of history. The characters of the few kings whose reigns are completed, are most admirably drawn; and the details concerning the Druids and the Saxons, and their laws and polity, abound with new and original matter. In 1758, he began to write the Historical and Critical parts of Dodsley's *Annual Register*, the first volume of which appeared in that year.

He had for some time been acquainted with Johnson and Garrick. Clear, convincing, pleasing, and eloquent in conversation, he was a delightful companion. His stream of mind, said the former, is perpetual. It is a striking testimony to Burke's merits, that he was loved and admired by that *Ursa Major* of his day, who was not naturally a lover or admirer, and too much disposed to strong and sudden prejudices. Among the warmest admirers of the rising talent of Burke, was the amiable and not unaccomplished Lord Charlemont. By this nobleman, he was introduced, in 1763, to Gerard Hamilton, known by the appellation of *single-speech'd*;—a literary fop of the highest cast, and at that time Lord Halifax's chief secretary. It was settled that Mr. Burke should accompany this gentleman to Ireland, partly as a friend, and partly as private secretary.

The opportunity afforded by this trip, of renewing connexions of this class which had been interrupted by his stay in England, and of seeing all his old friends, was not neglected; he also made a visit of some length to Cork and its vicinity, and more than once to Ballitore. Mr. and Mrs. Shackleton in return, calling at his apartments in Dublin Castle, surprised him on the carpet busily occupied in romping with his two boys, and used to mention the affectionate interest he took in their infantile amusements as a proof of an amiable mind, joined to what the world knew to be a great mind. Even to a late period of life, he delighted in children, amusing himself with what he called "his men in miniature," frequently participating in their juvenile sports, and, while playing with them, perhaps at the same moment instructing their grandfathers, by turning from one to the other to throw out some forcible truth upon human nature, from the scene which their little habits, passions, and contentions afforded. It was no unfrequent thing to see Mr. Burke spinning a top or a tee-totum with the boys who occasionally visited him at Beaconsfield; the following is an instance of the same kind.

A gentleman well known in the literary political world, who, when young, amused himself by taking long walks in the vicinity of London,

once directed his steps to Harrow, about the time of the coalition ministry, when, on a green in front of a small cottage, he spied an assemblage of such men as are rarely seen together; Mr. Burke, Mr. Fox, Mr. Sheridan, (the owner of the cottage,) Lord John Townshend, Lord William Russel, and four or five others the most eminent of the Whig party, diverting themselves after, what was then customary, an early dinner. Mr. Burke's employment was the most conspicuous; it was in rapidly wheeling a boy, (the late Mr. Thomas Sheridan) round the sward in a child's hand-chaise, with an alertness and vivacity that indicated an almost equal enjoyment in the sport with his young companion; who in fact was so much pleased with his play fellow, that he would not let him desist, nor did the orator seem much to desire it, till a summons to horse announced the separation of the party.' pp. 73, 4.

Through the interest of Mr. Gerard Hamilton and the Lord Primate, he received a pension of £300. on the Irish establishment; but he enjoyed it only eighteen months, in consequence of a rupture with Hamilton. In a letter written to Mr. Flood, he thus expresses himself.

' "It is very true that there is an eternal rupture between me and Hamilton, which was on my side neither sought nor provoked; for though his conduct in public affairs has been for a long time directly contrary to my opinions, very reproachful to himself, and extremely disgusting to me; and though in private he has not justly fulfilled one of his engagements to me, yet I was so uneasy and awkward at coming to a breach, where I had once a close and intimate friendship, that I continued with a kind of desperate fidelity to adhere to his cause and person; and when I found him greatly disposed to quarrel with me, I used such submissive measures as I never before could prevail upon myself to use to any man.

' "The occasion of our difference was not any act whatsoever on my part; it was entirely on his, by a voluntary but most insolent and intolerable demand, amounting to no less than a claim of servitude during the whole course of my life, without leaving me at any time a power either of getting forward with honour, or of retiring with tranquillity. This was really and truly the substance of his demand upon me, to which I need not tell you I refused with some degree of indignation to submit. On this we ceased to see each other, or to correspond, a good while before you left London. He then commenced, through the intervention of others, a negotiation with me, in which he showed as much of meanness in his proposals as he had done of arrogance in his demands; but as all these proposals were vitiated by the taint of that servitude with which they were all mixed, his negotiation came to nothing.

' "He grounded these monstrous claims (such as never were before heard of in this country) on that pension which he had procured for me through Colonel Cunninghame, the late Primate, and Lord Halifax, for, through all that series of persons, this paltry busi-

ness was contrived to pass. Now, though I was sensible that I owed this pension to the good will of the Primate in a great degree, and though, if it had come from Hamilton's pocket, instead of being derived from the Irish treasury, I had earned it by a long and laborious attendance, and might, in any other than that unfortunate connexion, have got a much better thing; yet, to get rid of him completely, and not to carry a memorial of such a person about me, I offered to transmit it to his attorney in trust for him. This offer he thought proper to accept. I beg pardon, my dear Flood, for troubling you so long on a subject which ought not to employ a moment of your thoughts, and never shall again employ a moment of mine." "

pp. 75—77.

In this affair, Hamilton's conduct appears mean and infamous: there can be no doubt that he coolly pocketed the pension himself. Burke never alleged that he did so, for he preserved a rigid silence on the subject, from a principle of 'desperate fidelity,' as he calls it, or, in other words, a too scrupulous adherence to the point of honour. Nor would the matter have ever been revealed, had it not been for the discovery of Mr. Burke's letter among the papers of Mr. Flood. The conclusion of this letter gives a curious sketch of the state of parties and politics at that period. After alluding to the probable change of administration, he says:

"At this very instant, the causes productive of such a change are strongly at work. The Regency Bill has shewn such want of concert and want of capacity in the ministers, such an inattention to the honour of the Crown, if not such a design *against* it, such imposition and surprise upon the King, and such a misrepresentation of the disposition of Parliament to the Sovereign, that there is no doubt that there is a fixed resolution to get rid of them all (unless perhaps of Grenville); but principally of the Duke of Bedford; so that you will have much more reason to be surprised to find the ministry standing by the end of next week, than to hear of their entire removal. Nothing but an intractable temper in your friend Pitt can prevent a most admirable and lasting system from being put together, and this crisis will shew whether pride or patriotism be predominant in his character: for you may be assured, he has it now in his power to come into the service of his country upon any plan of politics he may choose to dictate, with great and honourable terms to himself and to every friend he has in the world, and with such a strength of power as will be equal to every thing, but absolute despotism over the King and kingdom. A few days will show whether he will take this part, or that of continuing on his back at Hayes, talking fustian, excluded from all ministerial, and incapable of all parliamentary service. For his gout is worse than ever, but his pride may disable him more than his gout. These matters so fill our imaginations here, that with our mob of 6 or 7000 weavers, who pursue the Ministry, and

do not leave them quiet or safe in their own houses, we have little to think of other things." ' pp. 80, 81.

But the most attractive and winning feature of Mr. Burke's social character was the ardour and sincerity of his friendships. In the instance of Barry the painter, who was accidentally introduced to him, we see the most active benevolence at work, constant, unremitted, and unwearied, to redeem unfriended merit from poverty and neglect. He sent him to England, received him at his house in Queen Anne-street, introduced him to the principal artists, and procured him employment to copy pictures under Athenian Stuart, till he might be enabled to do more for him.

George Grenville's administration having lost its popularity by the proceedings against Wilkes, and the confidence of the King, it is supposed, through the ascendancy of Lord Bute, a division of the Whigs, upon Lord Chatham's refusal to join them, came into office under the Marquis of Rockingham. Through the interest of Mr. Fitzherbert, Mr. Burke received the appointment of private secretary to that nobleman, and came immediately into parliament as member for Wendover. It was a ricketty, unstable, heterogeneous administration, and Mr. Burke, from the beginning, felt its instability. His first speech upon the affairs of America was highly extolled by Lord Chatham, who followed him in the debate. Dr. Johnson, writing to Mr. Langton, observes: 'We have the loss of 'Burke's company,' (meaning his absence from the celebrated literary club established in 1763,) 'since he has been engaged in 'public business, in which he has gained more reputation than 'perhaps any man ever gained before;'—and he adds in another part, 'Burke is a great man by nature, and is expected soon 'to attain civil greatness.' On the dissolution of the Rockingham administration, he paid another visit to Ireland, to inspect the little property left him by his brother, who died in the preceding year; and in March 1768, Parliament being dissolved, he was again returned for Wendover. About this time, with the assistance of Lord Rockingham, he purchased a small estate and agreeable residence for £20,000, the expense being much enhanced by his being obliged to take the pictures and statues in the house, of which the vendor had been a considerable collector. He alludes to this circumstance in one of his letters to Barry, all of which are highly interesting documents, and deserve preservation, not merely as testimonies of the goodness of his heart and the soundness of his integrity, but inasmuch as they abound with ingenious observations on the fine arts, and the principles of taste. A painter might study them with

advantage, and they prove the comprehensive range of his mind. He gave excellent admonition to Barry upon topics of private conduct; and no man more required it than that able but eccentric artist. Never was an intractable and irritable temper better schooled than by the gentle and kind suggestions which from time to time Burke wrote to him. In one of his letters he says :

“ In the mean time I must press it upon you to live on the best terms with the people you are with, even dealers and the like; for it will not follow, that because men want some virtues, that they want all. Their society will be some relief to you, and their intercourse of some advantage, if it were no more than a dispelling of the unsociable humours contracted in solitude, which will, in the end, not fail of corrupting the understanding as well as the manners, and of utterly disqualifying a man for the satisfactions and duties of life. Men must be taken as they are, and we neither make them or ourselves better, either by flying from or quarrelling with them; and Rome, and the trade of Virtù, are not the only places and professions in which many little practices ought to be overlooked in others, though they should be carefully avoided by ourselves.

“ I remember you wrote to me with a great deal of sense, and much honest indignation, on the subject of some quackish pretences to secrets in the art, such as Magilpha, and the like. We had much of the same stuff here. It is indeed ridiculous to the last degree to imagine that excellence is to be attained by any mechanical contrivances whatsoever. But still the overvaluing of foolish or interested people ought not to induce us wholly to reject what may be subordinately useful. Every thing is worth a trial; and much of the business of colouring, belonging to a sort of natural history, it is rather worth while to make experiments, as many as one can.”

pp. 112, 13.

Poor Barry, he never forgot amidst the busiest occupations of public life. As soon as his connexion with Lord Rockingham's administration enabled him to extend his kindness to him, in conjunction with his cousin William, he sent him to Italy, and undertook to maintain him while he was there. The artist set out in 1764, and remained there at the joint expense of his benevolent friends five years. Barry could earn nothing for himself during his residence abroad, and his munificent friends, amid difficulties and distresses of their own, ministered to all his wants. He felt the weight of his obligations, and used to say, ‘ Mr. Burke has been under God all in all to me.’ The few letters which have been preserved out of their correspondence, are, in our judgement, the most valuable documents in Mr. Prior's book. They breathe the very soul of kindness, and the words of Cicero may justly be applied to them: ‘ Atqui hæc sunt indicia solida et expressa,—hæc signa



‘ *probitatis, non fucata forensi specie, sed domesticis inusta notis veritatis.*’\* In the following letter he gives him the profoundest advice regarding his art.

“ But as you were indulgent enough to bear my humour under the name of advice, you will permit me now, my dear Barry, once more to wish you, in the beginning at least, to contract the circle of your studies. The extent and rapidity of your mind carries you to too great a diversity of things, and to the completion of a whole before you are quite master of the parts, in a degree equal to the dignity of your ideas. This disposition arises from a generous impatience, which is a fault almost characteristic of great genius. But it is a fault nevertheless, and one which I am sure you will correct, when you consider that there is a great deal of mechanic in your profession, in which, however, the distinctive part of the art consists, and without which the first ideas can only make a good critic, not a painter.

“ I confess I am not much desirous of your composing many pieces, for some time at least. Composition (though by some people placed foremost in the list of the ingredients of an art) I do not value near so highly. I know none who attempts, that does not succeed tolerably in that part : but that exquisite masterly drawing, which is the glory of the great school where you are, has fallen to the lot of very few, perhaps to none of the present age, in its highest perfection. If I were to indulge a conjecture, I should attribute all that is called greatness of style and manner of drawing, to this exact knowledge of the parts of the human body, of anatomy and perspective. For by knowing exactly and habitually, without the labour of particular and occasional thinking, what was to be done in every figure they designed, they naturally attained a freedom and spirit of outline ; because they could be daring without being absurd ; whereas ignorance, if it be cautious, is poor and timid ; if bold, it is only blindly presumptuous. This minute and thorough knowledge of anatomy, and practical as well as theoretical perspective, by which I mean to include foreshortening, is all the effect of labour and use in *particular* studies, and not in general compositions. Notwithstanding your natural repugnance to handling of carcasses, you ought to make the knife go with the pencil, and study anatomy in real, and, if you can, in frequent dissections. You know that a man who despises, as you do, the minutiae of the art, is bound to be quite perfect in the noblest part of all, or he is nothing. Mediocrity is tolerable in middling things, but not at all in the great. In the course of the studies I speak of, it would not be amiss to paint portraits often and diligently. This I do not say as wishing you to turn your studies to portrait painting ; quite otherwise ; but because many things in the human face will certainly escape you without some intermixture of that kind of study.” ’ pp. 127—29.

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\* Orat. pro Cn. Plancio.

In another, he tells him very kindly not to stop at a little expense. 'You know,' he says, 'we desired you, at parting, never to scruple to draw for a few pounds extraordinary, and directions will be given to take your drafts on such occasions. You will judge yourself of the propriety, *but never starve the cause.*' With a delicate solicitude he endeavours to remove from Barry's bosom that irksome feeling of dependence, which is so insupportable to a sensitive mind. But a letter addressed to the artist at Rome, dated in 1769, is a still more pleasing specimen of the heart of the writer. It was written for the purpose of giving that intractable, froward artist, a hint or two upon the important duty of regulating the strange impulses of his temper; and it might be read with advantage night and morning by every contentious, ill-humoured man. The prediction of poor Barry's fate, in the event of his not controlling his disposition, was but too fatally verified.

' "As to any reports concerning your conduct and behaviour, you may be very sure that they could have no kind of influence here; for none of us are of such a make as to trust to any one's report for the character of a person whom we ourselves know. Until very lately, I had never heard any thing of your proceedings from others; and when I did, it was much less than I had known from yourself, that you had been upon ill terms with the artists and virtuosi in Rome, without much mention of cause or consequence. If you have improved these unfortunate quarrels to your advancement in your art, you have turned a very disagreeable circumstance to a very capital advantage. However you may have succeeded in this uncommon attempt, permit me to suggest to you, with that friendly liberty which you have always had the goodness to bear from me, that you cannot possibly have always the same success, either with regard to your fortune or your reputation. Depend upon it, that you will find the same competitions, the same jealousies, the same arts and cabals, the emulations of interest and of fame, and the same agitations and passions here, that you have experienced in Italy; and if they have the same effect on your temper, they will have just the same effects upon your interest; and be your merit what it will, you will never be employed to paint a picture. It will be the same at London as at Rome; and the same in Paris as in London: for the world is pretty nearly alike in all its parts: nay, though it would perhaps be a little inconvenient to me, I had a thousand times rather you should fix your residence in Rome than here, as I should not then have the mortification of seeing with my own eyes a genius of the first rank lost to the world, himself, and his friends, as I certainly must, if you do not assume a manner of acting and thinking here, totally different from what your letters from Rome have described to me.

' "That you have had just subjects of indignation always, and of anger often, I do no ways doubt; who can live in the world without some trial of his patience? But believe me, my dear Barry,

that the arms with which the ill dispositions of the world are to be combated, and the qualities by which it is to be reconciled to us, and we reconciled to it, are moderation, gentleness, a little indulgence to others, and a great deal of distrust of ourselves; which are not qualities of a mean spirit, as some may possibly think them; but virtues of a great and noble kind, and such as dignify our nature as much as they contribute to our repose and fortune; for nothing can be so unworthy of a well-composed soul, as to pass away life in bickerings and litigations, in snarling and scuffling with every one about us.

“ Again and again, my dear Barry, we must be at peace with our own species; if not for their sakes, yet very much for our own. Think what my feelings must be, from my unfeigned regard, and from my wishes that your talents might be of use, when I see what the inevitable consequences must be, of your persevering in what has hitherto been your course, ever since I knew you, and which you will permit me to trace out for you beforehand.

“ You will come here; you will observe what the artists are doing; and you will sometimes speak a disapprobation in plain words, and sometimes by a no less expressive silence. By degrees you will produce some of your own works. They will be variously criticized; you will defend them; you will abuse those that have attacked you; expostulations, discussions, letters, possibly challenges, will go forward; you will shun your brethren, they will shun you. In the mean time, gentlemen will avoid your friendship, for fear of being engaged in your quarrels; you will fall into distresses which will only aggravate your disposition for farther quarrels; you will be obliged for maintenance to do any thing for any body; your very talents will depart for want of hope and encouragement; and you will go out of the world fretted, disappointed, and ruined.

“ Nothing but my real regard for you could induce me to set these considerations in this light before you. Remember, we are born to serve and to adorn our country, and not to contend with our fellow citizens, and that in particular your business is to paint, and not to dispute.” pp. 137—139.

Barry returned from Italy with a considerable stock of arrogance, and no slight tincture of infidelity. Burke immediately assailed his new opinions, not only by his own persuasive eloquence, but by that of the best writers, and particularly by Bishop Butler, whose *Analogy* he strongly urged him to peruse with great attention. He succeeded in curing his friend's deism. Mr. Burke's tolerance upon all matters of religious belief may be inferred from the support which, in a speech of great power, he gave the bill brought in for the relief of Protestant Dissenters in 1773. The following noble passage drew warm and rapturous applause.

“ At the same time that I would cut up the very root of atheism, I would respect all conscience; all conscience that is really such,

and which perhaps its very tenderness proves to be sincere. I wish to see the Established Church of England great and powerful; I wish to see her foundations laid low and deep, that she may crush the giant powers of rebellious darkness; I would have her head raised up to that Heaven to which she conducts us. I would have her open wide her hospitable gates by a noble and liberal comprehension, but I would have no breaches in her wall; I would have her cherish all those who are within, and pity all those who are without; I would have her a common blessing to the world, an example, if not an instructor, to those who have not the happiness to belong to her; I would have her give a lesson of peace to mankind, that a vexed and wandering generation might be taught to seek for repose and toleration in the maternal bosom of Christian charity, and not in the harlot lap of infidelity and indifference. Nothing has driven people more into that house of seduction, than the mutual hatred of Christian congregations. Long may we enjoy our Church under a learned and edifying episcopacy." pp. 155, 6.

It is neither the purpose, nor is it compatible with the limits of this article, to follow Mr. Burke through the stormy vicissitudes of his public life, nor to indulge in minute comment on his speeches and writings. We confine ourselves to those lineaments of his character which are less familiar to the public, and which the carelessness or incapacity of his former biographers passed by unnoticed;—we mean his social and private life in the season of friendly intercourse or of domestic retirement. Among those friends who passed part of their summer at Gregories, were Dr. Johnson and Mr. and Mrs. Thrale. Mr. Burke cultivated also the friendship, and acquired the confidence of Dr. Franklin; nor was he unacquainted with Dr. Priestley. When Wedderburne uttered his furious philippic against Dr. Franklin, Mr. Burke accompanied Priestley to the privy-council chamber. The anecdote is thus related by the latter.

“Going along Parliament-street, on the morning of the 29th of January, 1774, I met Mr. Burke and Dr. Douglas, bishop of Salisbury, when the former introduced us to each other, as men of letters, and inquired whither I was going. I replied, I could say whither I *wished* to go; and on explaining that it was to the Privy Council, he desired me to accompany him. The ante-room proved to be so full of persons, on the same errand as ourselves, that I despaired even of getting near the door. ‘Keep fast hold of me,’ said Mr. Burke, locking my arm within his, and forcing his way, after much difficulty, to the door. ‘You are an excellent leader, Mr. Burke.’ ‘I wish others thought so too,’ replied he. We got in among the first, Mr. Burke taking his stand behind the chair next to the President, and I next to him.” pp. 190.

While the load of public duty oppressed him, and every

hour of his life was occupied in the discharge of it, his income was scanty, his estate not exceeding 700l. per annum, and the rest was derived from his Irish property and the products of his literary labour. Out of this, he supported several indigent relations, and he was therefore compelled to practise a rigid economy.

‘He had in fact,’ says his biographer, ‘no extravagant propensities to indulge; his domestic arrangements were under the prudent management of his lady; his coach-horses took their turn in the plough; his table, to which men of merit or distinction in every class were always welcome, partook more of neatness and moderation, than parade and profusion. At Beaconsfield, he preserved a frank and cheerful hospitality, which those who enjoyed once were glad of the opportunity to enjoy again; while in town, he frequently asked political and literary friends to dine on beef-stakes, or a leg of mutton, and occasionally gave little more than he professed.’ p. 222.

Mr. Burke was affectionately attached to his son Richard. The untimely loss of this excellent man nearly laid him prostrate. This event happened on the 2d of August, 1794, at the early age of thirty-six. From this moment, Mr. Burke’s health slowly declined. All his letters and writings from this time are tinged with sadness amounting almost to despair. In a letter to Lord Auckland, he says: ‘For myself or for my family (alas, I have none,) I have nothing to hope nor to fear in this world.’ In his published letter addressed to a noble Lord, in answer to the Duke of Bedford’s attack upon his pension, he says: ‘The storm has gone over me, and I lie like one of those old oaks which the late hurricane has scattered about me. I am stripped of all my honours; I am torn up by the roots, and lie prostrate on the earth. . . . I am alone. I have none to meet my enemies at the gate.’ Mr. Burke died on the 8th of June 1797, in the 68th year of his age. We shall close our article by presenting our readers with one of the last letters on political subjects which he wrote. It has not yet been published, and it shews how the ruling passion of his heart at that time—his lively abhorrence of the French Revolution, and the dread that its example would infect other states and countries, remained with him to the latest period of his existence. It was addressed to His Serene Highness the Hereditary Prince of Wurtemberg, who was then in London, and accompanied with a present of his *Letters on a Regicide Peace*.

‘The Authour of the Letters, which his kinsman will have the honour of laying before the Prince of Wurtemberg, would not have presumed to think them in the smallest degree worthy of being so

presented, if the extraordinary condescension of his Serene Highness had not made it his duty to acknowledge his respectful sense of that condescension by such an offering to it as alone was in his power.

‘ He would have presented himself personally according to his Serene Highness’s gracious permission, signified to him through his friend Sir John Hippisley, to pay the homage which every one owes to the rank and virtues of the Prince of Wurtemberg, but he did not choose to affect his compassion by exhibiting to his Serene Highness the remains of an object worn out by age, grief, and infirmity, and condemned to perpetual retreat.

‘ The Authour is convinced that the favourable sentiments of the Prince with regard to those letters, are not owing to the talents of the writer, but to the cause which he has undertaken, however weakly, to defend, and of which his Serene Highness is the protector by situation and by disposition.

‘ The Authour hopes that if it should please God by his all-powerful interposition to preserve the ruins of the civilized world, his Serene Highness will become a great instrument in its necessary reparation, and that not only in the noble estates which comprize his own patrimony, but in the two great empires in which he has so natural and just an influence, as well as in the third which his Serene Highness is going to unite in interest and affection with the other two. In this he will co-operate with the beneficial and enlarged views of the illustrious house, and its virtuous chief, who are on the point of having the happiness of his alliance. To the complete success of that alliance publick and domestick, some of the Authour’s latest and most ardent vows will be directed !

‘ In the great task allotted to the sovereigns who shall remain, his Serene Highness will find it necessary to exercise, in his own territories, and also to recommend, wherever his influence shall reach, a judicious, well-tempered, and manly severity in the support of law, order, religion, and morals ; and this will be as expedient for the happiness of the people, as it will be to follow the natural bent of his own good heart, in procuring by more pleasant modes the good of the subject, who stands everywhere in need of a firm and vigorous, full as much as of a lenient and healing government.

‘ With sentiments of the most profound respect,

‘ His Serene Highness’s most faithful and obliged Servant,  
 ‘ Bath, 28th of April 1797. EDMUND BURKE.’

**Art. III. Précis du Système Hiéroglyphique des Anciens Egyptiens ; ou Recherches sur les Elémens Premiers de cette Ecriture sacrée, sur leurs diverses Combinaisons, et sur les Rapports de ce Système avec les Autres Méthodes Graphiques Egyptiennes. Par M. Champollion le Jeune. Avec un Volume de Planches. roy. 8vo. pp. 410 & 46. Paris. 1824.**

**T**HE design of this work, the learned and indefatigable Author tells us, is to demonstrate the universality of the *phonetic*



use of his alphabet; and that of his eighth chapter is, to apply it to the proper names of the Pharaohs anterior to Cambyzes. When we opened upon this passage (p. 177), it struck us that this was assuredly a *νῆκος προτις* with a witness—a putting first of what ought to have come last; for it is impossible for M. Champollion to demonstrate the universality of his alphabet, without having previously applied it to the proper names of the Pharaohs. Anxious to see how he works the machinery of his alphabet in this respect, we turned to cartouche 109, the first on the list of the proper names of the Pharaoh dynasty. Here, the first thing which we encounter, is a groupe of four characters;—a plant and a semi-circle, a bee and a semi-circle, of which M. Champollion offers the following explanation.

‘The first inscription is preceded by the groupe which, in the hieroglyphic inscription of the Rosetta stone, always corresponds to the word *ΒΑΣΙΛΕΥΣ* of the Greek text. The two first characters of this groupe, the *plant* (S) and the *segment of a sphere* (T), are, in fact, the two first signs of the groupe (No. 270 in the plates) *souten, rex, director*, which, in the hieroglyphic inscriptions, expresses very frequently the same idea, *king*, and the *hieratic* form of which is easily recognised in the corresponding groupe of the *demotic* inscription of Rosetta. The third sign of the groupe is a bee, joined to the segment of a sphere; the usual sign of the feminine gender in the Egyptian language, in which the word *bee* is, in fact, of that gender. If we may depend on the formal testimony of Horapollo, the bee expresses, in hieroglyphic writing, *Λαον προς Βασιλεια πειθημιον*, a people obedient to their king. We may therefore consider the four characters which compose the groupe (No. 270 *b*) as an established formula, signifying *the director*, or *king of the obedient people*, and as formed of an abbreviation of the phonetic groupe signifying *king*, and of a character purely symbolical,—the bee; the industrious insect to whom a laborious life, directed by an admirable instinct, gives an appearance of civilization which entitles it, in fact, to be considered as the most striking emblem of a people submissive to a fixed social order and a regular power. Further, this title is sometimes replaced or followed, on the first cartouche, by that of *master of the world, lord of the world.*’ pp. 184, 5.

Διπλουν ὁρῶσιν οἱ μαθηταί γεγραμμένα—Learners see double. To some such illusion we must ascribe M. Champollion’s symbolical bee. There is no reason whatever for regarding this groupe as symbolical, but his being ignorant of the phonetic value of the hieroglyphic bee. The learned Egyptian is clearly at fault; he feels it, yet refuses to confess it. We are far from meaning to insinuate that he intends to impose on his readers by attempting this explanation of what, in the present state of our knowledge, cannot be deciphered; but he has

evidently imposed on himself. Three of the above-mentioned characters are known to be alphabetic. There is the plant S, and the semi-circle or hemisphere T; then comes the bee, the phonetic value of which is not known, and which ought, accordingly, to have been set down as a *desideratum* to be supplied by future discoveries. But no; the bee must be symbolical, and the whole, an established formula! After the bee, however, comes the semi-circle again, the alphabetic value of which has been ascertained to be T; yet this, too, must now be symbolical. Nothing can surely be more unreasonable, than to suppose that the semi-circle was introduced here merely to mark the gender of the Coptic word for bee, when, if the bee were symbolical, as M. Champollion contends, the Coptic word would have nothing to do with it. The object of the writer could not have been, to designate the gender of the Coptic word for bee, but the gender of the object which the symbol represented. Even Dr. Young admits, that the oval and the semi-circle attached to the name of Isis, are not intended to mark the gender of the Coptic word for throne, but the gender of the divinity seated on it. Surely, it is enough to assign genders to words, without giving genders to letters.

We now come to the cartouche itself, which, according to M. Champollion's alphabet, should be read R. R. K. I. I. I. But of this nothing can be made; the learned Author wisely, therefore, calls it *le prénom*, the royal legend, and abandons it with the simple intimation, that the first cartouche never contains any thing but honorary titles, such as emperor, sovereign, &c. Over the second cartouche is a goose with a circle on its back, which M. Champollion interprets *Son of Phré*, (i. e. of the Sun,) and says, that they do not connect, as was imagined, the names of father and son, but the honorary title (such as *ἀντοκρατορ*, with which is sometimes joined 'Son of the Sun') and the real name. In the second cartouche, he reads the letters A. M. N. F., which he interprets, 'Amenophis the First, the third king of the eighteenth dynasty' (of Manetho), A. C. 1614. The fourth letter, F., is not, however, in M. Champollion's alphabet, and is as likely to be M. as F.; on which supposition, the whole would read, 'Beloved of Ammon,' and there would be no proper name at all in the cartouche, which he affirms always to contain the proper name.\* Two characters in the cartouche, however,

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\* M. Champollion maintains, however, that *Amenof* (the Greek Memnon) is but an abbreviation of *Amenofter*, 'celui qu' Ammon a goûté.'

still remain undeciphered, and these M. C. leaves in the present instance unnoticed. They occur again in cartouche No. 111, and then, although the learned Author has not assigned, and, as far as we are aware, cannot assign, any reason why these two characters are not to be regarded as part of the proper name, he reads the four letters A. M. N. F., and calls the remaining two ‘*un titre honorifique* ;’ which is not less absurd than it would be to read his name *Cham*, and call *pollion* a title of honour. Thus, out of thirty-one characters of which these two cartouches consist, M. C. has read only ten, and yet, he pretends to have expounded the whole. Of the groupe No. 110, he knows only two letters in the second cartouche, which he reads MeS, and translates son ; yet, connecting it with the ‘symbol’ by which it is surmounted, and which is affirmed to be the symbolic proper name of the god Thoth or Thôout, he explains the whole to be ‘Touthmosis, seventh king of the ‘eighteenth dynasty.’ But what is this achievement, in which he had two letters to work with, compared to the ingenuity exercised upon cartouche No. 120, in which M. C. knows not one letter of the name, and yet reads ‘Psammus, third king ‘of the twenty-third dynasty ?’ *Quid subtilius aut magis tenue quam quod nihil est ?* We must give his own explanation.

‘This proper name, as it can be expressed by a single sign, is certainly not phonetic ; it must therefore be symbolic, and we have only to ascertain the symbolic value of this same sign,—the anterior parts of a lion. The inestimable work of Horapollon fully satisfies us on this point. He states, that the Egyptians, wishing to express strength (*Ἀλκὴν δὲ γραφοῦντες*), represented the anterior parts of a lion. And the word in the language spoken by the Egyptians, which specifically expresses this idea, *αλκή*, *robur*, is *djom*, *sjom*, or *sjam*, according to the dialects,—the word which is also the true Egyptian orthography of the name of the Egyptian Hercules, which the Greeks wrote *Ἑρμῆς*, *Σομῆς*, and *Γομῆς*. Now, the king whom Manetho makes the immediate successor of the king Osorthos (*Osortasen*), is *ΨΑΜΜΟΥΣ* ; a proper name in which we cannot mistake the same root, formed into a noun by the addition of the determinate masculine article *π*, which has produced *Psjom*, *Pdjom*, *Psjam*, THE MIGHTY ONE, or more simply, (the Egyptian) HERCULES.’ pp. 200, 1.

But M. Champollion is so carried away by his lion, that he leaves two letters in this cartouche unexplained. These, if read by his alphabet, are T and A, or R ; so that, if the lion’s head and shoulders be *djom*, the name must be *Djomta* or *Djomter* ! Give an antiquary an inch, and he will take a yard. We thought we had conceded enough, when we allowed ourselves to be persuaded that *Yomtens* meant Domitian, and *Krmnks* Ger-

manicus\*. We were next required to allow *Ptah* to be *Ptah*-*astep* and *Petoubastes*, and *Sam Tig* to be *Psammiticus*. But to admit *Djomter* to be first of all cut down to *Pidjom*, and then transformed into *Psammus*, is really more than we can conscientiously grant even to M. Champollion. From *ἰσῳπ* to King *Pepin* were, after this, but an easy leap. And why are we called upon to do this? Merely because M. Champollion does not know the alphabetic value of a lion's head and shoulders, and will not confess his ignorance!

The fact seems to be, that the view which he had taken of Hieroglyphics, is too simple, not only for general satisfaction, but for his own. The public seem to expect something occult in hieroglyphics,—something great, that shall compensate for the gaping amazement with which, for three thousand years, they have been ignorantly stared at. They will not be brought to believe, that a lion is but an L., a sibilant goose but an S.; that Dr. Young's favourite semi-circle is but a T, Jupiter Ammon but a B, and the great Apis himself, θεός τε Αἰγυπτίος ἱεργυαλός, a mere round O helping to spell the name of his greatest enemy. M. Champollion, alarmed for his symbols, recoiling at the havoc which himself hath made, looks round in his exigency for the aid of Horapollo; and no sooner, in the present instance, does he gain sight of the symbolic lion's *εμπροσθεν*, than up he springs,—*adieu, frère Jean, 'le texte est formel,'*—and off he gallops, like Munchausen on the forepart of his charger, reckless of all behind. He beats a similar retreat, in another instance, (No. 105,) on the lion's other half—*'les parties postérieures d'un lion.'*

In cartouche No. 113, the Author shews us the name of *Ramses Meiamoun*, but he leaves three characters unexplained, which might make it any thing else. He deserves our best thanks, however, for shewing us, in the next cartouche, the name of 'Ramses the Great, first king of the nineteenth dynasty,' better known under the name of Sesostris; the lid of whose sarcophagus, adorned with his effigy and that of two of his wives, was brought from the Harp tomb in Thebes, and is now at Cambridge. The name of Ramses is much better made out in this cartouche, than any of the others in the whole list of the Pharaohs. The letters are RAMSS. M. C. shews us the same name on the columns at Karnac, and that of Ramses Meiamoun is seen where the monarch is reposing on his chariot to witness the spectacle of the mutilation of the captives, on the walls of Medinat Abou.

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\* Eclectic Review. Dec. 1823. (Vol. XX.) p. 492.

In the remaining cartouches of the Pharoahs, fifteen in all, we find something defective or redundant, which, as we have shewn in the above instances, requires an unwarrantable license to be exercised in supplying or omitting, in order that the name *guessed out* may seem to tally with the characters. An honest critic must read as it is written: he has no right to make additions or retrenchments. We think that M. Champollion has decidedly failed in his interpretation of the '*prenoms*,' not one of which is satisfactory.

We are far from thinking that this failure is attributable to any thing erroneous in the Author's system of phonetic hieroglyphics. The opinion that hieroglyphics were but letters, had been maintained by many writers before M. Champollion. His own countryman Loys le Roy says: 'The Egyptians in holy things did use the figures of beasts for letters, which they called hieroglyphics;' and Pliny, speaking of an inscription on an obelisk, uses the following expressions: *Etenim sculptura illæ effigiesque quas videmus Ægyptiæ sunt literæ.\** His system is undoubtedly the true one; and his failures arise from his attempting to explain more than the state of his knowledge warrants him to do,—his culpably blinking difficulties, and passing over characters which he does not know, as if they were known. He that smothers up a difficulty, is not less an enemy of science than he that ridicules a truth; for difficulties ought, like the sick of old, to be exhibited in the market-place, that every head might contribute its aid towards their solution—το τεχνηον πασα γαῖα τριφει. Difficulties are the raw material out of which the new truths of science are to be manufactured,—the ore that must be assayed before it will yield its grains of precious metal.

From the Egyptian, M. Champollion proceeds to the Persian epoch, of which the only name that he has hitherto discovered, is Xerxes, which he reads KHSCHERSCHA. It is accompanied with a groupe which he reads *Irina*, 'that is, Iranian, or Persian.' The inscription occurs on an alabaster vase belonging to the King of France, on which the same name is also inscribed in Persepolitan or cuneiform characters. To these succeed the hieroglyphic names of the Greek and Roman sovereigns of Egypt, the greater part of which were previously noticed in the Author's "Letter to M. Dacier." Zoëgo, in his learned and excellent work "De Origine et Usu Obeliscorum," calculated 950 distinct hieroglyphic signs. M. Champollion has counted 864. Of these, 100

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\* Book xxxvi. c. 8.

consist of furniture and works of art; 120 of the human form in different positions; 150 of utensils and instruments of different kinds; 20 figures and geometric forms; and 50 fantastic forms. His alphabet is composed of 134 pure hieroglyphics answering to twenty-five articulate sounds, which, according to Plutarch, were the number of letters in the ancient Egyptian alphabet—we presume he means after the adoption of the Greek alphabet. We have 118 linear or outlined hieroglyphics, 88 hieratic, and 76 demotic characters; besides which M. C. presents the reader a general table of hieroglyphic signs and groupes, thirty-eight of which are alphabetic forms, such as affixes, prefixes, prepositions, articles, pronouns, verbs, (which, he says, have only three tenses, the present, the past, and the future,) &c. Twenty-eight are *phonetic* names of the deities. Seventeen are figurative names,—that is, actual figures or representations of seventeen deities; among whom we are rather surprised not to find Mendes or Pan, '*summu et antiquissimu Egyptioru numen.*' Twenty-four are symbolic names of deities, several of which are so complicated, that we are disposed to regard them as phonetic, and as thrown into this class merely from ignorance of their alphabetic value. M. Champollion seems grievously alarmed lest all mysticism should be excluded from the subject, and he still clings to the symbolic interpretation, in spite of his own system. The work of Horapollu Niliacus is as much a book of emblems as that of Heinsius Alciatus, Junius, Lombucus, Schoonhovius, or any other such author, and can avail him no more in expounding phonetic hieroglyphics, than they would assist in explaining the alphabets of their own language. It is, moreover, unfortunate, that not one of his symbolic names corresponds to those mentioned by Horapollu. M. Champollion has given altogether a list of 450 hieroglyphics which he has explained. We would earnestly recommend him to separate such as are doubtful from such as are fully ascertained, and to print them in distinct lists, together with a list of those the meaning of which he has not ascertained.

In taking leave, for the present, of this most indefatigable and intelligent Author, we thank him very sincerely for the entertainment and instruction which his work has afforded us. We have spoken freely, as became us, of what we consider as the error into which he has been betrayed by losing sight of his own principles, and by a nervous impatience of difficulties. But, in hieroglyphic learning, M. Champollion has no competitor. He is the Mahommed Ali of Egyptian literature. He promises a work on the chronology of Egyptian monu-



ments, which we shall look for with impatience. In the mean time, we beg leave, in conclusion, to present to our readers an extract on that subject from the work before us.

‘ The monuments raised by the piety and power of the Pharaohs, or the kings of the Egyptian race, are the following, known for the most part under the modern names of the towns or villages near which they are situated: The ruins of San (the ancient Tanis), the obelisk of Heliopolis, the palace of Abydos or El Arabah, a small temple at Dendera, Karnac, Looksor, Medamoud, Kourna, the Memnonium, the palace called the Tomb of Osymandias, the superb excavations of Beban el Melouk, the greater part of the *hypogea* which pierce in every direction the Lybian mountain in the latitude of Thebes, the temples of Elephantina, and a very small portion of the edifices of Philoe in Egypt. In Nubia, the monuments of the earliest style and of the same date as those just mentioned, are the temples of Ghirshé, Wady Essebouah, one of the edifices of Kalabshe, the two magnificent excavations and the colossi of Ib-samboul, the temples of Amada, of Derry, of Moharraka; lastly, that of Soleb, towards the frontiers of Ethiopia.

‘ The only well-known monuments of the Greek and Roman epoch, are, in Egypt, the temple of Bahbeit, the Kasr-Keroun, the portico of Kau-el-Keber, the great temple and typhonium of Dendera, the portico of Esneh, the temple to the north of Esneh, the temple and typhonium of Edfou, the temples of Ombos, as well as the larger edifices of Philoe; lastly, in Nubia, the temples of Kalabshe, Dendour, and Dakke.

‘ I am unable to fix the eras of some other known edifices of Egypt and Nubia, not having yet obtained drawings of the royal legends which those buildings bear; such as the temples of Hermontis, El Kab, Taoud, Syene, Aschmounain, Fazoun, and the Oases.’

pp. 387, 8.

The classification of these monuments is an important step towards the elucidation of Egyptian history, and will assist more particularly in determining the much controverted question, whether Egypt derived its worship and literature from the African Ethiopia, or whether they were of Asiatic origin, and, ascending the Nile, extended into Nubia. M. Champollion is decidedly in favour of their African origin.

‘ The monuments of Nubia are,’ he says, ‘ in fact, covered with hieroglyphics perfectly similar, both in their form and arrangement, to those inscribed on the edifices of Thebes. We find there, the same elements, the same formulæ, the same words, the same language; and the names of the kings by whom the most ancient were erected, are those of the princes who constructed the most ancient parts of the palace of Karnac at Thebes. The ruins of the beautiful edifice of Soleb, situated on the Nile, nearly two hundred leagues further south than Philoe, the extreme frontier of Egypt, are the most remote known to exist, which bear the royal legend of an Egyp-

tian king. Thus, as early as the commencement of the eighteenth dynasty of the Pharaohs, that is to say, nearly 3400 years before the present era, Nubia was inhabited by a people speaking the same language, employing the same writing, holding the same faith, and subjected to the same kings, as the Egyptians.

‘But, from Soleb to about the fifteenth degree of North latitude, proceeding southward and ascending the Nile, in ancient Ethiopia, and over an area of more than two hundred leagues, are scattered a multitude of other great monuments, which belong to nearly the same general system of architecture as the temples of Nubia and Egypt. They are equally adorned with hieroglyphic inscriptions, and contain representations of gods, which bear in the sacred writing the same names and the same legends as the divinities sculptured on the temples of Egypt and Nubia. The same analogy exists in the titles and the forms of the royal legends; but the proper names of the kings inscribed on the edifices of Ethiopia, in phonetic hieroglyphics, that have come to my knowledge, have absolutely nothing in common with the proper names of the Egyptian kings mentioned in the long chronological series of Manetho. Nor do any of them occur either on the monuments of Nubia or on those of Egypt. From this fact, established by an examination of the numerous drawings of Ethiopian monuments brought home by our enterprising traveller M. Callaud, it follows that there was a time in which the civilised part of Ethiopia, the peninsula of Meroe, and the banks of the Nile between Meroe and Dongola, were inhabited by a people possessing a language, a written character, a religion, and arts similar to those of Egypt, who were independent of the Egyptian kings of Thebes and of Memphis.’ pp. 391—3.

This is a highly interesting fact; and the testimony of the classical authors is in favour of the opinion, that the superstitions and literature of Egypt migrated from Ethiopia northward. There is nothing, however, in this opinion, which militates against the primary Asiatic origin of the great African family. It is altogether a gratuitous supposition, that Lower Egypt, great part of which is probably made land, originally a vast marsh uninhabitable, was first peopled. It is more natural to suppose, that the first settlers proceeded from the Arabian peninsula, where its southern extremity approaches nearest the eastern coast. The origin of the Pyramids is a distinct question. The absence of inscriptions renders it difficult to fix with precision either their date or the country of the architects; but this very circumstance, as Dr. Richardson has remarked, strengthens the opinion that they are the monuments of an exotic faith and a foreign conquest. Hieroglyphics were an unknown language to the Asiatic invaders. They were doubtless the invention of the Egyptian Hermes whoever he was, and their high antiquity is unquestionable. The knowledge of hieroglyphics, the only species of writing

then known, formed, there can be little question, part of that "wisdom of the Egyptians"\* into which Moses was initiated; and if we exclude the idea of Divine Revelation in accounting for the origin of Alphabetic writing, we may suppose that the Jewish legislator so far improved upon the Egyptian art, as to form from idiographic signs the first Hebrew alphabet. Jacob Bryant's opinion, that there was no (alphabetic) writing antecedent to the giving of the Law at Mount Sinai, would, on either hypothesis, seem to be by no means unreasonable. 'Here,' he says, 'the Divine art was promulgated, of which other nations partook; the Tyrians and Sidonians first, as they were the nearest to the fountain head.† What he remarks of the Chaldeans and Babylonians, may, with great propriety, be applied to the Egyptians. 'They are greatly celebrated for their wisdom and learning; and they were undoubtedly a most wonderful people, and had certainly *all the learning that could arise from hieroglyphical representations*. They had, I make no doubt, the knowledge of lines, by which geometrical problems must be illustrated; and they had the use of figures for numeration; but they were without letters for ages. . . . . For if they had been so fortunate as to have had for so long a time these elements, they were too ingenious a people not to have used them to better purpose. . . . . They were ingenious and wise above the rest of the sons of men, but had no pretensions to literature properly so called. For I cannot help forming a judgement of the learning of a people, from the materials with which it is expedited and carried on. And I should think that literature must have been scanty, or none at all, where the means above mentioned' (stones, slabs, bricks, and tiles) 'were applied to. For it is impossible for people to receive any great benefit from letters, where they are obliged to go to a shard or an oyster-shell for information, and where knowledge is consigned to a pantile.‡'

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Art. IV. *A concise Exposition of the Apocalypse, so far as the Prophecies are fulfilled; several of which are interpreted in a different Way from that adopted by other Commentators.* By J. R. Parks, M. D. 8vo. pp. 94. Price 5s. London. 1823.

THE Author of this book has shewn his judgement to advantage at least in two respects; he has restricted his in-

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\* Acts vii. 22.

† Analysis of Antient Mythology. vol. iv. p. 158. ‡ Ibid. pp. 160, 1.

terpretation of the Apocalypse to the prophecies which have been fulfilled; and remembering the maxim of former days, when book-making and publishing were not quite so common as they are at present, that a great book is a great evil, he has condensed his observations into comparatively little space. The peculiarity alluded to in the title, consists in regarding the Apocalypse as altogether a spiritual, and not a political prophecy; as relating exclusively to the progress of true religion, and not to the history of the Roman empire. This principle, the Author has adopted from the very admirable work of Archdeacon Woodhouse, to which he acknowledges his obligations, and which he has taken as his guide. Occasionally, however, he diverges from the path of his leader; as in the interpretation of the fifth trumpet, which the Archdeacon explains of the Gnostic heresy, but which the present Writer considers as applying to the Mahomedan apostacy. In assigning the limits of his expository labours to 'the prophecies which have been fulfilled,' Dr. Park has fixed on the pouring out of the Sixth Vial; the accomplishment of which, he thinks, is obviously taking place in the impending fate of the Ottoman empire. As the section in which this portion of the book of the Revelation is explained, is short, we shall transcribe it as a specimen of this concise Exposition,

### • THE SIXTH VIAL.

#### CHAPTER XVI.

1800 — 1850.

*' Verse 12. And the sixth poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared.*

*' 13. And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits, as it were frogs.*

*' 14. For they are spirits of demons, working wonders, which go forth upon the kings of the whole region, to gather them together for the battle of that great day of the Almighty God.*

*' The History extending to the East as well as the West, now intimates the downfall of the Ottoman Empire; the great barrier that prevents the dissemination of Christianity among the Eastern nations.*

*' The nature of these three spirits may be inferred from their origin. From the dragon proceeds irreligion; from the beast, worldly ambition; from the false prophet, false religion, Mahomedism.*

*' These will be leagued together for the support of their worldly interests, and in opposition to those of true religion; but will receive a signal overthrow.*

‘ 15. Behold, I come as a thief, blessed is he who watcheth, and preserveth his garments, that he may not walk naked, and they see his shame.

‘ And this defeat, though foretold and looked for, will yet be more sudden than is expected.

‘ 16. And they gathered them together unto the place which is called in Hebrew Armageddon.

‘ Whether the final conflict be spiritual, or political, or both, the event alone can determine.

‘ The drying up of the Euphrates, (in evident allusion to the dominion established by the Euphratean horsemen under the Sixth Trumpet,) is a metaphor that appears singularly appropriate to the gradual manner in which the Ottoman empire is now dwindling away. And as the Eastern and Western Apostacy arose at the same time, so it here appears that they are destined to fall together. There can scarcely be a doubt, that the third party to the league announced in verse 13, applies to the imposture of Mahomet, and to the Turks.’

Perhaps some profound investigator of the preceding passage, who may be more highly gifted than his brethren with clear and penetrating sight, may discover the Triumvirs of the Holy Alliance in the symbolic frogs or three unclean spirits. They are certainly leagued together for the support of their worldly interests; they are besides working wonders; and they also go forth upon the kings of the earth. And who can doubt that a signal overthrow awaits the members of a league which was formed for the oppression of mankind, and the destruction of every right and privilege which lift men above the degradations and miseries of slavery? And who will scruple to repeat his prayer, that He who sits in the heavens, and laughs at the deeply laid counsels of these rulers of the world, and holds in contempt and scorn their unhallowed projects, may soon confound their devices, and, in the utter confusion and ruin of all the measures which they oppose to freedom and religion, may open the way for the advancement of truth, and righteousness, and peace?

This concise Exposition deserves to be recommended as a useful outline of the Apocalyptic predictions and their fulfilment.

**Art. V. 1. *A Narrative of the Political and Military Transactions of British India under the Administration of the Marquess of Hastings, 1819 to 1818.* By Henry T. Prinsep, of the Hon. East India Company's Service, Bengal. 4to. Price 2l. 12s. 6d. London.**

**2. *Considerations on the State of British India*, embracing the subjects of Colonization, Missionaries, the State of the Press, the Nepaul and Mahratta Wars, the Civil Government and Indian Army. By Lieut. A. White, of the Bengal Native Infantry. 8vo. Price 12s. Edinburgh.**

**I**NDIA has of late years been the theatre of the most memorable exploits, and of the most astonishing vicissitudes of empire. The policy by which so tremendous a mass of empire has been accumulated, as England now possesses there, and the civil wisdom by which it is to be preserved, are problems in political science highly deserving of serious meditation, and they have recently called forth the most anxious inquiry. The public mind is at last fully awakened to the importance of the subject; and the civil and military affairs of that country are no longer considered as being little more than what Milton, speaking of the disorders of the Saxon heptarchy, called, 'the skirmishing of kites and crows.'

The first contemplation of an empire geographically extended from Cape Comorin to the utmost natural barriers of India, the Humalachy, the sandy deserts of the Indus northward, and the impenetrable forests and mountains on its eastern side, fills the mind with an image of terrific greatness, not unlike that produced by the huge impending masses of external nature, which seem every moment ready to fall by their own magnitude. But the difficulty vanishes so soon as we examine the minute texture of our Indian government, which is one great federative constitution, where treaties stand in place of physical superiority, where influence produces all the effect of military strength, and the whole system is kept close and compact, because, either by contrivance or by accident, the various native powers think that they govern themselves, although not a shadow of political independence is left to them. Analyzed into its elements, it will be found little more than a government of opinion, carried on by means of the confidence reposed in us, by those in whom the physical strength resides, and by those chiefs and princes who, having been forced successively into our alliance, find that they reap such benefits from it, as render them unwilling to desert it.

It is obvious, that this confederacy is subject to many dangers; and it has been the necessity of successively obviating



them, and preventing their recurrence, that has compelled us, in the very teeth of acts of parliament and of the fundamental policy of the East India Company, to go on enlarging our territory, till it has arrived at the bloated and gigantic empire which it exhibits at this moment, to the awe and astonishment of mankind. Never was this political association more endangered, than by the predatory hordes which lately overran the whole central part of India, under the name of Pindarrees—a word of uncertain etymology. From the rapidity of their movements, the whole of this immense space was converted into a theatre of rapine and disorder. It became necessary, therefore, to put down the evil, which, in 1814, had arrived at a height that threatened the dissolution of the British empire in India. They engaged in the most distant expeditions, passing the most formidable barriers of nature and of military skill with impunity and success, and baffling every attempt, however well concerted, to intercept their return. It is immaterial how the predatory hordes acquired the strength which they had attained at the period we have mentioned. It is sufficient to say, that their actual condition rendered them a distinct political interest of the day, and objects of the most vigilant and apprehensive precaution. Hyder Ali, in the fulness of his power and his animosity, scarcely required equal circumspection. The actual military force at their disposal amounted to 40,000 horse, including the Patans, an immense band, who, though better disciplined, supported themselves by bloodshed and depredation. This number would be doubled by adding the remainder of Holkar's irregular troops, who were daily deserting the service of a falling house, to engage in the more lucrative career of predatory enterprise, and the loose cavalry of Scindia and the Bhoosla, which were bound by no ties beyond those of actual entertainment, and were besides in great arrears of pay. It was in Malwa and the contiguous provinces, now officially called Central India, a region little known heretofore, and scarcely laid down in the maps, that they found a secure asylum. This country had for thirty years been exposed to unremitted anarchy and warfare, and it was a rallying point from which they poured out their unnumbered cavalry in every direction, who carried devastation and plunder wherever they went. The situation of these provinces, nearly equi-distant from the dominions of the three Presidencies, rendered it necessary to keep up annually the most expensive system of precaution; notwithstanding which the provinces of our allies were perpetually overrun. In 1808, they entered Guzerat; in 1812, they devastated the Bengal provinces of Murzapor and Shahabad, which for years had

been exempted from such a calamity. A principle of concert naturally grows up among those who are intent on a common object, although they may not yet be united under any single chieftain. Yet, had such a person arisen among them, they might have been modelled into the same description of force, that Timour and Zengiz Khan had employed to desolate the Eastern world. They resembled the bands of Companions, that swarmed all over Europe in the fourteenth century, and only wanted a leader of superior energy. At the same time, two chiefs, military adventurers of great enterprise and activity, had attained among the Patan tribe a fearful pre-eminence. For the Patans were a regular and efficient army, who extorted contributions from the weaker states by hovering around them, and not unfrequently by overrunning their territories. Against the Pindarrees and these powers, we were forced into a constant state of preparation; and it became the more requisite, when the death of the less active of the two leaders, placed Ameer-Khan at the head of a force amounting to 30,000 horse and foot, with artillery well manned and served.

In 1814, the strength of the Pindarrees exclusively was estimated at about 33,000 horse. Such was the anomalous and undefinable force that had grown up in the heart of India. Its leading feature was hostility to all regular governments, and we were obliged to keep up a constant vigilance along the whole south-western frontier of the Bengal presidency; while for the security of the Dekhan, the subsidiary forces of the Nizam and the Peishwah were obliged annually to move to the northern frontier of their territories. But, in spite of every precaution, they were frequently penetrated by this new enemy,—a moral pest in the bosom of our states,—an array of all the unsettled spirits of the empire against the well-being and repose of society. But it may elucidate the military part of the historical notice which we shall endeavour to lay before our readers, to give a rapid sketch of the political position of the several states and their disposition towards the British

ment at the beginning of the year 1814.

They were connected by subsidiary alliance with five native states,—the Nizam at Hyderabad, the Peishwah at Poonah, the Rajah of Guzerat, and the Rajahs of Mysore and Travancore. We omit all mention of the nominal power of the Nabob of the Carnatic,—a mere political pageant wholly subservient to the Government. A subsidiary alliance is thus constituted, by which the state is obliged to furnish a specific force to protect the country, and to maintain the political authority of the sovereign. A stipend, equivalent to the expense of the force, is furnished by the Government. The state thus protected, generally not in money, but by terri-

torial cessions. The states thus in alliance with us engage to discontinue all political negotiation with the other powers of India, unless in concert with ourselves; to submit all claims or controversies to our arbitration, and above all, that, in cases of exigency, the whole resources of the allies should be under our command and direction. Of these, the Nizam was the most attached to the British Government, chiefly from a sense of weakness, and the conviction that he could not stand, if deprived of our protection. Not so the Peishwah. It was a hollow, insincere connexion, and the provident mind of Lord Wellesley had, so long ago as 1804, foreseen the rupture which, fourteen years afterwards, broke out between the British Government and Bajee Row. Over the three remaining powers, our ascendancy was firmly fixed. But there was another class of states under our protection, who paid no subsidy, and whom we were not under an obligation to protect by a specific force. These were the Rajah of Bhurtpoor, the Bundela chiefs, and the Sheikhs. The first of these viewed us with fear and distrust.

‘His whole conduct,’ says Mr. Prinsep, ‘has shewn him to be the most hostile in heart and disposition of all the princes of India. Feeling that his former success had made him the rallying point of disaffection from all quarters, he seemed evidently to court that dangerous pre-eminence, and to assume the attitude of one, that rather sought than avoided another occasion of trying his fortune against us.’ *Prinsep*, p. 9.

The other protected chiefs were in general contented. But it would have been unreasonable to expect that so extended a system of alliance, composed of materials so various and discordant, should not be liable to constant interruption from the dispositions and caprices of the several members of the confederations. It required, therefore, the greatest forbearance towards all these different sentiments, and great providence and caution, to manage so vast a machine of policy with any kind of success.

With other states, we had no other connexion than that of amity. These were, the Scindiah, the Bhoosla, and the Holkar families. British residents were stationed at the courts of the former two; but the Holkar family did not require it, for, after the death of Jeswunt Row Holkar, the power which his personal ability had built up, was crumbling fast into decay. Up to 1814, the disposition of Scindiah was favourable. He found us punctual in our payment of the seven lack of rupees we had stipulated to pay both him and his chiefs; and feeling that as long as he abstained from the territories of our

actual allies, we left him to pursue his own schemes of plunder or invasion within the limits from which he had withdrawn, he had been sensible of no restraints from our superiority. The state of Holkar's court was similar.—But still, amidst all this seeming concord, there was an unsoundness in the system; and its dissolution had been predicted by many, at the period when its foundations were first laid. For even before 1814, it had been manifest that the settlement of 1805, instead of having a tendency to wean the population of India from habits of military adventure, rather multiplied the inducements and the opportunities to engage in predatory warfare.

The minds of the authorities at home, to whom Lord Hastings submitted the growing mischief of the Pindarrees, were not sufficiently on a level with the exigency. In September 1816, instructions arrived from England, authorizing him to expel them from the territory they had usurped in Malwa and Saugor, and to enter into such negotiations with the neighbouring chieftains, as would prevent their re-establishment. The Marquis of Hastings saw the full extent of this portentous evil, and he saw also the remedies which it required.

‘The evil,’ says Lieut. White, ‘existed in the want of a supreme and controlling power, possessing a decided superiority in character and resources, which, interposing its authority, could organize a league of the different states, of whose confederation the primary object should be the preservation of the public tranquillity by uniting their efforts to crush the lawless banditti who were let loose upon society. 2ndly. The entire dislocation of political society in central India, the perpetual contests for dominion which it exhibited, rendered it necessary, that there should be some definite boundary which would restrain the pretensions of the rival parties; and by offering the guarantee of their respective possessions, and binding each member of the league to respect their mutual territories, there appeared a fair prospect of restoring tranquillity to these troubled regions. The commanding attitude of the British government naturally pointed it out as the only power which could organize the league, or which had sufficient authority to enforce the decrees of this Asiatic congress. Such were the views entertained by Lord Hastings, as indispensable to the erection of a permanent political system in central India. The breaking up of the Mussulman empire, and the decline of the power of the Scindiah and Holkar, had removed every efficient check, and rendered central India a vast theatre of anarchy and misrule. Possessing no government which could control the malignant and predatory character of its population, there existed an imperious call that Britain should step forward and protect the rights of outraged humanity.’ *White*, pp. 215, 16.

We are disposed to concur in the wisdom of Lord Hastings's

policy. Had the other plan been prosecuted, what would have resulted? Driven out of Malwa, they would have found an asylum with Holkar and Scindiah. The nature of the evil was such, that nothing short of its complete extirpation could be remedial of it. It was, therefore, announced to the Mahratta states, that the period was arrived, when it was incumbent upon them either to join in the league for the extirpation of the common foe, or to incur the hostility of the British Government. It was also intimated to the independent states of Rajapootana and Bhopaul, that they would be included in the league, on the consideration of paying a moderate sum to the British Government, as the price of protection. But we confess that, according to our notions of political morality, there are some parts of the policy which are of ambiguous justice. Considering the avowed connexion between Scindiah and Holkar and the Pindarree leaders, it was not unjust that they should be called upon to unite in their suppression. The case, we think, was different with the other states. All compulsory aid is at best feebleness. It could be justified only on the principle that these powers could not withstand the Pindarrees, and that their resources would be employed against us. But this is improbable. The safety of the Pindarrees was in perpetual flight. They could not organize a systematic resistance. If they once halted, they were lost.

The whole disposable force of the three Presidencies was ordered into the field, and presented a magnificent spectacle of British resources. Not fewer than 100,000 regular troops and 20,000 irregulars were destined to act against the Pindarrees. On the side of Hindostan, four divisions, under the personal command of Lord Hastings, were directed to act offensively, while two divisions were reserved for the protection of the frontier; four others were ready for operations on the Madras and Bombay frontier, and one was reserved for the defence of our territory. Advancing simultaneously and on an extended base, this powerful force was enabled to sweep the whole of Central India, to hem in the Pindarrees within the different divisions, and to render their destruction inevitable. On the 16th of October 1817, Lord Hastings assumed the command of the grand army, and immediately advanced against Scindiah's capital. This chieftain had not only manifested extreme reluctance to co-operate with the British, but had given support and encouragement to the Pindarrees. The appearance of a powerful British army compelled him to join the confederation; and he agreed to furnish 5000 horse, to be at the disposal of the British Government, and under the command of a British officer, in furtherance of the common

object. As a security for the fulfilment of his engagements, he ceded to us the forts of Asseer-gur and Hindia during the war. The measures of the Governor-General were crowned with equal success in his negotiations with Ameer-Khan, who agreed to disband his army on condition of having secured to him the integrity of his dominions which he held under a grant of Holkar. Thus, the important district of Rajah-pootana was liberated from 30,000 spoilers, educated and disciplined to depredation, some of whom adopted more innocent pursuits, either becoming occupiers of lands ceded to them for that purpose, or enlisting into our own service.

While the British operations were going on with unexampled success against the Pindarrees, events happened which threw a sudden gloom over our prospects, and were pregnant with the utmost peril to the British power in India;—the unexpected revolt of the Peishwa at Poonah, and the defection of the Nagpoor Rajah. The predisposing causes to this disaffection were various. Cherishing a rooted aversion to our ascendancy, they looked at the immense force which we had collected, and saw, or thought they saw in it, the signal of their own extinction. Under these erroneous impressions, the Peishwah proceeded to excite a general confederacy against us. The hollow friendship of Scindiah, Holkar, and the Nagpoor Rajah interposed but slight impediments to the execution of this project. They were eager to enter into the league; but their jealousies and disunions rendered it a loose and infirm compact. As it generally happens in these cases, they acted without plan or concert. Instead of reserving their preparations for the season when alone they could be effectual, when our forces were scattered into their cantonments, and might have been surprised, they opened their hostilities at a period when we had the most powerful armies in the field, and when the strongest of the Mahrattas, Scindia, was compelled to yield to our overwhelming superiority. The Peishwah Bajee Row's intentions of heading the league, had long been evident to Mr. Elphinstone, our resident at that court. Towards the end of October, Mahratta troops began to collect at Poona. They encamped close round the cantonment of our subsidiary brigade, whose situation, calculated for the defence of the city from external attack, was particularly open to surprise, when menaced by an enemy from within and without. Their situation grew every day more alarming. Each successive corps encroached upon their cantonment, and the horsemen rode blustering and prancing about, as is usual with Indian troops when their designs are unfriendly. Mr. Elphinstone had observed these appearances, and having remonstrated ineffectually with Bajee Row, he re-



solved to move the brigade to Kirkee, and despatched letters for the European detachment, which, by a forced march, reached Kirkee on the 1st of November.

‘ The city of Poona stands on the right bank of the Moota-moola river, which runs from east to west, taking its name from the two streams which unite to the north-west of the town. Just at the point of the confluence, stood the British Residency, separated from the city by the Moota, while the Moola came down with a sweep from the north. This latter river was fordable opposite to the Residency; and about a mile up the stream, there was a good bridge over it, above which the river took a semicircular reach to the north. At the western extremity of the semicircle, lies the village of Kirkee, between which and the river to the east, is an admirable position for a brigade to occupy, protected by the river in the rear and on the left, and supported on the right flank by the village. The original cantonment was on the right bank of the Moota-moola east of the city, and close upon it, so that both the city and the Moota lay between the brigade and the Residency. By moving the troops to Kirkee, the Residency lay, on the contrary, between them and the enemy, forming an advanced position towards the city. Major Ford’s battalions were cantoned at Dhapoor, a few miles distant to the west.’ *Prinsep*. p. 240.

Every day produced more decisive symptoms of hostility. Mr. Elphinstone, therefore, thought it right to increase his force by the light battalion that had been ordered to Seroor by General Smith, as soon as he had heard of the disaffection which was going on at Poona. The news of its approach reached Bajee Row on the 5th, and his army was instantly in motion. The Resident lost no time in proceeding to the brigade. He was no sooner gone, than the Peishwa joined his army, which lay a little south-west of Poona, and immediately advanced on the Residency, took possession of the houses, which were plundered and burnt, and among these, the books and papers of Mr. Elphinstone, an irreparable loss.

‘ The position at Kirkee was admirably adapted to purposes of defence, but it was agreed by the Resident and Colonel Burr, that the brigade should advance and fight its battle in the plain between Kirkee and the city. The plan was highly judicious; for it was uncertain how far the seapoys had been proof against the late attempts to seduce them, and it was desirable therefore, to risk something for the sake of inspiring them with additional confidence in themselves and their cause; whereas to coop them up in a defensive position, exposed to the taunts and insults of the Mahratta cavalry, would have had a most disheartening effect, and must have increased the desertions by giving the enemy a shew of superiority. The enemy were besides well provided with artillery, which would have enabled them to give great annoyance to the position, and to wear out the spirits of the men by a succession of casualties, before General

Smith should arrive, which could not at the shortest be in less than a week. Moreover, though the Mahrattas were at present confident in a great numerical superiority, an advance to the attack in despite of their numbers would confound them, and raise the spirits of our own people. At the same time, if we could obtain but a partial success in the plain, it would dishearten the enemy, and prevent him from attempting any thing against our position.

'The fighting commenced a few minutes after Mr. Elphinstone had reached the brigade by the Kirkee bridge. The enemy shewed immense bodies of horse on our front, and opened a heavy cannonade from many guns, but chiefly from a distance. The fire was returned from the four six-pounders of the brigade, two of which were placed on each flank of the Europeans. In the mean time, the Mahrattas attempted to push bodies of horse round our flank, in which manœuvre they partly succeeded. A spirited charge was then made in close column by one of Gokla's battalions, commanded by Pinto, a Portuguese officer. It was directed against the left of our line, where the first battalion of the seventh was posted. The battalion was driven back after a sharp contest, with the loss of Pinto and many other men; but the first battalion of the seventh, in its eagerness to follow up the success, for the purpose of capturing the guns of the repulsed, became separated from the general line of the brigade. Our battalion was in considerable danger, the horse having got round both its flanks; but Colonel Burr hastening to the post with a part of the European regiment, while the two guns on its left were served with great effect, was enabled to restore the day, bring back the battalion into line, and afterwards form it (*en potence*) at right angles with the line, to check any further ill consequence from the enemy's out-flanking us. Major Ford had by this time brought up his battalions on the right, which had a similar effect on that flank.'

*Prinsep, pp. 244—246.*

This was the only instance in which the Mahrattas came to close quarters with us. At night-fall, our troops returned to Kirkee. Our loss is stated at 18 killed and 57 wounded. The enemy left 500 on the field. Bajee Row, seeing fresh horse coming in from Seroor, gave us no further molestation, but encamped his army on the spot of our former cantonment. In the mean while, General Smith, finding all communication intercepted, marched with his division towards Poonah. He had no regular cavalry with him, the second of the Madras not having joined, and only 500 of the horse auxiliaries altogether. He was surrounded on his march, on every side, and lost part of his baggage. On the 13th, he arrived at Poonah, and the next day was fixed for the attack on the enemy's camp. The Peishwa's army opposed the passage of the river, which was effected in good order, and Colonel Milne took up his ground for the night on the enemy's right flank. Before day-light next morning, the combined attack was commenced; but the

camp was deserted: the Peishwa and his army had quietly retired during the night, leaving the tents standing. He carried off all his guns except one of an enormous size, which he was obliged to leave behind him. The city surrendered during the day,—and on the 19th, General Smith prepared for the pursuit of the fugitive Peishwa.

Appoo Saib, the Nagpoor Rajah, gave us similar employment. No sooner were the hostile designs of Bajee Row known at Nagpoor, than he came at once to the resolution of making common cause with the head of the Mahratta enterprise, nor did the news of the affair at Poonah abate his preparations. He was, however, long vacillating from one side to the other. But, in the public interviews between the Rajah and our resident Mr. Jenkins, there was the accustomed cordiality. Appoo Saib even affected to blame Bajee Row for his treachery. But, upon the night of the 24th of November, Mr. Jenkins was informed that a *khilat* (a dress of honour) had arrived for the Rajah from Poonah, and that his highness intended to go in state to his camp the next day, to be formally invested with it, and to assume the *juree putka* (golden streamer), an emblem of high command in the Mahratta armies, which, with the title of *Senaputtee*, the Peishwa had conferred upon him. Remonstrance was of no avail, and Mr. Jenkins called in the brigade from its cantonment, about three miles west of the city, to post it in the best attitude for defence of the Residency. On the 26th, symptoms of hostility became still more manifest; large masses of the Rajah's cavalry began shewing themselves on all sides, and every gun was wheeled out of the arsenal, and brought to bear upon some part of our position. Our force at Nagpoor consisted of two battalions of native infantry, (but both had been reduced by sickness,) with the two companies forming the President's escort, three troops of Bengal cavalry, and a detachment of artillery with four six-pounders, the whole under the command of Lieut. Col. Scott.

'The Residency,' says Mr. Prinsep, 'lies to the west of the city of Nagpoor, and is separated from it by a small ridge running north and south, having two hills at its extremities, called the Seetabuldee hills, about 380 yards apart. That to the north was the higher, but the smaller of the two; upon it were posted 300 men of the 24th N. I., with one of the six-pounders under the command of Captain Sadler. The 20th and the escort were stationed on the larger hill, with the rest of the 24th and of the artillery; and the three troops of cavalry in the grounds of the Residency, with some light infantry to keep off the hovering horse of the enemy, but under orders not to advance into the plain against them. The women and valuables were lodged at the Residency.'

“ At sunset of the 26th of November, as our picquets were placing, they were fired upon by the Rajah's Arab infantry. Immediately afterwards, his artillery opened on our position, and was answered by us from the hills. Our men were much exposed, particularly those on the smaller hill, whose summit was not broad enough to afford any protection. There was also a bazar to the north-east of this hill, that approached close to its foot; here were posted the Rajah's Arab infantry, which kept up a galling fire from under cover of the huts and houses, which cut up our people most severely. The firing did not cease with the day-light, but continued with little intermission till about two in the morning, by which time we had sustained a very heavy loss, particularly on the smaller hill, where some assaults were attempted and repulsed with difficulty. Captain Sadler was killed in the defence of this important point.

‘ After two o'clock, there was an intermission of the enemy's fire for some hours, with only now and then an occasional shot. Our troops availed themselves of it, to strengthen their position, and make up fresh cartridges. This was an awful moment for those who were at leisure to calculate upon the prospects of the morrow. We had already suffered much; and if the attack were renewed with tolerable perseverance, it was quite manifest that our troops, however well they might behave, must in the end be overpowered; and this seemed to be their design. From the unavoidable haste with which the position on the Seetabuldee hills had been occupied, as well as the want of entrenching tools, no artificial defences had been added to the natural strength of the place. This omission was now remedied in the best manner the time would allow, by placing along the exposed brow of the hills, especially of the smaller one, sacks of flour and wheat, or any thing capable of affording cover to the men. It was also deemed proper to confine the defence of the latter to the summit, many men having been lost from being placed in exposed situations on the declivity. The 24th were also relieved early in the morning by a detachment from the 20th, and by the escort, to whom was entrusted the defence of this important post, the key of the whole position.

‘ At day-break, the fire recommenced with more fury than before, additional guns having been brought to bear during the night. The enemy fought with increasing confidence, and closed upon us during the forenoon. The Arabs were particularly conspicuous for their courage, and to them had been entrusted the assault of the smaller hill. *Goles* of horse also shewed themselves near the grounds of the Residency, so as to oblige Captain Fitzgerald, who commanded the cavalry, to retire further within, in order to prevent any sudden coup-de-main in that quarter. About ten in the morning, the accidental explosion of a tumbril on the smaller hill, occasioned some confusion, and so much injured the screw of the gun, as to render it for some minutes unserviceable. The Arabs saw their opportunity, and rushed forward with loud cries to storm the hill. Our men were disconcerted, and the smallness of the total force having made it impossible to have a support ready for such an extremity, the hill was carried before the gun and the wounded could be brought off: the latter

were put to the sword. The Arabs immediately turned the gun against our post on the larger hill, and with it, aided by two of their own, opened a destructive fire on our remaining position. The first shot killed Mr. Neven, the surgeon, and Lieut. Clarke of the 20th. The fire was so destructive, as to distress greatly the troops on the larger hill. The Arabs, too flushed with their success, advanced in great numbers along the ridge, while the main body of the enemy in the plain to the south were closing fast. The prospect was most discouraging, and to add to the difficulty of the crisis, an alarm had spread among the Seapoy families and followers, and their shrieks not a little damped the courage of the native troops. They would scarcely have sustained a general assault, which the enemy seemed evidently to meditate.' *Prinsep.* pp. 252—255.

Captain Fitzgerald, who had kept himself in reserve in the Residency grounds, till a couple of guns were actually brought to bear upon him, saw that the case was of the last extremity, and he resolved therefore to charge the gole that was nearest, to capture, if possible, the guns that annoyed him. He himself led the column, and as soon as 30 or 40 men had got over the *nullah* (stream) in front of the Residency, advanced at once upon the enemy, who retired as he advanced, till he had passed the guns, when they made a demonstration of surrounding his small party, upon which he called a halt. The rest of the cavalry had judiciously stopped as they reached the guns, which they instantly turned on the Mahrattas, kept them at a distance by a brisk fire, and captured two more guns, which they spiked, dragging the others back to the Residency. Our men now felt their spirits reviving, and recommenced their firing, watching the opportunity of recovering their smaller gun from the Arabs, which fortunately soon occurred, the explosion of a tumbril having put them into a temporary confusion. Instantly, a party darted from the larger hill, drove the Arabs from the post with the bayonet, and recovered not only our own gun, but captured two others. The tide had now turned. The troops of the enemy gave way on every side, and a brilliant charge was made on them by Cornet Smith, which finally dispersed them, and put us in possession of all their guns. Thus ended a trying and most disproportionate contest, the fatigues and anxieties of which lasted more than eighteen hours. We had not altogether more than 13 or 1400 fighting men; whereas the Rajah had upwards of 10,000 infantry, and an equal number of horse! We lost 333, a fourth part of those engaged.

We have been thus particular in the detail of these two affairs so glorious to the British arms, because the effect they produced, gave the Mahrattas a distrust of themselves, which

was highly favourable to the views of Lord Hastings. Finding their utmost resources baffled by mere detachments, they gave way to despondency, and both Bajee Row and Appoo Saib were sensible of their error when it was too late. The former remained a proscribed and friendless fugitive. Appoo Saib endeavoured to atone for his treachery by the promptitude of his submission; but in vain. A formidable force immediately collected at Nagpoor, and General Doveton, after a long and harassing march, succeeded in enforcing upon the Rajah such terms as would reduce him to a state of entire dependence. His instant surrender being demanded, after some hesitation, he delivered himself up; but the artillery not having been surrendered according to the terms of the treaty, and some new treachery being clearly detected, his camp and artillery were taken by storm, with fifty elephants and all his camp equipage. The city was surrounded, and General Doveton sent for a sufficient battering-train to commence his operations against it, when the Arabs proposed to march out with their families, baggage, and arms,—a proposition which was instantly accepted. Thus, our military operations against the Bhoosla state were brought to a conclusion within a month from the commencement of hostilities. The deposition of Appoo Saib was deemed indispensable as a punishment for his defection at so critical a period, and from a long uniform experience, that he could no longer be entrusted even with the semblance of authority; a member of a remote branch of his family was, therefore, placed on the *Guttee* in his stead.

There are, we are aware, reasoners who are disposed to call into question these summary acts of power, and to examine them by the test of abstract justice. But Bajee Row and Appoo Saib are justly chargeable with a breach of hospitality and a violation of the law of nations, in their attack upon the sacred character of the Residents, which ought to have been respected and held inviolable. With regard to the treachery of secret previous preparation, if we allow a native power the abstract right of deserting our alliance at all, we must concede to him this right also, for, without the one, he could not exercise the other. It is an article in all our subsidiary alliances, that a military force shall be stationed at the capital. Men preparations for war would necessarily be anticipated, and the design frustrated by calling the Resident's force into immediate action against the person of the prince. The treachery, therefore, of the Mahratta chiefs consisted in the very act of defection; for it is of the essence of the contract, that, although accepted by the native powers for probably a present advantage, or to avoid a temporary evil, the con-



tract, if intended to be beneficial, must be intended to be permanent; and for this end, we stipulate for a perpetual connexion; and they bind themselves to this stipulation. The falling off of either of the contracting parties who enter into an obligation, and derive mutual benefit from it, must be deemed an act of treachery,—unless either of them can justify itself, by shewing any default in the execution of it on the part of the other. Neither the Peishwah nor the Rajah had any such plea to urge against the British Government.

We must hastily dismiss the battle of Mehidpoor; but its consequences upon the condition of our affairs in India, by giving the fatal blow to Holkar in particular, and the native powers who were adverse to our authority, are so important, and the transaction itself is so brilliant in a military point of view, that we cannot pass it over entirely. No sooner had the news of the Peishwa's defection spread abroad, than the first impulse of Holkar's sirdars was, to march instantly southward, to rally round the legitimate head of the Mahratta nation. They made every effort to collect the dispersed infantry of Holkar's establishment; and before the 28th of November, twenty-three additional battalions had joined the line of march. They were joined by Chetoo with a considerable force, when Sir John Malcolm thought it expedient to effect a junction with the division of Sir Thomas Hislop. The two divisions met on the 12th of December, and advanced on the 14th, towards Holkar's camp at Mehidpoor. On the morning of the 21st, the British army again advanced. In answer to some attempts to negotiate, Sir Thomas Hislop was told, that the sirdars were resolved on abiding the result of an action. On approaching Mehidpoor, the enemy were found drawn up in line on the opposite side of the Soopra. It was determined to attack him in front immediately, though his right was protected by a deep ravine, and his left by a bend of the river and a deserted village. The passage was soon effected; but the enemy were so superior in artillery, that our guns were soon silenced, and our loss was at first severe. The troops, however, advanced with great steadiness, reserved their fire, and trusted to the bayonet. Meanwhile, the cavalry had turned the enemy's right, and made a dreadful slaughter of the infantry, who had already given way. Holkar's camp and artillery were soon in our hands, and the enemy fled towards Rampoora. An immense booty was captured. Eight elephants and several hundred camels were brought in by the Mysore horse. Our loss amounted to 174 killed, and 604 wounded.

These important operations have necessarily caused us to lose sight of the Pindarees. It is sufficient, however, to state,

that the expeditions sent out against them had similar results: Their different bands were wholly dispersed, taken, or killed, and their several leaders either perished, or threw themselves on the mercy of the British Government. Thus, in one short campaign, the comprehensive plans of the Governor-General had been carried into execution. India was delivered from the destructive ravages of a ferocious band of military robbers, and from the intrigues and conspiracies of the Mahratta princes, who had long cherished and protected them, as the means of shaking off our authority.

The principal feature of the new arrangements, is the incorporation of the Peishwah's territory within our dominions, with the reservation of lands yielding 16 lacs of rupees, which now form a distinct sovereignty for the Rajah of Sattarah, whom we have elevated to the authority of the exiled Peishwah. This man was a descendant of the ancient family, which had been deposed for fifty years, and was now re-established under our patronage and protection. Of this measure, although a net revenue of 50 lacs has accrued from it to the British Government, we consider the policy to be extremely doubtful, and the injustice to be equally manifest. Neither a moral nor a political right to the Peishwah's dominions can be said to have inhered in the Sattarah family. They were themselves descended only from an unprincipled freebooter, who had waded through blood to the throne; and they were in like manner deposed from it by the Peishwah, who claimed and held by no other right than the sword. As an act of pure benevolence, there is something in the idea of employing great power in raising the fallen fortunes of a prostrate house, which is soothing to the heart, and captivating to the imagination. But the less romantic and less shewy office of meliorating the condition, and augmenting the happiness of a whole nation, would have been more becoming the greatness of our Government, than the childish philanthropy of removing one barbarian to make way for another. The resources which the Peishwah's overthrow had thrown into our hands, would, perhaps, in the course of a few years, have enabled us to communicate to the degraded tribes of those immense districts, the unspeakable benefits of Christianity, and its surest fruits, morality and habits of settlement and of industry.

Half the territory of the Nagpoor Rajah was ceded to the British Government, and along with it, the acknowledged right of a political interference with the administration of the remainder. The unprovoked aggression of Holkar furnished us with a plea for disposing of his dominions; and accordingly, the bulk of them was bestowed upon the Rajahs of Kotah and

Bundee. These cessions reduced its revenue to 20 lacs of rupees. Independently of these conditions, Holkar's court was compelled to receive a subsidiary force within its territories, and to maintain a contingent of 13,000 horse at the call of the British Government. Thus, the most formidable enemy of our authority, the power which, in 1804, over-ran our territory, baffled the most rapid marches of our armies, and almost compelled us to sue for peace,—has been at last reduced to the humblest vassalage. The Rajah of Bopâl was received into the circle of our protection. From the Rajapoot states, we demanded a tribute as the price of our support. They were restricted from forming any other political connexion, and pledged to refer all their disputes to the arbitration of our government,—a practice borrowed from the ancient Romans, (no very honourable precedent,) ‘who adopted it,’ says Montesquieu\*, ‘to deprive the vanquished country of all military power.’ Jeypoor avowed a strong reluctance to the alliance; and it was only the approach of Sir David Ochterlony's army to the capital, that induced the Rajah to accede to it. We enter our hearty protestation against this arbitrary exercise of power. If we were negotiating with an independent state, (and negotiation implies the right of dissent in one party to the propositions of the other,) the advance of the division was a monstrous and indefensible procedure. The introduction of our power into those states has, in our view of the question, tarnished the glories of the war, which was strictly defensive; and it was also a departure from the magnanimity and dignified forbearance with which we conducted it. To demand a tribute from them, because it had been antecedently extorted from them by the Mahrattas, is to invest ourselves with the character of those lawless leaders, and to adopt the unjust and violent spirit of their policy. It is pretended by Mr. Prinsep, (who is a courtly writer, composing his narrative amid the beams of Calcutta patronage,) that this policy was adopted, because the Rajapoot states were too feeble to protect themselves. But how stands the case? At this period, the powerful force of Ameer Khan had been crushed, and it was that force which principally preyed upon the petty states of Rajapootana. Their other dangers were averted, for the Pindarrees were destroyed. Thus there remained no predatory power to disturb Central India, and all the protection they wanted, would have been imparted to them by admitting them into the circle of our alliances. They would then have retained their

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\* “Grandeur et Décadence,” c. 6.

independence, of which, though little more than nominal, the very name is so dear to every state, large or small. But the introduction of an armed force into their country, left them hopeless and dispirited. With Scindiah, our relations remain nearly in the same state. He is now the only independent power in India; but his influence is considerably narrowed.

Such is the massy edifice of power, which the British have erected in that country. A chain of subsidiary alliances with the native princes,—the possession of their capitals as a security for their engagements, and ~~the appropriations of territory~~ to defray the expense of our forces,—have rendered all the native states dependents of our power. The enlarged and comprehensive system which the genius of Lord Wellesley only contemplated, has been executed by Lord Hastings; and the mighty sway of the Mogbul emperors of Delhi has been transferred to the British Government. We have endeavoured, within the compass of this article, to present our readers a general outline of events, the details of which lie scattered over a great many volumes, that they may form some correct idea of the immense empire established by our arms and our policy. The campaign which has lately terminated, was not an aggressive attack on a state or body of men, but upon a system of anarchy and plunder, which was inconsistent with the repose and safety of social life. We trust, that this is the last struggle that we shall be called on to make with the native powers. What enemies can we have, if we exercise our supremacy with moderation, and shew the distracted people who inhabit those wasted provinces, that our victory is that of humanity and civilization over disorder, rapine, and tyranny? Peace and settlement within the frontier, will secure us from danger without; and obligations more binding than treaties or conventions, will preserve the fidelity of all who are subject to our dominion,—the adamantine chains of gratitude and affection. In the progress of time, nations as well as individuals are weaned from their habits; and it requires no very urgent persuasions to win over mankind from a state of wretchedness and desolation to the benefits of repose and happiness. Beneficent enough to afford protection, strong enough to punish revolt, we shall be obeyed so long as respect for our authority is mingled with the obedience which is paid to it. There is no holding of extensive rule and enormous empire on other terms. All the rest of the science of government is fraud and imposture. Man is not to be governed solely through his fears. The doctrine has expired with the Machiavels and the Borgias, and the other doctors of that exploded school. While these maxims are revered, the British empire in India will be a

magnificent and pleasing spectacle of contemplation. For what can fill the mind with more delightful ideas, than the example of an enlightened conqueror employed in the work of conciliation and kindness, and hushing into stillness the tumultuous fury of the passions by which so many districts, fitted up by Providence for the use and sustentation of his creatures, have been turned into deserts?

Mr. White's volume adverts to other topics on which we cannot now enter, but they will claim a distinct notice in connexion with other works now on our table.

**Art. VI. *Tactica Sacra*.** An Attempt to develope, and to exhibit to the Eye by Tabular Arrangements, a general Rule of Composition prevailing in the Holy Scriptures. By the Rev. Thomas Boys, A.M. of Trinity College, Cambridge: Curate of Widford, Herts. 4to. pp. 94. Price 10s. 6d. London. 1824.

**T**HE Bible is the religion of Protestants,' and they do well to assert its sufficiency, and to contend for their own competency to examine its contents. The cunningly devised fable of an authorised living Interpreter of the Scriptures, is an imposture which can be successful only where ignorance prevails, and where the terrors of superstition hold the mind in bondage. Before the light of truth, and under the tests to which the light that makes manifest, subjects all questions, that splendid dogma of Popes, and Councils, and Antichristian churches, is detected to be a base and odious fabrication, which every reasonable creature is bound to reject with abhorrence. But if it is contrary to every sacred obligation for a Christian to support, in any measure, or by any means, such an imposition, so, would it be utterly unworthy of a Christian to apprehend danger from the most extensive diffusion of the Scriptures. To circulate them, to employ the best means for the incorruptible preservation of them, to suggest the modes which may most facilitate the understanding of them, and most effectually promote the practical influence of the principles which they embody, are duties of the first importance. We rejoice in the circulation which the Scriptures have obtained, and confidently expect the enlargement of the boundaries which at present limit their diffusion; but at the same time we are apprehensive that Scriptural knowledge has not advanced equally with the increasing circulation of the Bible. The work before us is intended by its Author to assist the student of the sacred Volume in the intelligent and profitable perusal of it; with which design before him he ad-

dresses the following monitory sentences to his readers, which we may be doing well to place in the way of ours.

‘ I know there are persons who will be disposed to regard the sort of discussions which the present work contains, as uninteresting and unprofitable. They want something that will excite devotional feeling ; and unless they can have this, they think their souls cannot receive benefit. I wish to speak of such sentiments with respect, for they do not entirely differ from my own. As far as this at least, we are of one mind ; that unless there be in the heart the feeling and the spirit of devotion, all that can be done in the way of enlightening our understandings, may leave us in a state of spiritual death. Yet I apprehend, that where there is the spirit of devotion, there it is of the first importance to inform the mind ; otherwise we can only look for a zeal that is not according to knowledge : and not only this ; but that where there is not the spirit of devotion, there instruction upon points of fact and argument is often made the means of giving it. Devotion is the flame ; knowledge, doctrine, and sound argument the materials by which it is fed. We must throw on these coarser-looking materials at due intervals ; or the purer and more ethereal flame will soon go out. You delight in your Bible. You find nothing so edifying as the reading of that Sacred Book. Give me leave to ask then, When your Bible is before you, do you always know what you are reading about ? I venture to answer, No. You understand single verses and sentences ; or can make out their meaning by the help of Commentators. But of the general bearing and tendency of what you are reading, the topics which the Sacred Writer means to urge, the drift of the passage, in a word, what it is about, you are often ignorant.’

The discussions contained in the work of Mr. Boys, relate to the Parallelisms of the Scriptures, an attention to which he deems essential to the correct and full appreciation of their excellence as compositions, and even necessary for the complete development of their meaning : his direct object is the application of the doctrine of Parallelisms to the text of the New Testament, in certain connected portions of which he has exemplified the rules which he supposes to have guided the original writers in the construction of their works. Of this doctrine, it may be necessary for us to give some account for the information of a few of our readers.

Parallelism, which Bishop Lowth imagines originated in the alternations of responsive hymns in the sacred music of the ancient Hebrews, and which he considers as a distinctive form of Hebrew poetry, is the subject of his nineteenth prælection, and is treated still more largely in his preliminary dissertation prefixed to his Translation of Isaiah. The subject had not escaped the notice of Michaelis, who has given some additional examples of Parallelism in his Notes on Lowth's Præ-



lections. The importance which the Bishop attaches to the doctrine of Parallelism, may be inferred from his remarking, that the errors of translators and commentators are in many instances to be attributed less to other causes, than to their inattention to this peculiarity of construction. As a character of style, and in respect to the interpretation of the poetical parts of the Old Testament, Lowth defines Parallelism as consisting in the correspondence of one line with another. 'When a proposition is delivered, and a second is subjoined to it, or drawn under it, equivalent, or contrasted with it in Sense; or similar to it in the form of Grammatical Construction; these,' he adds, 'I call Parallel Lines; and the words or phrases, answering one to another in the corresponding Lines, parallel Terms.' Parallelisms he distributes into three classes: *Synonymous*, when the lines correspond to one another by expressing the same sense in different, but equivalent terms; *Antithetic*, when two lines correspond to one another by an opposition of terms and sentiments; and *Synthetic* or *Constructive*, distinguished by a correspondence and equality between different propositions. Of each of these several kinds we shall give an example or two.

- ' 1. *Synonymous*. " When Israel went out from Egypt;  
 " The house of Jacob from a strange people:  
 " Judah was as his sacred heritage;  
 " Israel his dominion.  
 " The sea saw, and fled;  
 " Jordan turned back:  
 " The mountains leaped like rams;  
 " The hills like the sons of the flock."
- ' 2. *Antithetic*. " A wise son rejoiceth his father;  
 " But a foolish son is the grief of his mother."  
 " The memory of the just is a blessing;  
 " But the name of the wicked shall rot."
- ' 3. *Synthetic*. " The law of JEHOVAH is perfect, restoring the  
 soul;  
 " The testimony of JEHOVAH is sure, making wise  
 the simple:  
 " The precepts of JEHOVAH are right, rejoicing  
 the heart;  
 " The commandment of JEHOVAH is clear, en-  
 lightening the eyes:  
 " The fear of JEHOVAH is pure, enduring for ever;  
 " The judgements of JEHOVAH are truth, they are  
 just altogether."

The doctrine of Parallelism has, however, been more ex-

extensively applied to the illustration of the Scriptures by writers who have followed Lowth; particularly by Bishop Jebb in his "Sacred Literature," and by the Author whose publication is now under our notice. The former undertakes to shew, that the forms of construction which have been remarked in the Old Testament, are preserved in the quotations introduced into the New; and advancing through a series of proofs to the original passages of the Christian Scriptures, he established himself in the position, that the compositions of the Old and New Testaments have a common structure and character, the one as well as the other being distinguished by the application of the rules of Parallelism. Mr. Boys, improving on his predecessors, applies those principles which they have applied to short passages, to long ones, and he arranges chapters and whole epistles as they arrange verses.

In the preceding specimens of Synonymous and Antithetic Parallelism, the second line of each couplet contains a reference of some sort to the first, the sentiment of the one being either varied in the other, or followed by an opposite expression; and in both cases, the couplet may be resolved into a *quatrain*, or stanza of four members, in which the third line corresponds to the first, and the fourth to the second.

“ When Israel  
 “ Went out from Egypt;  
 “ The house of Jacob  
 “ From a strange people :”  
 “ A wise son  
 “ Rejoiceth his father;  
 “ But a foolish son  
 “ Is the grief of his mother.”

Sometimes, the passage admits of being arranged in a greater number of members, and the parallelism may then be called *continuous*. This minuteness of subdivision Mr. Boys considers as very useful in the application of the principle in respect to large portions of Scripture. Of this kind of Parallelism, we copy the following example.

“ a. I planted,  
     b. Apollos watered,  
         c. But God made to grow.  
 a. So that neither he who planteth is any thing,  
     b. Nor he who watereth,  
         c. But God who maketh to grow.”

the members of this passage thus arranged severally answering, a to a, b to b, c. to c.

In "Sacred Literature," a species of Parallelism is described, varying somewhat from the preceding. In this kind, the

stanzas are so constructed, 'that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. This may be called the *introverted parallelism*.' This introverted form of composition, Mr. Boys has selected as the most important, and enters into the consideration of it at great length, advancing from the most simple instances of the construction, to the most complex examples of its use, after the following manner.

- ' " a. Follow not that which is evil,  
           b. But that which is good.  
           b. He that doeth good is of God :  
       a. He that doeth evil hath not seen God.       3 John, 11.  
 ' Here we have evil in the extreme, and good in the central members.

- " a. And now also the axe is laid unto the root of the trees :  
       therefore every tree which bringeth not forth good fruit,  
       is hewn down, and cast into the fire.  
       b. I indeed baptise you with water unto repentance ;  
           c. But he that cometh after me is mightier than I,  
           c. Whose shoes I am not worthy to bear.  
       b. He shall baptise you with the Holy Ghost, and with fire.  
       a. Whose fan is in his hand, and he will thoroughly purge his floor,  
       and gather his wheat into his garner ; but he will burn up the chaff with unquenchable fire."

Matthew iii. 10—12.

' Here, in a., the Lord is referred to under the similitude of a beaver of trees ; and in a., under that of a winnower of corn. In a., we have the axe, the instrument of the beaver ; in a., the fan, the instrument of the winnower. In a., we have the distinction between the good and the bad trees ; in a., the distinction between the wheat and the chaff. In a., the unproductive trees are consigned to the fire ; and in a., the chaff. In a., we have the immediate danger of the trees, "the axe is laid to their root ;" in a., that of the chaff, "his fan is in his hand."

' In a. and a., we have our Lord's superiority to John : in b. and b., the superiority of our Lord's baptism to John's.'

These and other examples from the New Testament, are adduced by the Author, for the purpose of shewing that the introverted form of composition was familiar to the writers of that part of the sacred volume. It occurs, he observes, not only in doctrine and discussion, but in narration and dialogue ; not only in passages which may admit of being represented as



- ‘ A. i. 1, 2. Epistolary.
  - a. i. 3—10. Thanksgiving.
- B.
  - b. i. 11, 12. Prayer.
  - c. ii. 1—12. Admonition.
  - a. ii. 13—15. Thanksgiving.
- B.
  - b. ii. 16.—iii. 5. Prayer.
  - c. iii. 6—15. Admonition.
- A. iii. 16—18. Epistolary.’

It is not necessary to the Author's system of arrangement, that each division of his classification should contain only the subject by which it is defined, exclusive of every other sentiment and reference; it is sufficient for his purpose, that the title designates the leading topics; and that it does so mark the leading topic, he is at great pains to shew. There may be digressions from the direct and principal topic in the corresponding members, but they depend on it, are introduced by it, and again conduct to it.

The details which we have given, will enable our readers to comprehend the nature of the arrangements which Mr. Boys recommends to the examination of the Christian student, as a peculiarity of the style of the New Testament writers. To enter more largely into the explanation of the acute investigations which he has here presented to the public, would require more room than would be convenient. There is, necessarily, great minuteness in his details; and it is only by an extensive induction of particulars, that the principles which he asserts can be satisfactorily illustrated. The Author appears to be very solicitous that his principles should be circulated and examined; and we shall be happy to give effect to his wishes, if our account of his book and of its curious and interesting contents, can prove the means of aiding his design.

A work may, however, be both curious and interesting, and yet the question of its utility may remain to be determined. Granting to the Author the reality of the arrangement which he contends for as existing in the New Testament writings, (and we are certainly of opinion that, whatever may be the character of some of the statements and arguments on which he has, in part at least, depended, in conducting his evidence to its close, he has shewn the connexions and relations which constitute the parallelisms for which he pleads, to be real,) what benefit, it may still be asked, is to be derived from the knowledge of the Author's discoveries? Could we admit his own estimate of the value of the results and inferences deducible from the conclusions which he has endeavoured to establish, the utility of the Author's labours would appear to be indeed transcendent. ‘As often,’ he exclaims, ‘as we repeat the word

'Parallelism, we toll the knell of infidelity. At the very sound of Parallelism, let the host of the Philistines tremble in their tents. Parallelism opens upon them from an unobserved and inaccessible eminence, that commands and rakes their whole position.' The results which would justify such language as this, should certainly possess no subordinate character of excellence and practical value. The Author seems to be aware, that, in the present work, there are not many instances in which he has, by the application of parallelism, illustrated the sense, fixed the doubtful meanings, or decided the controverted points of the New Testament.

'Many such instances,' he states, 'I am prepared to give. I apprehend, however, that in offering them in the first instance, I should be going off my ground. The first object is, to establish the fact; to prove the prevalence in the Sacred Writings of this larger kind of parallelism, which includes passages of considerable length and whole Epistles. Then come the minor parallelisms, which form the members of the larger. And lastly come the results and inferences, the facts being previously established. When I consider the importance of these results, thought and language fail me.'

Our calculations are certainly not of this lofty character. Some advantages may probably be obtained from the more complete examination of the Scriptures by the application of the rules in question; order, connection, and emphasis, may be more fully displayed, and more satisfactorily illustrated; but that such essential services can result from it to the cause of truth, as those of which the Author dreams, we are not prepared to anticipate. We must, however, wait for his further communications.

Art. VII. *Typographia, or the Printer's Instructor*; including an Account of the Origin of Printing, with biographical Notices of the Printers of England, from Caxton to the Close of the Sixteenth Century: a Series of Ancient and Modern Alphabets, and Domesday Characters: together with an Elucidation of every Subject connected with the Art. By J. Johnson, Printer. With portraits and other engravings on wood. 2 pocket vols. pp. 1328. Price 80s. London. 1824.

THE Bibliomaniac rage has, we hope and believe, materially subsided within these last few years, and it is creditable to the sobered judgement of our book-collectors, that it should be so. Like most other false tastes, it rose rapidly to the very height of absurdity, before its evil tendency was at all apparent. Not that we are unable duly to appreciate the motives of those who are employed to purchase for our public libraries, as



well as of many of the nobility and other opulent individuals, whose extensive and splendid collections have become an ornament to their country. Their anxiety to possess what is rare, even at an extravagant cost, is at least pardonable, if not entitled to commendation; although even as to them, we have often doubted, whether the single qualification of rarity, in the total absence of every species of intrinsic merit or exterior beauty, has warranted the extraordinary, the *ridiculous* prices we have seen given for such articles at book auctions. Take for example, an old Play or Poem, which, if remarkable for any thing, was perhaps so only on account of its indelicacy;—it has become scarce by some adventitious circumstance,—the destruction of the copies by fire, or their demolition in a preceding age on account of its utter worthlessness;—now, in our judgement, a struggle for the possession of such a thing as this can be called *book-madness*, and nothing else. Yet, for these have we often witnessed the most fierce contention,—and that too among persons even of limited fortunes, who, in order to possess a *gem* or two (as they are called) of this description, have depopulated whole shelves of useful literature, consigning them either to the bookseller or the hammer, to supply the means for acquiring a few leaves only of useless trash, bound, however, it may be, in the gaudiest and most fantastic style. If this taste is to have any existence, we do hope it may be forever confined to that class of persons who, in the homely phrase, are said to possess more money than wit; for, with the judicious, that author's work must ever possess some degree of intrinsic, some *sterling* merit, which can deserve to be purchased by giving for it more than its *weight in gold*. The pictures of Raphael and Corregio, and the sculptures of the early masters, command large sums from the Connoisseur, not merely on account of their rarity and antiquity, but because they likewise possess in themselves excellencies which are obvious to the eye of every beholder of judgement. Let this rule obtain in the article of books, and we shall not lament, but rather rejoice to see commensurate sums so expended by the opulent, because it may be done without that injury to literature in general, which was to be seriously apprehended when the rage appeared to be extending to the middling ranks of society. But, as we before remarked, we do think the evil has in a great measure subsided, and that it will still further correct itself; and we doubt whether the far-famed *Decameron*, if brought to the hammer again, would produce many more hundreds, than it did thousands at the celebrated sale of the library of the late Duke of Roxburghe.

We have been led to these few remarks by perceiving that the in-

teresting little work now under our observation, is dedicated to a society of gentlemen denominated the '*Roxburghe Club*. These are the very high priests of the idolatry to which we have alluded ! Their names are herein pompously enrolled, the armorial banner of each individual being displayed in a beautifully executed wood engraving, and the pedigree of the president is given at full length, so that posterity cannot err in awarding whatever merit may be due to this redoubtable institution, to the rightful owners.

The Author, Mr. J. Johnson, was, if we mistake not, the person selected to superintend the private printing-press established by Sir Egerton Brydges at his seat, Lee Priory, in Kent, which, from the elegance of the works it produced during its short existence, by far eclipsed its prototype at Strawberry Hill, founded by Horace Walpole. Since the abolition of the dilettanti press at Lee, Mr. Johnson has been established in London, and is celebrated for the peculiar neatness of his printing, and the particular effect he gives to works in which wood-cuts are introduced. The work before us will establish his fame as a printer, and at the same time it is not less creditable to his industry and talents as a compiler and editor. Ames, Palmer, Lewis, Luckombe, Dibdin, Horne, and others, have written voluminously on the disputed origin and the early history of printing, while Smith and Stower have each produced Grammars intended chiefly for those who practice the art. These are the sources from which Mr. Johnson has chiefly drawn his materials, and he has added all that useful practical information which would occur to an intelligent operator during his progress in the business to which his volumes relate.

After a preface, which is somewhat too inflated to bear transcription, the work commences with an enumeration of the arguments of various writers as to the claims of different cities to the honour of having produced the "Divine Art." The Author then states his opinion, 'that John Guttenburg, junior, was probably the inventor ; John Faust, the promoter ; Peter Schoeffer, the improver ; and, though last, yet not least, that John Geinsfleisch, or Guttenburgh, senior, produced the first printed book.' Mentz and Strasburg have the honour of the invention, the claim of Haerlem being disallowed. The investigation is very interesting, but is too long for a transcript : it concludes thus.

'The following singular remark of Oxonides must be allowed by every candid reader to be strictly founded in truth : "*The art of Printing, which has given light to most other things, hides its own head in darkness.*" Not less curious than the foregoing, is the opinion of

Daumen, who thus expresses himself respecting this divine art: "*We live too near the epoch of the discovery of Printing to judge accurately of its influence, and too far from it to know exactly the circumstances which gave birth to it.*"

‘Of all the discoveries which have been made, we conceive the reflecting mind will acknowledge that none have tended more to the improvements and comforts of society than that of printing; in truth, it would almost be impossible to enumerate the advantages derived by all professions from the streams of this invaluable fountain, this main-spring of all our transactions in life. It has been justly remarked by a celebrated writer, that, were the starry heavens deficient of one constellation, the vacuum could not be better supplied, than by the introduction of a printing-press.

‘The more we reflect, the greater becomes our surprise, till at length we are lost in wonder and astonishment, that the art should have lain dormant for so many generations, (when the principle was so universally known,) without being brought into general use: still we may consider it fortunate in other respects; and was, no doubt, ordered for a wise purpose, because, had it received its birth during the dark ages, before civilization began to dawn, it is not improbable, (considering the opposition it at first met with,) but it would have been strangled in its infancy, and consigned to an early tomb! But Providence has ordained it otherwise. The first printers, as though aware of the consequence of too early an exposure, administered an oath of secrecy to their servants; and these deserving individuals indefatigably laboured for the space of twenty years, until the infant, which they had sedulously rocked in the cradle of Industry, arrived at full maturity: then it was that this noble invention filled Europe with amazement and consternation, the powerful blaze of which has proved too much for the whole phalanx of priests, scribes, and their adherents, to extinguish. On finding all their efforts vain, they artfully pretended to turn in its favour, and reported it to be a divine gift, fit only to be exercised in monasteries, chapels, and religious houses; and the printers were courted to fall into their views, several of whom accepted the invitation: but this narrow policy was of short duration; the art spread with too rapid strides to be confined within such circumscribed limits; for, as fast as individuals gained a knowledge of the mystery, they commenced the undertaking in different places; by which means those who had till then remained in ignorance, gained a true sense of religion, and the chicanery of the priests, from that period, gradually became more apparent, and has sunk into comparative insignificance, during the progress of the glorious Reformation.

‘Viewing the subject in its proper light, can we too highly prize that art, which has, and ever must continue (in opposition to all attempts to shackle it) not only to amuse and instruct the young; but also to cheer and console the aged, while journeying to the close of this vale of tears? It is much to be regretted, that many of those on whom Providence has so profusely lavished her bounty, should withhold their assistance to the labourers in this vineyard: in short,

this art, above all others, justly deserves to be encouraged; because from it we derive almost every intellectual comfort which man can boast on this side the grave.

‘ In order sufficiently to appreciate this inestimable treasure, let us glance our eyes over the page of History during the dark ages, before it pleased the Allwise Creator, in his bountiful goodness, to bestow upon mankind this invaluable blessing, and contrast their situation with the present state of society. Must not the mind be filled with admiration of the Author of Nature, for thus condescending so essentially to benefit his undeserving creatures? By means of the press, curiosity is roused; the mind is expanded; it no longer groans under the oppression of Ignorance and Folly—Vice and Virtue are depicted in their true colours; and Cruelty and Oppression are ever held up to the scorn and detestation of the world: in a word, the harvest is now complete. It is not one country alone that has to boast of this distinguished blessing, its influence is felt by the whole civilized globe; all partake of its advantages, and all should acknowledge the great obligation to their Maker, by promoting Christianity and the glory of God.’ Vol. I. pp. 76—8.

After this eulogy on his art, the Author reviews the progress of Printing in Britain, giving biographical sketches of the early printers, Caxton, Wynkyn de Worde, Pynson, &c. and their portraits, devises, and monograms, beautifully cut in wood. The titles, dates, and full and interesting descriptions are given of the works which issued from their presses, arranged in chronological order. This portion of the work, which appears to have been executed with great care, cannot fail to be highly acceptable to the Bibliographer. From the press of De Worde, the number of articles thus described is not less than four hundred and ten! The honour of having been the first printer in England, is satisfactorily awarded to Caxton; the opposing claim of Oxford to that distinction being disallowed after a full and impartial investigation. The title of the University rested upon the vague authority of one Richard Atkyns, who, in the year 1664, published a thin quarto volume in order to prove that the art had been practised in Oxford as early as the year 1468, which is three or four years prior to the received date of the erection of Caxton's press in the Abbey Church of St. Peter's, Westminster, and six years before the date (1474) affixed to “*The Game and Playe of the Chesse*,” which is considered to have been the first book printed in England with a date. “*The Historyes of Troye*” is considered to be the first book printed in the English language; this is ascertained to have been executed by Caxton in Germany, in 1471, he having translated the same from a French version previously printed by him, which is admitted to

have been his first essay. Atkyns's veracity appears to be very questionable, for he had a law-suit depending with the Stationers' Company, at the time of publishing his "*Original and Growth of Printing*," which suit would in some degree be influenced by the agitation of the question. Accordingly, he brought forward a book bearing date at Oxford in 1468, entitled "*Expositio Sancti Jeronimi in Simbolum Apostolorum ad Papam Laurentium*;" and he endeavoured to establish this proof of priority, by a document said to have been obtained from the Registry of the See of Canterbury at Lambeth, wherein it was affirmed, that the printer, Frederick Corsellis, had been seduced over to this country through the authority of the king, by whom he was established at Oxford. This argument is refuted by supposing an error to have been made in the date of the "*Expositio*," of 1468 for 1478; a blunder by no means uncommon in the infancy of printing. Of this mistake, Atkyns is thought to have taken advantage, and to have bolstered up his theory either by forging the document said to have been discovered at Lambeth, or by giving it an existence it never possessed. This part of the controversy remains in doubt, for no such document seems ever to have been seen or heard of by any one save Mr. Atkyns; and his supporters are compelled to assume that it was destroyed in the great fire at London, which, unfortunately for it and them, occurred soon after its supposed discovery. Copies of the "*Expositio*" which has occasioned all this controversy, are extant, one of which may be seen in the public Library of Cambridge.

The origin and history of copper-plate and wood engraving are detailed, in which investigation the Author has made great use of the valuable works of Mr. Otley and Mr. Dibdin.

The second volume is entitled the "*PRINTER'S INSTRUCTION*." It contains every species of information necessary for the operative printer, and many of the remarks will be equally useful to 'those who write for the press.' It is, moreover, illustrated by alphabets in all characters and languages. Those denominated Domesday contractions occur, we believe, for the first time in this work; and they cannot but be considered as an acquisition to those who have to decipher old documents; particularly to writers upon subjects of early topography, wherein these puzzling abbreviations frequently occur.

We shall subjoin an extract or two, to shew the manner in which the Author has accomplished this useful division of his work.

**POINTS.**—Points are not of equal antiquity with printing, though, not long after its invention, the necessity of introducing stops or pauses in sentences, for the guidance of the reader, brought forward the colon and full-point, the two first invented. In process of time, the comma was added to the infant punctuation, which then had no other figure than a perpendicular line, proportionable to the body of the letter. These three points were the only ones used till the close of the fifteenth century, when Aldus Manutius, a man eminent for the restoration of learning, among other improvements in the art of printing, corrected and enlarged the punctuation, by giving a better shape to the comma, adding the semi-colon, and assigning to the former points a more proper place; the comma denoting the smaller pause, the semi-colon next, then the colon, and the full-point terminating the sentence. The notes of interrogation and admiration were not added till many years after.

These points are allowed to answer all the purposes of punctuation, though some pedantic persons have suggested the propriety of increasing them, by having one below the comma, and another between the comma and semi-colon. So far are we from imagining that such an introduction will meet with encouragement, that we confidently expect to see the present number diminished, by the total exclusion of the colon, a point long since considered unnecessary, and now but seldom used.

Perhaps there never existed on any subject among men of learning, a greater difference of opinion, than on the true mode of punctuation, and scarcely can any two people be brought to agree in the same method; some making the pause of the semi-colon where the sense will only bear a comma; some contending for what is termed stiff pointing, and others altogether the reverse.

The want of an established rule in this particular is much to be regretted. The loss of time to a compositor, occasioned often through whim or caprice, in altering points unnecessarily, is one of the greatest hardships he has to complain of in the progress of his profession.

Scarcely nine works out of ten are sent properly prepared to the press; either the writing is illegible, the spelling incorrect, or the punctuation defective. The compositor has often to read sentences of his copy more than once before he can ascertain what he conceives the meaning of his author, that he may not deviate from him in the punctuation; this retards him considerably. But here it does not end—he, and the corrector of the press, though perhaps both intelligent and judicious men, differ in that in which few are found to agree, and the compositor has to follow either his whim or better opinion. The proof goes to the author—he dissents from them both, and makes those alterations in print, which ought to have rendered his manuscript copy correct.

Some compositors do not possess so perfect a knowledge of punctuation as others; to such the hardship becomes greater; the loss of time to them will be very considerable. The author should, in the first instance, send his copy properly prepared to the press.



He must be the most competent judge of the length and strength of his own sentence, which the introduction of a point from another might materially alter, a circumstance not uncommon, as instances have occurred where a single point has completely reversed the meaning of a sentence.

' The late Dr. Hunter, in reviewing a work, had occasion to censure it for its improper punctuation. He advises authors to leave the pointing entirely to the printers, as from their constant practice they must have acquired a uniform mode of punctuation. We are decidedly of this opinion; for unless the author will take the responsibility of the pointing entirely upon himself, it will be to the advantage of the compositor, and attended with less loss of time, not to meet with a single point in his copy, unless to terminate his sentence, than to have his mind confused by commas and semi-colons placed indiscriminately in the hurry of writing, without any regard to propriety. The author may reserve to himself his particular mode of punctuation, by directing the printer to point his work either loosely or not, and still have the opportunity of detecting in his proofs, whether a misplaced point injures his sentence. The advantage resulting from this method would ensure uniformity to the work, and remove in part from the compositor a burthen which has created no small degree of contention.'

Vol. II. pp. 54—6.

There is much truth in these observations, though there are doubtless many exceptions to this charge of carelessness in authors. One instance we well remember in the person of the late veteran Cumberland, whose press copy, when nearly at the age of eighty, seldom bore the marks of erasure or correction. His page was a perfect picture,—pointed with the truest accuracy, written in a fine, bold, even hand, which gave his lines all the advantage of being formed upon a mathematical scale, and his return proofs for press were, as far as related to himself, as free as his manuscript was clear. We have often heard compositors declare that they would as soon compose from his manuscript as from any printed copy they ever saw. The advantages and the rarity of this qualification will, however, further appear from the following remarks.

' CASTING OFF COPY.—To cast off manuscript with accuracy and precision, is a task of a disagreeable nature, which requires great attention and deliberation. The trouble and difficulty is much increased, when the copy is not only irregularly written, (which is too frequently the case,) but also abounds with interlineations, erasures, and variations in the sizes of paper. To surmount these defects, the closest application and attention is required; yet at times, so numerous are the alterations and additions, that they not unfrequently baffle the skill and judgement of the most experienced calculators of copy. Such an imperfect and slovenly mode of sending works to

the press (which is generally attended with unpleasant consequences to all parties) cannot be too strongly deprecated by all admirers of the art.' V. II. p. 90.

Upon illegible writing, it is remarked :

' Among men of learning there are some who write after such a manner, that even those who live by transcribing, rather shun than crave to be employed by them: no wonder, therefore, if compositors express not the best wishes to such promoters of printing. But it is not always the capacious genius that ought to be excused for writing in too great a hurry; for sometimes those of no exuberant brains affect uncouth writing, on purpose to strengthen the common notion that the more learned the man, the worse is his hand-writing; which shews that writing well, or bad, is but a habit with those who can write.' V. II. p. 95. ' Fewer mistakes would be made, were authors to endeavour to render their copy more legible, before they place it in the hands of the printer. It can hardly be expected that the corrector, under whose inspection such a variety of subjects are continually passing, should be able to enter thoroughly into every one of them, and to guess so nicely at the author's meaning when the copy is obscure and unable to afford him any assistance.' Vol. II. p. 142.

' **CORRECTING.** By correcting, we understand the rectifying of such faults, omissions, and repetitions, as are made by the compositor either through inadvertency or carelessness. And though the term of *corrections* is equally given to the alterations that are made by authors, it would be more proper to distinguish them by the name of *emendations*; notwithstanding it often happens, that after repeatedly mending the matter, the first conceptions are at last recalled: for the truth thereof none can be better vouchers than compositors, who often suffer by fickle authors that know no end to making alterations, and at last doubt whether they are right or wrong; whereby the work is retarded, and the compositor greatly prejudiced in his endeavours; especially where he is not sufficiently satisfied for spending his time in humouring such whimsical gentlemen.' Vol. II. p. 221.

Under the head of ' **ANTIEN** CHARACTERS AND **HIERO-GLYPHICS,**' the Author gives a full account of the Rosetta stone, the Sarcophagus of Alexander, and other curious inscriptions. These are illustrated by specimens of the characters; but, without these specimens, a transcription of the pages would be incomplete. We can therefore only refer to page 319 of Vol. II. for an elucidation of this very interesting part of the subject.

The properties of the various presses are detailed, and representations of them are given, even to their most minute parts; also, the nature and qualities of inks, and the mode of using

them, together with the duty of every member of a printing establishment. Tables of prices, and abstracts from the acts by which the trade is regulated, are also added.

**STEREOTYPE AND MACHINE PRINTING.** The Author inveighs loudly against these inventions, which, he says, have retarded the improvement of the art, and caused poverty and distress among the regular trade. We do not altogether coincide in opinion with him here. Stereotype printing is, we believe, in a great degree confined to those works which it is of great consequence to the community to have rendered at the cheapest rate possible; for example, Common Bibles, Testaments, Religious Tracts, Spelling Books, and the most generally used of our School Books; and we think that these are far better printed now than they were before the introduction of Stereotype. Upon no other classes of literature will it answer the purpose of the publisher to employ it. It never can compete with the regular press in fine printing, nor, to any great extent, in standard works; because the taste of the public is constantly changing as to the sizes and appearance of such works. It must, therefore, be employed only upon works of which very large impressions are required, and where no alteration is admissible; for stereotype will admit of no improvement in its pages,—a circumstance which must always be fatal to its general adoption. As to the other alleged evil, we are informed that there never was a period in which the presses of this country were more actively employed than the present.

In concluding our examination of Mr. Johnson's volumes, we can honestly pronounce them to be not less creditable to his talents as the compiler, than to his skill as the printer of them. They contain a vast deal of well arranged and interesting information; and, from the variety of types and embellishments employed, they may be adduced as a favourable specimen of the perfection to which the art of printing has been carried. The size, we confess, is too diminutive to please us, for, in consequence of this, the print is of course for the most part very small. The utility of our pocket-Miltons and Shakespeares is obvious enough; but a History of Printing is surely not likely to be so close and constant a companion; and if it were, none but a *Dutchman* could accomplish the intention, since, comprising as they do nearly seven hundred pages each, the volumes are of necessity both thick and stumpy,—a most inconvenient pocket companion.

**Art. VIII. *The Bible Teacher's Manual* :** being the Substance of Holy Scripture, in Questions on every Chapter thereof. By Mrs. Sherwood. Part III. Leviticus and Numbers. 24mo. Map. pp. 96. Price 1s. London. 1824.

**T**he first part of this very useful manual was noticed in a former volume,\* with the commendation which it deserved. Its author was a clergyman, whose name there can no longer be any propriety in concealing, since he has ceased to be numbered with the living,—the late Rev. Cornelius Neale, formerly Fellow of St. John's College, Cambridge. His name is known to the public chiefly as the author of a very elegant volume of lyrical poems, which appeared in 1819, and a tragedy, entitled *Mustapha*, printed in 1814, which possessed no ordinary merit. He was a man, indeed, of a highly cultivated taste and true poetical feeling; his mind was richly stored with the treasures of classical erudition, and he combined in himself the scholar, the poet, and the gentleman. Of his critical taste and acumen the pages of this Journal would furnish abundant specimens, did we feel at liberty to specify his contributions. A few years before his death, Mr. Neale took orders; after which his literary pursuits, if they did not lose their attractions, were made to hold a subordinate place, while he conscientiously addressed himself to the exemplary discharge of his clerical functions. In this point of view, the portion of the present work which he lived to complete, forms an interesting memorial of his zealous and amiable solicitude for the religious improvement more especially of the young, of his sound judgement and unaffected piety.

No person could have been selected better qualified to complete Mr. Neale's plan, than the popular Author of "*Little Henry and his Bearer*" and "*The Fairchild Family*."

'It is remarkable,' says Mrs. Sherwood, 'that although unknown to the Author of Questions on Genesis, and not having received the slightest intimation of his purposes, the Writer of this little volume had formerly commenced an undertaking of the kind; not with a view to publication, but solely for the use of her own family; and had desisted from the work merely from the pressure of other business. It is, however, very probable, that she might have allowed these other and more secular occupations to have entirely diverted her from this more important concern, had not a voice as it were from the grave, urged her to proceed with the work.'

'There are many persons,' it is added in concluding the preface,

‘ who mean well, who have neither time, nor a proper knowledge of Scripture, to enable them to examine a child on the subject of a single chapter; but, with the help of a guide of the nature of this now presented to the public, one child may instruct another, and the subordinate teachers in any school may prepare pupils for the inspection of the superiors; and in this manner a regular system of Biblical instruction may be carried on with little fatigue to the masters and universal benefit to the pupils.’

It can hardly be requisite to give any specimen of the present Part, but we will make room for a short extract.

‘ Chap. III. 1. With what does this chapter commence?—

*A. The law of the peace-offering.*

‘ 2. Wherein did the peace-offering differ from other offerings?—

*A. The burnt offerings were wholly consumed on the altar, and the priests had part of the meat offering; but the peace offering was divided between the altar, the priests, and the offerer, and formed a kind of feast, in which the Lord, the priests, and the people met together.*

‘ 3. What was required respecting the animal which was to form the peace offering? 1.

‘ 4. Of whom was this animal the emblem?—*A. Of him through whose death peace is made between God and the sinner.*

‘ 5. Is there any verse in the New Testament which points out this interpretation? *Rom. v. 1, 2.*

‘ 6. What part was the offerer to take in this sacrifice? 2. *f.*

‘ 7. By whom was the blood to be sprinkled? 2. *l.*

‘ 8. Of what doctrine is this sprinkling of the blood the emblem?—*A. Of the washing of the sinner by the blood of Christ.*

‘ 9. What part of the animal was burnt on the altar? 3. *l.* 4.

‘ 10. What were Aaron’s sons to do with these parts of the animal? 6.

‘ 11. What do you learn from this observance?—*A. This observance may probably denote that our inward feelings and affections must be sanctified through the sacrifice of Christ, if we would be accepted by God.*

‘ 12. If the animal which was to be for the sacrifice was of the flock instead of the herd, what was required of this animal? 6, 7.

‘ 13. Were the same ceremonies to be attended to respecting this last sacrifice as those before mentioned? 8.

‘ 14. Which part of the animal was to be burnt? 9, 10.

‘ 15. What was the priest to do with this? 11.

‘ 16. Supposing the offering to be a goat, what directions were given? 12, 13, *f.*

‘ 17. In this case what were the priests to do with the blood? 13. *l.*

‘ 18. Was any part of the goat to be burnt? 14, 15.

‘ 19. Who was to burn these parts? 16, *f.*

‘ 20. For what purpose was this fat to be burnt? 16, *l.*

‘ 21. What was the use of this offering?—*A. It fed the sacred fire, and typified the satisfaction made for sin by the death of Christ, fat*

*being the emblem of fulness, and it being said of him, "in him all fulness dwells."*

' 22. How long was this command to be observed? 17.' pp. 8, 9.

If we have any fault to find with this Part, it is that the phraseology is hardly simple enough to be intelligible to a child, and that the Writer is occasionally tempted to *spiritualize* without any sufficient warrant from the Scriptures. Some objectionable instances occur at page 22.

**Art. IX. *The Seats and Causes of Disease investigated by Anatomy*, containing a great Variety of Dissections, and accompanied with Remarks. By John Baptist Morgagni, Chief Professor of Anatomy, and President in the University of Padua. Abridged and elucidated with copious Notes, by William Cooke, Member of the Royal College of Surgeons, London, and one of the Secretaries of the Hunterian Society. 2 vols. 8vo. Price 1l. 10s. London. 1823.**

**N**O science is less reducible to abstract rules than the science of medicine. An immense range is presented before the student as it relates to objects of research, and after all, his practical success depends upon his own discernment and tact, more than upon any scholastic precepts, or axiomatic deductions from pathological or therapeutic principia. Every new case, it has been said, is a new study; and if this may be said with even an approach to truth, it is obvious that medicine taught merely as a science of semiology, must necessarily be much wanting in a very material part of its elementary organization.

Certain it is, that *post mortem* inspection often gives the direct lie to prior predication, and proves the impotence of nosology in its endeavours to fasten down disease to fixed and unalterable points. A considerable part, indeed, of the improvement which modern medicine lays claim to, consists in, or rather results from, the value it has learned to set upon a minute investigation of morbid structure, and its comparative disregard of abstract or systematic doctrine. To such an extent has this feeling been recently called into exercise, that we may question whether the re-action has not operated too strongly upon the present cultivation of the therapeutic art; whether it has not tended to induce an indisposition towards a just appreciation of those preceptive rules that are deduced from observation and experience. The knowledge of a mere anatomist would fall very far short of that which an efficient practitioner must possess; and when the Dissecting Room is shewn to the student as the only place for the culti-



vation of medical philosophy, he is led into a sort of medical materialism, erroneous in its principles, and mischievous in its results.

In the study of morbid anatomy, the necessity ought ever to be held in recollection, of combining reflection with observation,—comparative with abstract research,—in a word, doctrine with fact; and it is inasmuch as we see this combination successfully arrived at in the work before us, that we chiefly value it as a very important addition to English Medical literature.

The volumes of Morgagni have always been justly regarded as a medical classic; but the form in which they were published, was open to many objections. It has been a constant subject of complaint, that their first translator did not divest them of their exuberant matter, and become the editor of his author's work, instead of giving us a servile transcript. Not having effected this desirable task, he left the undertaking a desideratum, which, after an attentive and critical perusal of the volumes now under notice, we are happy in being able to assure our readers, has been well supplied by the present Editor.

Had Mr. Cooke, however, only selected and arranged the materials furnished him by Morgagni, he would still have left much to be accomplished. But he has done more:—he has corrected the numerous errors, and made up the many deficiencies of his author; he has added considerably from the stores of his own researches, and he has very ably interwoven the late improvements in pathology with the facts presented by the dissector's industry. In the general way, too, we have been pleased with Mr. Cooke's style; it is manly, forcible and scientific. Here and there, indeed, we have detected too much of what our neighbours term *recherché*, in words and phrases, giving to otherwise good writing an air of pedantry. But, upon the whole, we may say with truth, as we do with pleasure, that very few books are sent into the world, with so little to condemn, and so much to commend, as Mr. Cooke's edition of Morgagni's Morbid Anatomy.

**Art. X. *A Dictionary of all Religions and Religious Denominations, ancient and modern, Jewish, Pagan, Mahometan, or Christian : Also, of Ecclesiastical History.*** To which are prefixed, 1. an Essay on Truth, &c. by the late Rev. Andrew Fuller ; 2. On the State of the World at Christ's Appearance, by Mrs. Hannah Adams, original Editor of the Work. And to which are appended, A Sketch of Missionary Geography ; with practical Reflections on the whole. By T. Williams. The third London Edition, with the Improvements of the fourth American Edition, and many new Articles. 8vo. pp. xvi. 464. Price 10s. 6d. London. 1824.

**T**HIS copious title does not promise more than the volume in fact comprises, which is saying much. It will answer, indeed, almost every useful purpose of a theological dictionary ; for, though it does not contain all the useless technical definitions of grace, faith, salvation, &c. which are found in such dictionaries, it comprises most of the historical information relating to sects, heresies, councils, and opinions for which they are chiefly valuable. It has evidently cost the Editor great pains and labour, and he has suffered scarcely a denomination or a name of a denomination to escape him. By the aid of Broughton's two volumes folio, and Bishop Grégoire's curious, learned, but strangely inaccurate history of religious sects, Mr. Williams has brought into his alphabetical catalogue, an array of specific varieties of religious opinion, that it might seem to require the skill of a Linnæus to classify. The number of articles, being nearly doubled since the last edition, now amounts to between 900 and 1000 ; and complete as we believe the collection to be in the main, others, no doubt, might be detected lurking in the by-places of history. For instance, the Motoualies and the Enzairies, two Syrian sects described by Volney, and referred to by Burckhardt and other travellers, have escaped the Editor's notice. Some of the mere *nick-names* might, we should have thought, have been omitted ; but the Editor has met a similar objection by the following remarks.

Some have suggested that all *obsolete* sects might be omitted ; and there are works formed on this plan ; but it was determined to make this work as complete and comprehensive as possible within the compass of a single volume, and especially to make it useful to readers of ecclesiastical history, ancient as well as modern, where sects are often slightly referred to, and the reader's curiosity excited only, without being gratified. There is also a moral view in which such articles may be of use, as exhibiting the multiplied aberrations of the human mind,—as shewing that, in the church, as well as in the world, there is “ nothing new under the sun.” The same errors

may be new dressed for the taste of different ages; but truth and error are in all ages the same, and human nature is equally weak and credulous.'

We are by no means of opinion that all the obsolete sects ought to have been omitted; it would materially have diminished the value of the work; but the Editor has done well to reduce the black list of alleged ancient heresies. In order, however, to answer the purpose mentioned in the above extract, that of shewing the identity of error under its successive modifications, something different from a mere alphabetical catalogue would be requisite. A dictionary is by far the most convenient form for reference; but a classification of sects and heresies would be requisite in order to illustrate the natural history of error. Such a work might be made both interesting and useful, if competently executed; but this would require no ordinary power of analysis and philosophical discrimination. One use which such a work as the present dictionary may serve for, is to shew, that neither the Bible nor the Reformation can be with the least truth or reason charged with having given birth to the variety in men's creeds and opinions. This would appear still more strikingly evident, were the points on which all Protestants are substantially agreed, compared with the pre-existing varieties of religious opinion in the Church of Rome. The fact is, that the subdivisions of the Protestant world chiefly relate to church government and discipline; (the Socinians are the most important exception;) whereas the Papists were agreed *only* on the subject of church government. A declaration of the faith common to Protestant orthodox churches, episcopal, presbyterian, and congregational, might have its use.

The outline of Missionary Geography has evidently been drawn up with considerable care, and forms an interesting feature of the work. The population of Brazil is, at p. 428, incorrectly stated at two millions, but the error is corrected in the summary. On the whole, we consider the publication in its present enlarged and corrected form, as entitled to our warm commendation.

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Art. XI. *The last Military Operations of General Riego*; also, the Manner in which he was betrayed and treated until imprisoned at Madrid: to which is added, a Narrative of the Sufferings of the Author in Prison. By George Matthewes, first Aide de Camp to General Riego, 8vo. pp. 102. London. 1824.

**M**R. MATTHEWES attached himself in an evil hour to the falling cause of the Spanish constitutionalists. On

the 4th of October, 1823; he introduced himself to the brave and unfortunate Riego, who had the frankness to declare in the first interview, that he had very few officers on whom he could depend. On the 9th, he tried his sword in a skirmish with the French detachment, and, at the expense of a wound, procured for himself the distinction of being appointed the General's first aide de camp. On the 14th, all was over. The final overthrow of the shattered forces which still acknowledged Riego as their leader, is narrated in the following terms:

‘ In about an hour afterwards the drums beat to arms; I ran to the stable and bridled my horse, and then called the General, who was much alarmed at the drums beating. We mounted our horses and rode to the field; our cavalry were formed upon the plains on the right, in order to charge the enemy as they advanced; some of our infantry were lying in ambush in the vineyards, and some on the main road ready to form squares. Our Guerilla parties were upon the heights; and as the enemy advanced, they fired in upon them, which had great effect and disordered them very much. But perceiving that our cavalry did not charge them, as they ought to have done, the enemy continued to advance: had our cavalry charged them, we should have dispersed them at the first onset; but their neglecting to do so gave the enemy fresh courage; and finding that our army was disordered, they kept advancing in parties, to make us believe that they were much stronger than they actually were. I am sorry to confess that their stratagem had the desired effect; for on our cavalry seeing them, they shamefully turned round and fled. My poor brave Guerillas kept up a constant fire, until they had not a cartridge left; they were then obliged to throw away their arms, and make their escape as well as they could.’

The sequel is too well known. They were betrayed by the people of the first house in which they sought a lodging, and were ultimately transmitted under a strong guard to Madrid, where they arrived on the 2nd of October. On the 8th of the following month, Riego was basely and cruelly executed by order of the absolute monarch. His poor aide-de-camp was doomed to pay the penalty of a ten days campaign, by a six months solitary incarceration in a gloomy and filthy dungeon, in which it was probably expected and intended, that he should terminate his life. He appears to have been indebted for his liberty to the good offices of Mr. Bowring. Mr. Matthewes appears to be an open-hearted, spirited, rash, impetuous young man, whose talents only want to be rightly directed, and his feelings to be guided into a proper channel, to make him an honour to his profession.

## ART. XII. SELECT LITERARY INFORMATION.

In the press, and speedily will be published, Schleusner's New Testament Lexicon, compressed into the form of a Manual, comprising the whole of his explanations and scripture references; and in general containing every thing necessary for the usual purpose of consultation, as well as for academic instruction. By J. Carey, LL.D. Author of "Latin Prosody made Easy," and other popular school books.

Speedily will be published, a small volume of Plain Sermons, chiefly for the use of Seamen; dedicated by permission to the Right Honourable Viscount Melville. By the Rev. Samuel Maddock, Vicar of Bishop's Sutton, and Ropley, Hants.

Part I. has just been published, price 4s. 6d., of Selections from Horace, with English Notes.

This Work is intended for the Use of Schools, and for those persons who may wish to renew their acquaintance with the Classics; and the chief object is to present to the reader a Selection from the Latin Classical Poets, which shall, within a moderate size, and at a moderate expense, comprise the most important and interesting portions of the works of those elegant and justly admired writers, and which shall at the same time be free from those parts which are not fit to meet the eye of the youthful student. The notes are intended to elucidate the general meaning of the writers, and to fix in the mind of the reader those points, whether historical, geographical, or moral, which are most deserving his notice. A short account of each author is prefixed, with such particulars of the time and circumstances connected with his writings as appeared necessary to illustrate the main purport of them. The female who has been at the pains of acquiring a knowledge of the Latin tongue, may read these Selections with perfect confidence, that she will find nothing that can give a moment's pain to the most delicate and chaste feelings. This Part contains Fifty Odes, Six Satires, Ten Epistles, and the Ars Poetica.

The Rev. Miles Jackson, Minister of St. Paul's Church, Leeds, has a new edition of his Sermons nearly ready, in 2 vols. 12mo., in which will be included many new ones.

A poetical work, entitled The Bar, is in the press, with Sketches of eminent Judges, Barristers, &c. and with copious notes.

In the press, The Doctrine of Election, viewed in connexion with the responsibility of man. By the Rev. William Hamilton, D.D. of Strathblane.

In the press, Solid Resources for Old Age, or the means by which the Evening of Life may be rendered both Profitable and Pleasant. By the Author of Choice Pleasures for Youth.

In the press, Advice to Cottagers; shewing the means by which they may become rich, honourable, useful, and happy. By J. Thornton. 18mo.

Also, Piety Exemplified in the Lives of Eminent Christians. Collected from authentic sources, and compiled chiefly for the instruction of youth. By the Rev. J. Thornton. 12mo.

The Gaelic Dictionary, by Mr. Armstrong, that was announced to be published by subscription, and which was destroyed at the late fire at Mr. Moyes's, will be but little delayed by the accident, the publisher having made arrangements for the reprinting the sheets destroyed, at the same time that the other part of the work is going on.

The Rev. Mr. Fry's History of the Christian Church, which was nearly ready for publication, and which was destroyed at the late fire, is again at press, and will shortly make its appearance. A new edition of the Exposition of the Romans, and Translation of the Canticles, is also in the press.

The Rev. J. R. Pitman of the Foundling and Magdalen, will shortly publish a course of Sermons for the Year; containing two for each Sunday, and one for each Holiday; abridged from eminent Divines of the Established Church, and adapted to the Service of the Day. For the Use of Schools and Families. In one large volume.

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## ART. XIII. LIST OF WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

The last Military Operations of General Riego; also the manner in which he

was betrayed and treated until imprisoned at Madrid; to which is added, a Narrative of the Sufferings of the Au-

thor in Prison. By George Mathewes, First Aide-de-camp to General Riego. 8vo. 4s. 6d.

Self-Advancement, or Extraordinary Transitions from Obscurity to Greatness; exemplified in the Lives and History of Pope Adrian IV., the Emperor Basil, Rienzi the Tribune, Alexander V., Cardinal Ximenes, Hadrian VI., Cardinal Wolsey, Thomas Lord Cromwell, Sextus V., Masaniello, Cardinal Alberoni, Doctor Franklin, King of Sweden. Designed as an object of laudable Emulation for the Youthful Mind. 12mo. 7s. 6d.

#### EDUCATION.

Exercises on the Globes and Maps; interspersed with some Historical, Biographical, Chronological, Mythological, and Miscellaneous Information, on a New Plan. To which are added, Questions for Examination, designed for the Use of Young Ladies. By the late William Butler. The Tenth Edition With an Appendix, by which the Stars may easily be known. By Thomas Bourn, Teacher of Writing, Arithmetic, and Geography. 12mo. 6s. 6d.

Harriet and Her Scholars: a Sabbath School Story. With a Plate. 18mo. 1s. 6d. bds.

The Lady at the Farm House, or Religion the Best Friend in Trouble. By the Author of "Jane and Her Teacher," &c. With a neat Engraving. 18mo. 2s. 6d.

My Children's Diary, or the Moral of the Passing Hour: a Tale for Children not under Ten Years of Age. 12mo.

A Dictionary of Latin Phrases; comprehending a methodical digest of the various phrases, from the best Authors, which have been collected in all phraseological works hitherto published; for the more speedy progress of Students in Latin Composition. By W. Robertson, A.M. of Cambridge. A new edition, with considerable additions and corrections. For the use of the middle and upper classes in schools. roy. 12mo. 15s.

#### MEDICINE.

Principles of Medical Science and Practice. Part I. Physiology. By Hardwicke Shute, M.D. Physician to the General Infirmary, and to the County and City Lunatic Asylum, Gloucester. 8vo. 18s. bds.

#### MISCELLANEOUS.

An Essay on the beneficial Direction of Rural Expenditure. By Robert A. Slaney, Esq. 12mo. 6s. 6d.

#### THEOLOGY.

Familiar Illustrations of the principal Evidences and Design of Christianity. By Maria Hack. 18mo. 3s.

The Natural History of the Bible, or a Description of Quadrupeds, Birds, Fishes, Reptiles, Insects, &c., mentioned in the Sacred Scriptures. Collected from the best authorities, and alphabetically arranged. By Thaddeus Mason Harris, D.D. of Dorchester, Massachusetts. 8vo. 10s. 6d.

The Question of Christian Missions stated and defended: a Sermon, with particular reference to the recent persecution in the West Indian Colonies. By Richard Winter Hamilton, Leeds. 8vo.

Sermons on the Nature and Offices of the Holy Ghost. By J. Edmondson, A.M. and R. Treffry. 12mo. 3s. 6d.

Five Sermons on the Errors of the Roman Catholic Church. Preached in St. Peter's Church, Dublin. By the Rev. Chas. Rob. Maturin. 8vo. 5s.

A Sermon on the Death of Byron. By a Layman. 8vo. 1s.

The Necessity and Propriety of Home Missions. Preached before the Home Missionary Society. By John Reynolds. 8vo.

The United Claims of Home and Foreign Missions. Preached before the Home Missionary Society. By Henry Forster Burder, A.M. 8vo.

The Religious Instruction of Slaves in the West India Colonies advocated and defended: a Sermon preached before the Wesleyan Missionary Society. By Richard Watson, one of the Secretaries of that Institution. 8vo. 1s.

The Death of Judas, a Discourse. By David Stuart, Dublin. With an Appendix. 8vo. 1s.

An Answer to the Question, Why are you a Congregational Dissenter? By the Rev. Joseph Morison, Stebbing. 12mo. 6d.

#### TRAVELS AND TOPOGRAPHY.

A Voyage to Cochin China. By John White, Lieutenant in the United States Navy. 8vo. 10s. 6d.

The Emigrant's Note Book and Guide: with Recollections of Upper and Lower Canada, during the late war. By Lieut. J. C. Morgau, H.P. 7s. 6d.

Peak Scenery; or the Derbyshire Tourist. By E. Rhodes. 8vo. 14s.

The Modern Traveller. Part VII. Containing the First Part of Brazil. 2s. 6d.



# THE ECLECTIC REVIEW,

FOR NOVEMBER, 1824.

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- Art. I. 1. *Travels in Brazil*, in the Years 1817—1820. Undertaken by Command of H. M. the King of Bavaria. By Dr. John Bapt. Von Spix, and Dr. C. F. Phil. Von Martius. 2 Vols. 8vo. pp. xxii. 626. (Plates.) Price 1l. 4s. London. 1824.
2. *Journal of a Voyage to Brazil, and Residence there*, during Part of the Years 1821, 1822, and 1823. By Maria Graham. 4to. pp. 336. (Plates.) Price 2l. 2s. London. 1824.
3. *Travels in Brazil*, in the Years 1815, 1816, 1817. By Prince Maximilian, of Wied Neuwied. Illustrated with Plates. Part I. 4to. pp. 336. London. 1820.

**O**F all the acts of the late Emperor of the French and of Elba, that which has been followed by the most permanently important and beneficial consequences, is his invasion of Portugal,—an unprincipled, unprovoked aggression, from which he derived no advantage, but which, by compelling the Prince Regent to seek an asylum in his transatlantic dependencies, produced the sudden transformation of a feeble, disorganized colony into a kingdom. That kingdom, lost to Portugal through the same madness and wickedness in her cortes and ministers, that had before been displayed by an English administration with similar results, has now become an independent empire, gigantic in extent, of almost boundless physical resources, the second only in importance, if not in population, of the mighty three which almost share among them the New World. Mexico boasts of nearly double the population of Brazil, but this proportion is not likely to continue long; and in every other respect, in its geographical position, its diversified surface, its fine climate, its innumerable springs and navigable rivers, its fertile soil and rich variety of productions, the dominions of Don Pedro the First comprise the most valuable portion of the western continent.

Yet, for upwards of fifty centuries was that vast continent

locked up in mysterious secrecy from civilised man. All the operations of nature were carried on, during that long period, beneath the sun and stars of tropical skies,—vast rivers were forming for themselves new channels, and conquering new land from the ocean, bays were being changed to lakes, and lakes to plains, forests were springing up and crumbling to decay, or falling a prey to the lightning, their ashes supplying the soil of future forests,—and countless generations of the free tenants of these magnificent wilds were coming into existence and passing away; and of all these transactions, our half of the globe was as unconscious as if they had taken place in a remote planet. And in that hemisphere, there was no poet to sing of them, no historian to record them, no philosopher to interpret them. The only human eye that they ever met, was the unsteady, unintelligent glance of the polar savage or the wild hunter of the central plains. And to that scattered fragment of the human race, all that was passing in what called itself the world, all that makes up the history of man, was utterly unknown. The Assyrian, the Persian, the Grecian, the Roman empires rose and fell without in the slightest degree affecting them. And this earth was made the theatre of the most stupendous transaction in the universe, without their ever hearing of the event,—if, indeed America had, at that period, received its first inhabitants. Had this new world been known to exist, the simple fact being handed down by tradition or discovered by revelation, while its situation, and productions, and inhabitants remained unknown, one can conceive with what intense curiosity the imagination would have dwelt upon the idea, and what various speculations would have been indulged respecting the moral condition of human beings in that world unknown. At length, the veil was lifted up, and discovered the other side of the earth, glowing in all the beauty of its first creation; but death was there, and the parent of death, and the hideous features of our degraded nature too evidently betrayed their affinity to the men of the old world. It might seem to be one reason that the knowledge of these regions was so long withheld, that the fall of man might be more strikingly exhibited there in contrast with the beauty of an earthly paradise. There, human nature is seen in her unsophisticated simplicity, uncorrupted by priest-craft and the artificial institutions of civilised society; and there, it has been established by indubitable testimony, man approaches nearest to the brute, or rather sinks below the brute, in feeding upon his fellow.

A little more than three centuries ago, the existence of the American continent was unknown, unless to the amphibious savages of the North-eastern extremity of Asia. The first

settlement on the coast of Brazil, was made in 1503. Rio de Janeiro, the present capital, was not colonized till 1560. Its gold and diamond mines, which constituted the chief importance of the colony in the estimation of the mother country, were not discovered till the close of the next century, after the country had been for two hundred years in the possession of Portugal. At the beginning of the present century, this immense territory, extending over thirty-eight degrees of latitude, and thirty-seven of longitude, and comprising three millions of square miles, contained only twelve cities, sixty-six towns, and not one million of inhabitants. A hundred millions might, it is calculated, derive the means of subsistence from the soil. The whole extent of the cultivated lands does not as yet exceed 20,000 square miles, not a hundred and fiftieth part of the surface. So mighty, however, has been the impetus given to the progress of civilization in this country, by the transfer of the seat of government from Lisbon to Rio, and the subsequent political events, that the population has, within twenty years, risen to four millions, chiefly in consequence of the extensive emigrations which have taken place from Europe and North America. The rising greatness of this country, which is only beginning to attract its due share of attention, forms one of the most interesting objects of political speculation.

The travels of Mr. Mawe\*, Mr. Lindley, Mr. Kostert†, and Mr. Luccock‡, had made us partially acquainted with some portions of this vast territory, more particularly with the northern coast in the neighbourhood of Pernambuco and Porto Seguro, with Minas Geraes and Rio de Janeiro, the sandy shores of Rio Grande do Sul, and the vast grazing-lands of southern Brazil. The present works supply a very interesting addition to our information with regard to the capital and its vicinity, and the adjoining provinces of St. Paulo and Espirito Santo.

Prince Maximilian of Wied Neuwied, the first of these travellers in order of time, sailed from London in May 1815. His object in crossing the Atlantic appears to have been purely scientific, and his pursuits those of the Naturalist. He staid a very short time in the capital.

‘However agreeable,’ he says, ‘a more protracted stay in the capital might have proved, it was not consistent with my plan to remain there long, as the riches of nature are only to be found in fields and

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\* Eclectic Review, Old Series, Vol. VIII. Part. II. p. 940.

† Eclectic Review, New Series, Vol. VII. p. 116.

‡ Ibid. Vol. XVI. p. 193.

forests. Through the aid of government, whose wishes were carried into effect in the most obliging manner by the Count Da Barca, I was enabled to make my preparations for my departure without any loss of time. My passports and letters of recommendation to the several captains-general were more favourable than had probably ever been given to any preceding traveller. The magistrates were enjoined to give us every assistance in forwarding our collections to Rio, to provide beasts of burden, soldiers, and other persons, if necessary. Two scientific Germans, Messrs. Sellow and Freyreiss, well acquainted with the language and customs of the country, joined me for the purpose of our making an exploratory tour along the east coast to Caravellas. We had purchased sixteen mules, each of which carried two wooden chests, covered with raw ox-hides to preserve them from rain and damp : we also engaged ten men to take care of the animals, and act as hunters. All were armed, and thus we set out, provided with a sufficient stock of ammunition, and all the requisites for collecting subjects of natural history, part of which I had very unnecessarily brought with me from Europe.'

This will be thought botanizing in grand style; but the truth is, that when a naturalist takes the field in the uncleared forests, swamps, or mountain districts of Brazil, he has no easy campaign before him. He will find his gun his best companion, for he must live by it; and though it will not keep off the mosquitoes, it may be of service in defending him from the ounce, the more formidable reptile, and the Indian. Prince Maximilian selected the eastern coast for his route, on account of its being hitherto quite unknown or at least undescribed; and it was one of his main objects, to satisfy his curiosity respecting the remains of the aboriginal tribes, who are still to be found there in their primitive barbarism. The tract, though abounding with objects interesting to the naturalist, presented, in other respects, few attractions. We are indebted, however, to his praiseworthy determination to break new ground, for very material corrections of the map, and additions to our geographical knowledge respecting the line of coast between the fifteenth and twenty-third parallels of south latitude. We know not for what reason only half of the work is laid before the public in the English translation, or why this expensive mode of publication has been adopted. The French Translator has given the whole work in three octavo volumes\*, accompanied, indeed, or *enrichi*, with a 'superb atlas,' but the plates might have been reduced to the dimensions of an octavo page

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\* "Voyage au Brésil dans les Années 1815, 1816, and 1817. Par S. A. S. Maximilien, Prince de Wied Neuwied. Traduit de l'Allemand, par J. B. B. Eyries." 3 vols. 8vo. with Atlas. Paris, 1822.

without any disadvantage. The present volume (which is insinuated, on the fly-leaf, to be Part I., though the circumstance does not appear on the title-page) contains the narrative of his Highness's journey from Rio to the plains of Goytacazes; his visit to the Indian village of St. Fidelis, and to the wild Puries on the other bank of the Parahyba; his journey to the Rio Doce and voyage up that river to the small settlement which bears the name of the enterprising and unfortunate Conde de Linhares; and his travels still further northward to the Rio Grande de Belmonte in lat. 15°. 30'. S., and visit to the Botucudoes in the neighbourhood of that river. The next chapter of the original contains an interesting and minute notice of this savage tribe, the sum of his observations during his stay in that part: it ought, therefore, to have been given in the present volume. His Highness thence proceeded northward as far as the Rio Itahype in the province of Bahia: striking into the interior, he traversed the forests to the confines of Minas Geraes, and then returned to Bahia, from which port he sailed for Europe. London could detain him but a few days. He had been absent three years, and we like to notice his impatience till he gets to Aix-la-Chapelle. 'It was in this town,' he says, 'that I began again to hear German spoken, and I soon after arrived in my country on the banks of the Rhine.'

The expedition of the two other learned German travellers, was undertaken, as is duly set forth, by command of the king of Bavaria. 'Attachment to his majesty *and* the sciences,' was, they say, 'the guardian genius' that guided them amid the dangers and fatigues of so extensive a journey through a part of the world so imperfectly known, and brought them back in safety to their native land. Their loyalty seems either to have stood to them instead of Providence, or to have secured the Divine protection; and 'penetrated with feelings of the profoundest gratitude,' they 'venture respectfully to offer the first fruits of their mission to the best of kings.' The present volumes contain the first part only of their travels, comprising their voyage to Rio, their journey thence to St. Paulo, and from St. Paulo to Villa Rica in Minas Geraes. The following is given by the Translator, who has performed his task with unusual care and ability, as the outline of the latter part of their travels, the personal narrative of which is in the press.

'The fatigues that they had to endure in the sequel of their expedition having brought on severe illness, they rested for a time in the capitania of Maranhão, whence, as soon as they were sufficiently recovered, they proceeded to the island of St. Louis, and after a six days' voyage by sea, from that place, landed at Para. Having at

length reached the banks of the majestic and immense river of the Amazons, bounded by a lofty and evergreen forest, they had attained the chief object of their wishes; and setting out on the 21st of August 1819, proceeded along the bank of the stream, (amidst a chaos of floating islands, falling masses of the banks, immense trunks of trees carried down by the current, the cries and screams of countless multitudes of monkeys and birds, shoals of turtles, crocodiles, and fish, gloomy forests full of parasite plants and palms, with tribes of wandering Indians on the banks, marked and disfigured in various manners, according to their fancies,) till they reached the settlement of Panxis, where, at the distance of 500 miles up the country, the tide of the sea is still visible, and the river, confined to the breadth of a quarter of a league, of unfathomable depth. They then journeyed to the mouth of the Rio Negro. From this place every thing becomes more wild, and the river of the Amazons resumes its ancient name of Solimoës, which it had from a nation now extinct. The travellers had chosen the most favourable season of the year, when the numerous sandy islands, which are at other times covered, rising above the now low water, invited the inhabitants of the surrounding tracts, who piled up in heaps the new-laid turtles' eggs, out of which, by the aid of water and rum, they prepared the finest oil.

At the town of Ega on the Rio Tefé the two travellers separated. Dr. Martius proceeded up the collateral stream, the Japura, overcame, by the most painful exertions, the cataracts and the rocks on the river, and at length arrived at the foot of the mountain Arascoara, in the middle of the southern continent, separated from Quito only by the Cordilleras. Dr. Spix proceeded up the main stream, crossed the broad rivers Jurua and Jurahy, and the Spanish river Iça, and penetrated at length, through clouds of poisoned arrows discharged by the Indians, and of venomous insects, through contagious diseases, and threatening mountain torrents, to the mouth of the river Japary, at the last Portuguese settlement of Tabatiaga, on the frontiers of Peru, where he heard the language of the Incas. Had the two travellers prosecuted their enterprise a few weeks longer, they would have reached the opposite shores of the South American continent. But to effect this, they needed the permission of the viceroy of Peru, and the time allowed them for their journey, would not permit them to extend it further. They again turned to the east, and the stream carried them down so rapidly that they arrived in five days at the place, from which it had cost a full month's exertion to work their way up the river. After several lateral excursions, which amply repaid their labour, they again reached Para on the 16th of April 1820. The object of their mission was completed; the continent had been traversed from 24° south latitude to the Equator, and under the line, from Para to the eastern frontier of Peru; an incredible store of natural treasures, and of curious information had been acquired. It is a most gratifying circumstance, that all their collections, without a single exception, have arrived safe, and in perfect preservation at Munich, where His Majesty the King of Bavaria has had them all scientifically arranged, according to the several divisions



of the animal, vegetable, and mineral kingdoms, in a noble building fitted up expressly for their reception, under the appropriate name of the Brazilian Museum, of which the indefatigable travellers, to whom it owes its existence, are most deservedly appointed conservators.'

Vol. I. pp. xi—xiv.

The present portion of the work will, however, be found very interesting. The reader must not, indeed, expect to find in Dr. Von Spix or his colleague, another Humboldt: they are two sober naturalists, a very respectable and useful order of persons, though not always the most enlarged in their views, or the most amusing in their communications. The work is more learned, but less lively, better written, but has less adventure and novelty, than the performance of his Serene Highness of Wied Neuwied; they took wholly different routes, however, and their reports serve to illustrate each other. Perhaps we cannot give a better specimen of the performance of the Bavarian professors, than the following striking description of a Brazilian forest.

'The primeval forests, which stand as testimonies of the creative energy of the new continent, in all their original wildness, and still unprofaned by human hands, are called, in Brazil, virgin forests. In them, European coolness refreshes the wanderer, and at the same time the image of the most luxuriant profusion. The never-ceasing power of vegetation makes the trees shoot up to a majestic height; and, not contented with these gigantic primeval monuments, nature calls forth upon every stem, a new creation of numerous verdant, flowering, parasite plants. Instead of the uniform poverty of species in the forests of Europe, especially in the north, there is here an infinite diversity in the forms of stems, leaves, and blossoms. Almost every one of these sovereigns of the forest is distinguished, in the total effect of the picture, from its neighbour. While the silk-cotton tree (*bombax pentandrum*), partly armed with strong thorns, begins at a considerable height from the ground to spread out its thick arms, and its digitated leaves are grouped in light and airy masses, the luxuriant lecythis, and the Brazilian anda shoot out at a less height, many branches profusely covered with leaves, which unite to form a verdant arcade. The jacaranda (rose-wood tree) attracts the eye by the lightness of its double-feathered leaves; the large gold-coloured flowers of this tree and the ipe (*bignonia chrysantha*), dazzle by their splendour, contrasted with the dark green of the foliage. The *spondias* arches its pennated leaves into light oblong forms. A very peculiar and most striking effect in the picture is that produced by the trumpet tree (*cecropia peltata*) among the other lofty forms of the forest: the smooth ash-grey stems rise, slightly bending, to a considerable height, and spread out at the top into verticillate branches, which have at the extremities large tufts of deeply lobated white leaves. The flowering casalpinia; the airy laurel; the lofty geoffrœa; the soap-trees with their shining leaves; the slender Barbadoes cedar;

the *ormosia* with its pennated leaves ; the *tapia* or garlic pear-tree ; so called from the strong smell of its bark ; the *maina* ; and a thousand not yet described trees are mingled confusedly together, forming groupes agreeably contrasted by the diversity of their forms and tints. Here and there, the dark crown of a Chilian fir among the lighter green, appears like a stranger amid the natives of the tropics ; while the towering stems of the palms with their waving crowns, are an incomparable ornament of the forests, the beauty and majesty of which no language can describe.

‘ If the eye turns from the proud forms of those ancient denizens of the forest, to the more humble and lower which clothe the ground with a rich verdure, it is delighted with the splendour and gay variety of the flowers. The purple blossoms of the *rhexia*, profuse clusters of the *melastoma*, myrtles, and the *eugenia*, the delicate foliage of many *rubiaceæ* and *ardisiæ*, their pretty flowers blended with the singularly formed leaves of the *theophrasta*, the *conchocarpus*, the reed-like dwarf palms, the brilliant spadix of the *costus*, the ragged hedges of the *maranta*, from which a squamous fern rises, the magnificent *stiftia*, thorny *solana*, large flowering gardenias and *coutereas*, enlivened with garlands of *mikania* and *bignonia*, the far-spreading shoots of the mellifluous *paullinias*, *dalechampias*, and the *baubinia* with its strangely lobated leaves ; strings of the leafless milky *lianes* (bind weed), which descend from the highest summits of the trees, or closely twine round the strongest trunks, and gradually kill them ; lastly, those parasitical plants by which old trees are invested with the garment of youth, the grotesque species of the *pothos* and the *arum*, the superb flowers of the *orchideæ*, the *bromelias* which catch the rain water, the *tillandsia*, hanging down like *lichen pulmonarius*, and a multiplicity of strangely formed ferns ; all these admirable productions combine to form a scene which alternately fills the European naturalist with delight and astonishment.

‘ But the animal kingdom which peoples those ancient forests, is not less distinguished than the vegetable world. The naturalist who is here for the first time, does not know whether he shall most admire the forms, hues, or voices of the animals, except at noon, when all living creatures in the torrid zone seek shade and repose, and when a solemn silence is diffused over the scene, illumined by the dazzling beams of the sun, every hour of the day calls into action a distinct race of animals. The morning is ushered in by the howling of the monkeys, the high and deep notes of the tree-frogs and toads, the monotonous chirp of the grasshoppers and locusts. When the rising sun has dispelled the mists which preceded it, all creatures rejoice in the return of day. The wasps leave their long nests which hang down from the branches ; the ants issue from their dwellings, curiously built of clay, with which they cover the trees, and commence their journey on the paths they have made for themselves, as is done also by the termites which cast up the earth high and far around. The gayest butterflies, rivalling in splendour the colours of the rainbow, especially numerous *hesperiz*, flutter from flower to flower, or seek their food on the roads, or, collected in separate companies, on the banks of the

cool streams. The blue shining Menelaus, Nestor, Adonis, Laertes, the bluish-white Idea, and the large Eurylochus with its ocellated wings, hover like birds between the green bushes in the moist valleys. The Feronia, with rustling wings, flies rapidly from tree to tree, while the owl-moth (*noctua strix*) the largest of the moth kind, sits immovably on the trunk with outspread wings awaiting the approach of evening. Myriads of the most brilliant beetles buzz in the air, and sparkle like jewels on the fresh green of the leaves, or on the odorous flowers. Meantime, agile lizards, remarkable for their form, size, and brilliant colours, and dark coloured, poisonous, or harmless serpents, which exceed in splendour the enamel of the flowers, glide out of the leaves, the hollows of the trees, and holes in the ground, and creeping up the stems, bask in the sun, and lie in wait for insects and birds. From this moment all is life and activity. Squirrels and troops of gregarious monkeys issue inquisitively from the interior of the woods to the plantations, and leap, whistling and chattering, from tree to tree. Gallinaceous jacues, hoccoes, and pigeons leave the branches, and wander about on the moist ground in the woods. Other birds of the most singular forms, and of the most superb plumage, flutter singly or in companies through the fragrant bushes. The green, blue, or red parrots, assembled on the tops of the trees, or flying towards the plantations and islands, fill the air with their screams. The toucan, sitting on the extreme branches, rattles with his large, hollow bill, and in loud, plaintive tones calls for rain. The busy orioles creep out of their long, pendent, bag-shaped nests to visit the orange-trees, and their sentinels announce with a loud screaming cry the approach of man. The fly-catchers, sitting aloof, watching for insects, dart from the trees and shrubs, and with rapid flight catch the hovering menelaus, or the shining flies, as they buzz by. Meantime, the amorous thrush (*turdus Orpheus*), concealed in the thicket, pours forth her joy in a strain of beautiful melody; the chattering manakins, calling from the close bushes, sometimes here, sometimes there, in the full tones of the nightingale, amuse themselves in misleading the hunters; and the woodpecker makes the distant forests resound while he pecks the bark from the trees. Above all these strange voices, the metallic tones of the uraponga (or guiraponga) sound from the tops of the highest trees, resembling the strokes of the hammer on the anvil, which appearing nearer or more remote according to the position of the songster, fill the wanderer with astonishment. While thus every living creature by its actions and voice greets the splendour of the day, the delicate humming-birds, rivalling in beauty and lustre diamonds, emeralds, and sapphires, hover round the brightest flowers.

When the sun goes down, most of the animals retire to rest: only the slender deer, the shy pecari, the timid agouti, and the tapir still graze around; the nasua and the opossum, and the cunning animals of the feline race, steal through the obscurity of the wood, watching for prey; till at last, the howling monkeys, the sloth with a cry as of one in distress, the croaking frogs, and the chirping grasshoppers with their monotonous note, conclude the day. The cries of the macuc, the capueira, and the goat-sucker (*caprimulgus*), and the bass tones

of the bull-frog, announce the approach of night. Millions of luminous beetles now begin to fly about like *ignes fatui*, and the blood-sucking bats hover like phantoms in the profound darkness of the night.' Vol. I. pp. 238—49.

As a companion picture, we must make room for the description given by the same travellers, of the varied sounds and sights afforded by a plain in the province of Minas Geraes.

‘ How different are the feelings of the traveller when he passes from the dark low forests into the free and open tracts ! On these serene and tranquil heights the noisy inhabitants of the wood are mute ; we no longer hear the howling of herds of monkeys, the incessant screams of innumerable parrots, orioles, and toucans, the far-sounding hammering of the wood-peckers, the metallic notes of the uraponga, the full tones of manakins, the cry of the hoccoes, jacues, &c. The more numerous are the humming-birds, buzzing like bees round the flowering shrubs ; gay butterflies fluttering over the rippling streams ; numerous wasps flying in and out of their long nests hanging suspended to the trees ; and large hornets (*morimbondos*) hovering over the ground, which is undermined to a great extent with their cells. The red-capped and hooded fly-catcher, the *barbudos* (the barbets), little sparrow hawks, the rusty red or spotted *caboré* (Brazilian owl), bask on the shrubs during the heat of noon, and watch, concealed among the branches, for the small birds and insects which fly by ; the tinamus walks slowly among the pine-apple plants, the *enapupés* and *nambús* in the grass ; single toucans seeking berries, hop among the branches ; the purple tanagers follow each other in amorous pursuit from tree to tree ; the *caracará* and the *caracará* flying about the roads quite tame, to settle upon the backs of the mules or oxen ; small wood-peckers silently creep up the trees, and look in the bark for insects ; the rusty thrush, called *João de Barros*, fearlessly fixes its oven-shaped nest quite low between the branches ; the siskin-like creeper slips imperceptibly from its nest, (which, like that of the pigeons, is built of twigs, and hangs down from the branches to the length of several feet,) to add a new division to it for this year ; the *cãoa*, sitting still on the tops of the trees, looks down after the serpents basking on the roads, which, even though poisonous, constitute its food, and sometimes, when it sees people approaching, it sets up a cry of distress, resembling a human voice. It is very rarely that the tranquillity of the place is interrupted, when garrulous orioles (*Papa arroz*), little parrots and parroquets (*Maracanás*, *Maritacas*, *Jandaiás*), coming in flocks from the maize and cotton plantations in the neighbouring wood, alight upon the single trees on the campos, and with terrible cries appear still to contend for the booty ; or bands of restless hooded cuckoos, crowded together upon the branches, defend, with a noisy croaking, their common nest, which is full of green-speckled eggs. Alarmed by this noise, or by passing travellers, numerous families of little pigeons (*Rolas*), often no bigger than a sparrow, fly

from bush to bush; the larger pigeons (*Amarroga* and *Troquase*), seeking singly among the bushes for food, hasten alarmed to the summits of the neighbouring wood, where their brilliant plumage shines in the sun; numerous flocks of little monkeys run whistling and hissing to the recesses of the forest; the cavies, running about on the tops of the mountains, hastily secrete themselves under loose stones; the American ostriches (*Emus*), which herd in families, gallop at the slightest noise, like horses through the bushes, and over hills and valleys accompanied by their young; the dicholopus (*Siriemas*), which pursues serpents, flies, sometimes sinking into the grass, sometimes rising into the trees, or rapidly climbing the summits of the hills, where it sends forth its loud deceitful cry, resembling that of the bustard; the terrified armadillo (*Tatú Canastra*, *Peba*, *Bola*) runs fearfully about to look for a hiding-place, or, when the danger presses, sinks into its armour; the ant-eater (*Tamanduá*, *Bandeira*, *mirim*) runs heavily through the plain, and, in case of need, lying on its back, threatens its pursuers with its sharp claws. Far from all noise, the slender deer, the black tapir or the pecari, feed on the skirts of the forest. Elevated above all this, the red-headed vulture (*Urúbu*) soars in the higher regions; the dangerous rattlesnake (*Cascaol*), hidden in the grasses, excites terror by its rattle; the gigantic snake sports suspended from the tree with its head upon the ground; and the crocodile, resembling the trunk of a tree, basks in the sun on the banks of the pools. After all this has passed during the day before the eyes of the traveller, the approach of night, with the chirping of the grasshoppers, the monotonous cry of the goat-sucker (*João corta pão*), the barking of the prowling wolf, and of the shy fox, or the roaring of the ouïces, complete the singular picture of the animal kingdom in these peaceful plains.

Vol. II. pp. 159—163.

Mr. Mawe has told us all about the gold-washing and the diamond mines; we shall not therefore follow these travellers to the city of riches. Their account of the Paulistas is somewhat meagre. That which they give of the Coroado and Coropo Indians, is not unacceptable, but the subject is a most disgusting one. In these southern tribes, no redeeming qualities appear to present themselves, such as have sometimes been exhibited by the North American Indians. They seem the negroes of the Western continent,—inferior in capacity to some of the African tribes, and in their physiognomy partaking of both the Ethiopian and the Calmuc. The following is a darkly coloured representation, and, we suspect, on some points, overcharged: it is, at all events, applicable, in its full extent, to some tribes only of the Indian family.

‘The temperament of the Indian is almost wholly undeveloped, and appears as phlegm. All the powers of the soul, nay, even the more refined pleasures of the senses, seem to be in a state of le-

thargy. Without reflection on the whole of the creation, or the causes and internal connection of things, they live with their faculties directed only to self-preservation. They scarcely distinguish the past and the future, and hence they never provide for the following day. Strangers to complaisance, gratitude, friendship, humility, ambition, and, in general, to all delicate and noble emotions which adorn human society; obtuse, reserved, sunk in indifference to every thing, the Indian employs nothing but his naturally acute senses, his cunning, and his retentive memory, and that only in war or hunting, his chief occupations. Cold and indolent in his domestic relations, he follows mere animal instinct more than tender attachment; and his love to his wife shews itself only in cruel jealousy, which, with revenge, is the only passion that can rouse his stunted soul from its moody indifference. The men seem to have no sense of modesty; only the naked women, when they are in the presence of strangers, appear to shew it, by the manner of their walking. Insensible to the pleasures of the palate, particularly inclined to animal food, the Indian is in general abstemious, following only the calls of nature, without regard to time, and often fasting to suit his convenience; but he drinks to excess of his *Vinhassa*, or of brandy when he can procure it. Still and docile in the service of the whites; unremittingly persevering in the work assigned him; not to be excited by any treatment to anger, though he may to long cherished revenge; he is born, as the colonists are used to say, only to be commanded. Neither thievish nor deceitful, having no eagerness after any thing that does not relate to the wants of the stomach, he keeps always isolated and separate from the family. However carefully attended by the colonists in sickness, or, in general, loaded with benefits, he feels, during his convalescence, only the greater longing for his wandering life; and, almost incapable of gratitude, flies, even without any particular inducement, back to his gloomy forests. By no means inclined to conversation, he sleeps during a part of the day; plays, when not occupied in the chase, with his domestic animals; or sits gazing intently without thought, sometimes frightened, as in a dream, by fanciful images. Chained to the present, he hardly ever raises his eyes to the starry firmament. Yet he is actuated by a certain awe of some constellations, as of every thing that indicates a spiritual connection of things. His chief attention, however, is not directed to the sun, but to the moon; according to which he calculates time, and from which he is used to deduce good and evil. As all that is good passes without notice by him, and only what is disagreeable makes an impression on him; he acknowledges no cause of good, or no God, but only an evil principle, which meets him sometimes in the form of a lizard, of a man with stag's feet, of a crocodile, or an ounce; sometimes transforms itself into a swamp, &c., leads him astray, vexes him, brings him into difficulty and danger, and even kills him.'

Vol. II. pp. 241—3.

Prince Maximilian gives by no means a much more pleasing



account of some of the tribes with which he formed an acquaintance. The Puries who inhabit the northern bank of the Parabyba, are thus described.

‘ They were all short, not above five feet five inches high ; most of them, the women as well as the men, were broad and strong limbed. They were all quite naked, except a few who wore handkerchiefs round their waists, or short breeches, which they had obtained from the Portuguese. Some had their heads entirely shorn ; others had their naturally thick, coal-black hair, cut over the eyes, and hanging down into the neck ; some of them had their beards and eye-brows cut short. In general, they have but little beard ; in most of them it forms only a thin circle round the mouth, and hangs down about three inches below the chin. Some had painted on their foreheads and cheeks, round red spots with *urucu* : on the breast and arms, on the contrary, they all had dark-blue stripes, made of the juice of the *genipaba* fruit. These are two colours which are employed by all the *Tapuyas*. Round the neck, or across the breast and one shoulder, they had rows of hard black-berries strung together, in the middle of which, in front, was a number of the eye-teeth of monkeys, ounces, cats, and wild animals. Some of them wore these necklaces without teeth. They have another similar ornament, which appears to be composed of the rind of certain vegetable excrescences, probably the thorns of some shrub. The men carry in their hands long bows and arrows, which, as well as all their effects, they, at our desire, bartered for trifles. Two of them had been brought up in their childhood among the Portuguese, and spoke their language a little. We gave them knives, rosaries, small looking-glasses, and distributed among them some bottles of sugar-brandy, on which they became extremely cheerful and familiar. We informed them of our intention to visit them in their woods early in the morning, if they would receive us well ; and, on our promising also to bring other presents with us, they took their leave highly pleased, and, with loud shouts and singing, hastened back to their wilds.

‘ The figure of the men is in general robust, squat, and often very muscular ; the head large and round ; the face broad, with mostly high cheek-bones ; the eyes black, small, and sometimes oblique ; the nose short and broad, and their teeth very white : but some were distinguished by sharp features, small aquiline noses, and very lively eyes, which in very few of them have a pleasing look, but in most, a grave, gloomy, and cunning expression, shaded by their projecting foreheads. One of the men was distinguished from all the rest by his Calmuck physiognomy ; he had a large round head, the hair of which was all cut to an inch in length, a very muscular robust body, a short, thick neck, a broad, flat face ; his eyes, which were placed obliquely, were rather larger than those of the Calmucks usually are, very black, staring, and wild ; the eye-brows were black, bushy, and much arched : the nose small, but with wide nostrils : the lips rather thick. This fellow, who, as our attendants said, had never been seen here before,

lower lips and in their ears : the lip is thus made to project very much, and the ears of some of them hang, like large wings, down to their shoulders. Their brown bodies are covered with dirt.' p. 204.

One of their leaders wore 'plugs' of this description in his ears and under-lip, four inches in diameter; and in the skull of a young Botucudo, which his Highness was so fortunate as to obtain for Professor Blumenbach, (a treasure worth its weight in gold to the Phrenological Society,) the wood had not only pushed the lower fore-teeth out of their places, but had even pressed together and effaced the sockets of the teeth. The ladies wear the *botoque* as well as the men; but Prince Maximilian says, or his French translator makes him say, '*elle (la botoque) est plus petite & plus elegante que celle des hommes.*' Mrs. Graham had an opportunity of judging of their comparative elegance during her stay at Rio, a party of Botucudoes having come to Praya Grande in the Bay of Rio, 'on a visit.' Their appearance is thus described.

'We saw about six men, and ten women, with some young children. The faces are rather square, with very high cheek-bones, and low, contracted foreheads. Some of the young women are really pretty, of a light copper colour, which glows all over when they blush; and two of the young men were decidedly handsome, with very dark eyes, (the usual colour of the eyes is hazel,) and aquiline noses; the rest were so disfigured by the holes cut in their lower lips and their ears to receive their barbarous ornaments, that we could scarcely tell what they were like. I had understood that the privilege of thus beautifying the face was reserved for the men, but the women of this party were equally disfigured. We purchased from one of the men a mouth-piece, measuring an inch and a half in diameter. The ornaments used by these people are pieces of wood perfectly circular, which are inserted into the slit of the lip or ear, like a button, and are extremely frightful, especially when they are eating. It gives the mouth the appearance of an ape's; and the peculiar mumping it occasions is so hideously unnatural, that it gives credit to, if it did not originally suggest, the stories of their cannibalism. The mouth is still more ugly without the lip-piece, the teeth appearing, and saliva running through.' pp. 224, 5.

Mrs. Graham's doubt respecting their cannibal practices is, however, as unreasonable as her manner of accounting for the report is extravagant. The resemblance of their favourite food, the ape, to the human form, is referred to by Prince Maximilian with much more plausibility, as a circumstance that may possibly have given rise, in some cases, to the opinion; but he admits that they cannot be cleared from the charge of now and then treating themselves with the flesh of an enemy. Moreover, they are said to look upon the negroes

as a sort of ape, and to call them by this name; they may, therefore, not consider the cooking and eating of a negro as cannibalism, any more than a West India planter considers the killing of one as murder. But the evidence adduced by Mr. Southey in his *History of Brazil*, places the repulsive fact beyond the possibility of scepticism. The savages are said to have even expressed astonishment on learning that the Portuguese killed men and did not eat them. Some of the almost incredible stories related by the early voyagers, may be chargeable with circumstantial exaggeration; but the existence of the practice is established by the concurrent testimony of all travellers who have had any opportunity of observation; and the attempt to palliate the enormity of the fact, by ascribing it to revenge or other motives, is at once ill-judged and gratuitous.

‘When we questioned the Botucudoes of Belmonte respecting this horrible usage,’ says Prince Maximilian, ‘they always answered, that it did not prevail among them; but they owned that many of their countrymen, and among others a chief named Jonué, still practised it. In fact, what had become of the flesh which they had carefully cut from the bodies of the enemies whom they had killed? Moreover, all my doubts on this point were removed by Quêck, the young Botocudo whom I had brought with me. He had for a long time hesitated to confess the truth, but he assented at last, when I told him that I knew that his horde at Belmonte had for a long time relinquished the usage.’

He then related two instances in which Botocudo chieftains had captured, not a negro, but an Indian of the Patacho tribe, and in one of these instances, the whole horde had feasted on the prisoner. His narrative may be the more safely relied upon, says his Highness, inasmuch as it was with difficulty extorted from him.\* In other respects, these Botucudoes seem to be by no means the most degraded of the Indian tribes. They are represented to be better-made and handsomer than the other Tapuyas, of middle stature, sometimes tall, robust and well-proportioned, with handsome hands and feet. They are said to be not unsusceptible of fidelity of attachment, and of gratitude; and in many points, the Author is led to characterise them very differently from the diminutive and insensible Puri. Though indolent, like all other Indians, they are sometimes known to be gay, chatty, and facetious.

For the horrible mutilation of the countenance by which they are distinguished, it is difficult to account by even a

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\* *Voyage au Brésil*, tom. ii. p. 288.

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plausible conjecture. It appears extraordinary, we are told, even to other Tapuya tribes on the coast, who call them *Epcosak*, Great-eared. But it is not the ear-plug, or ear-jewel, that is so extraordinary. Lieut Kotzebue mentions some of the islanders of the Pacific Archipelago, who had ear-holes measuring more than three inches in diameter, in which was worn a roll of green leaves or of tortoise-shell.\* Captain Cook had before made a similar statement with regard to the natives of Easter Island. Azara states, that the Paraguay Indians observe the same usage; they also insert a small piece of wood in the shape of a tongue in the under-lip, but it disfigures them less than the large 'bung' of the Botucudo. Condamine saw on the banks of the Marañham or Amazon river, savages who had the lobes of each ear extended to a monstrous length, and pierced with a hole wide enough to hold a large nosegay as a pendant. One traveller, Gumila, goes so far as to affirm, that he saw on the banks of the Apure, a tribe who had succeeded in stretching their ears till they served as pockets. In this case, the useful was singularly united with the ornamental. But ear-rings or pendants in the ear, of some description or other, have been worn by almost all nations, civilized or uncivilized, from the remotest times; nor is there any thing more unnatural in the ear-nosegay of the Amazonian belle, or the tortoise-shell pendant of the ladies of Easter Island, than in the jewelry which weighs down the delicate ears of an English beauty. The *botoque* is the monstrous thing that seems such an outrage upon nature, because, besides being, in the eyes even of savages, a deformity, it is a positive and perpetual inconvenience. Could it originate in the mere wish to give the countenance the appearance of being beautifully under-hung? If so, we might suppose that the fashion had its rise in a loyal wish to copy that grace from the physiognomy of some great cacique, who might chance to be provided by nature with a projecting under-lip; or he might himself enact the fashion of wearing the *botoque*, not choosing to be singular. In the Mexican paintings which employed the learned ingenuity of Dr. Paul Felix Cabreza of New Guatemala,† it is observable, that the profiles of the figures have for the most part a receding chin and a spout-shaped under-lip; but, whether of natural or of artificial formation, we cannot tell. In either case, this conformation of the nether lip would seem to have been regarded as a trait

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\* Ecl. Rev. N.S. Vol. XVIII. p. 34.

† Ibid. p. 529.



of personal beauty by a nation to whom the Aymores may possibly bear some affinity.

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appeared to us all so formidable, that we unanimously declared we should not like to meet him alone, unarmed, in a solitary place.

‘ All the men here carried their weapons, consisting of long bows and arrows, in their hands. The bow of the Puries and Coroadoes measures six feet and a half, or even more; it is smooth, made of the hard, tough, dark brown wood of the *airi* palm, and has a string composed of fibres of *grawatha* (bromelia.) The arrows of the Puries are often above six feet long, made of a firm knotty reed (*taquara*) which grows in the dry woods, feathered at the lower extremity with beautiful blue or red feathers, or with those of the peacock-pheasant, or of the jacutinga. Those of the Coroadoes are made of another reed, which has no joints. None of the tribes which I visited on this coast, poison their arrows: the ingenuity of these people, who are in the lowest stage of civilization, has, happily, not attained this art.

‘ When our first curiosity was satisfied, we requested the savages to conduct us to their huts. The whole troop preceded, and we followed on horseback. The way led into a valley which crossed the sugar plantations; it then decreased to a narrow path, till at length, in the thickest of the forest, we came to some huts, called *cuari* in the language of the Puries. They are certainly some of the most simple in the world. The sleeping-net, which is made of *embira* (bass from a kind of *cecropia*), is suspended between two trunks of trees, to which, higher up, a pole is fastened transversely by means of a rope of bind-weed (*cipo*), against which large palm-leaves are laid obliquely on the windward side, and these are lined below with *heliconia* or *pattioba* leaves, and, when near the plantations, with those of the banana. Near a small fire on the ground lie some vessels of the fruit of the *crescentia cujele*, or a few gourd shells, a little wax, various trifles of dress or ornament, reeds for arrows and arrow-heads, some feathers and provisions, such as bananas and other fruit. The bows and arrows stand against a tree, and lean dogs rush loudly barking upon the stranger who approaches this solitude. The huts are small, and so exposed on every side, that when the weather is unfavourable, the brown inmates are seen seeking protection against it by crowding close round the fire, and cowering in the ashes: at other times, the man lies stretched at his ease in his hammock, while the woman attends the fire, and broils meat, which is stuck on a pointed stick. Fire, which the Puries call *poté*, is a prime necessary of life with all the Brazilian tribes: they never suffer it to go out, and keep it up the whole night, because they would otherwise, owing to the want of clothing, suffer severely from the cold; and because it is also attended with the important advantage of scaring all wild beasts from their huts.

‘ As soon as we reached the huts, our exchange of commodities was set on foot. We made the women presents of rosaries, of which they are particularly fond, though they pulled off the cross, and laughed at this sacred emblem of the Catholic church. They have also a strong predilection for red woollen caps, knives, and red handkerchiefs, and most readily parted with their bows and arrows in exchange for these articles. The women were very eager after looking-glasses, but they set no value upon scissors. We obtained from them by barter,

a great number of bows and arrows, and several large baskets. The latter are of green palm-leaves interwoven together: below, where they lie against the back, they have a bottom of platted work, and a high border of the same on the sides, but are generally open at top. All the savages frequently offer for sale large balls of wax, which they collect when gathering wild honey. They use this dark brown wax in preparing their bows and arrows, and also for candles, which they sell to the Portuguese. The Tapuyas make these candles, which burn extremely well, by wrapping a wick of cotton round a thin stick of wax, and then rolling the whole firmly together. They set a high value on their knife, which they fasten to a string round the neck, and let it hang down upon the back: it frequently consists only of a piece of iron, which they are constantly whetting on stones, and thus keep it very sharp. If you give them a knife, they generally break off the handle, and make another according to their own taste, by putting the blade between two pieces of wood, which they bind fast together with a string.' pp. 114—120.

Rude insensibility, except under the stimulus of physical appetite or revenge, is represented as the most distinguishing trait of their character. No idols were seen among them, but they recognise in the thunder, the voice of a supreme Being, whom they call *Tupan*. Prince Maximilian says, that the Puries would never confess that they eat human flesh; but, that they feast on their slaughtered enemies, is attested by various witnesses.

The most formidable tribe now found on the eastern coast, are the remains of the once powerful Aymores or Botucudoes\*. These savages are distinguished by the practice of disfiguring themselves by the most singular ornament that ever the perverted taste of a savage mistook for an improvement upon nature. The nose-jewel is graceful and rational, in comparison with this hideous mouth-piece.

'The sight of the Botucudoes,' says Prince Maximilian, 'astonished us beyond all expression: we had never before seen such strange and singularly ugly beings. Their original countenances were further disfigured by large pieces of wood which they wore in their

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\* The term *Botucudo* was given them by the Portuguese in allusion to this practice, *botoque* signifying in Portuguese, Prince Maximilian says, the bung of a barrel. Vieyra's Dictionary gives as the meaning of the word, 'a pierced stone worn by the Indians.' Mr. Luccock, considering the appellation as a barbarous term, half Tupi, half Portuguese, assigns, but evidently on conjecture, a different derivation. (Notes on Rio de Janeiro, &c. p. 301.) The savages call themselves *Engerekmoung*, and are much displeased at being spoken of by their nick-name.

**Art. II.** *A Commentary on the Vision of Zechariah the Prophet; with a corrected Translation and critical Notes.* By the Rev. John Stonard, D.D. Rector of Aldingham, Lancashire. pp. xiv. 461. 8vo. London. 1824.

**M**ANY of the prophetic portions of the Bible are so obscure, and at the same time so important, that the investigation of them by competent persons must be regarded as one of the most useful services in which the Biblical scholar can be employed. In this department of theology, there is ample scope for the labours of learned men, who should consecrate their studies to the illustration of the Scriptures. Unhappily, however, this has not always been the object steadily kept in view by those who have adventured into these difficult investigations. Some volumes "on the prophecies" have been given to the world under the sanction of very respectable names, which have been adapted only to foster political prejudices, and to perpetuate national discord. Thus, the Scriptures have been perverted and abused with a view to excite passions which it is among their final purposes to destroy. To such writers, it must, one would imagine, be a humiliating and not unprofitable task, to read again their vainly learned Dissertations and crude Expositions, now that events have, in great measure, shewn the presumption of their speculations. How is it, that, with the fall of Napoleon and the restoration of peace, these expounders of prophecy have desisted from their calling,—these oracles are hushed? If, only a few years ago, such writers could find, in the notorious prevalence of irreligion and the daring success of infidelity, occasion for applying novel schemes of interpretation to the symbols and language of Scripture, are we to conclude, since those schemes are no longer advanced, that the seats of irreligion have been purified, that anti-Christian errors and corruptions less abound, and that the influence of infidel tenets has given way to the principles and virtues of the gospel? Or are we to credit the reports of recent travellers, who assure us, on their own personal knowledge, that the state of those countries which our expounders of prophecy described as being so entirely irreligious, is still grossly superstitious and immoral; that popery has retained, in some places regained its sway, without relinquishing an iota of its claims, or abandoning any of the grossest of its corruptions, and that infidelity is as much as ever opposing and limiting the profession of pure Christianity? Is the religion of Christ more widely diffused and better protected in France under the government of the restored Bourbons, than it was during the years of their exile? If not,—if the state of that country be as irreligious and corrupt as reports of unquestionable authority represent it, why has it

as a sort of ape, and to call them by this name; they may, therefore, not consider the cooking and eating of a negro as cannibalism, any more than a West India planter considers the killing of one as murder. But the evidence adduced by Mr. Southey in his *History of Brazil*, places the repulsive fact beyond the possibility of scepticism. The savages are said to have even expressed astonishment on learning that the Portuguese killed men and did not eat them. Some of the almost incredible stories related by the early voyagers, may be chargeable with circumstantial exaggeration; but the existence of the practice is established by the concurrent testimony of all travellers who have had any opportunity of observation; and the attempt to palliate the enormity of the fact, by ascribing it to revenge or other motives, is at once ill-judged and gratuitous.

‘When we questioned the Botucudoes of Belmonte respecting this horrible usage,’ says Prince Maximilian, ‘they always answered, that it did not prevail among them; but they owned that many of their countrymen, and among others a chief named Jonué, still practised it. In fact, what had become of the flesh which they had carefully cut from the bodies of the enemies whom they had killed? Moreover, all my doubts on this point were removed by Quêck, the young Botocudo whom I had brought with me. He had for a long time hesitated to confess the truth, but he assented at last, when I told him that I knew that his horde at Belmonte had for a long time relinquished the usage.’

He then related two instances in which Botocudo chieftains had captured, not a negro, but an Indian of the Patacho tribe, and in one of these instances, the whole horde had feasted on the prisoner. His narrative may be the more safely relied upon, says his Highness, inasmuch as it was with difficulty extorted from him.\* In other respects, these Botucudoes seem to be by no means the most degraded of the Indian tribes. They are represented to be better-made and handsomer than the other Tapuyas, of middle stature, sometimes tall, robust and well-proportioned, with handsome hands and feet. They are said to be not unsusceptible of fidelity of attachment, and of gratitude; and in many points, the Author is led to characterise them very differently from the diminutive and insensible Puri. Though indolent, like all other Indians, they are sometimes known to be gay, chatty, and facetious.

For the horrible mutilation of the countenance by which they are distinguished, it is difficult to account by even a

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\* *Voyage au Brésil*, tom. ii. p. 288.

plausible conjecture. It appears extraordinary, we are told; even to other Tapuya tribes on the coast, who call them *Epcosak*, Great-eared. But it is not the ear-plug, or ear-jewel, that is so extraordinary. Lieut Kotzebue mentions some of the islanders of the Pacific Archipelago, who had ear-holes measuring more than three inches in diameter, in which was worn a roll of green leaves or of tortoise-shell.\* Captain Cook had before made a similar statement with regard to the natives of Easter Island. Azara states, that the Paraguay Indians observe the same usage; they also insert a small piece of wood in the shape of a tongue in the under-lip, but it disfigures them less than the large 'bung' of the Botucudo. Condamine saw on the banks of the Marañham or Amazon river, savages who had the lobes of each ear extended to a monstrous length, and pierced with a hole wide enough to hold a large nosegay as a pendant. One traveller, Gumila, goes so far as to affirm, that he saw on the banks of the Apure, a tribe who had succeeded in stretching their ears till they served as pockets. In this case, the useful was singularly united with the ornamental. But ear-rings or pendants in the ear, of some description or other, have been worn by almost all nations, civilized or uncivilized, from the remotest times; nor is there any thing more unnatural in the ear-nosegay of the Amazonian belle, or the tortoise-shell pendant of the ladies of Easter Island, than in the jewelry which weighs down the delicate ears of an English beauty. The *botoque* is the monstrous thing that seems such an outrage upon nature, because, besides being, in the eyes even of savages, a deformity, it is a positive and perpetual inconvenience. Could it originate in the mere wish to give the countenance the appearance of being beautifully under-hung? If so, we might suppose that the fashion had its rise in a loyal wish to copy that grace from the physiognomy of some great cacique, who might chance to be provided by nature with a projecting under-lip; or he might himself enact the fashion of wearing the *botoque*, not choosing to be singular. In the Mexican paintings which employed the learned ingenuity of Dr. Paul Félix Cabreta of New Guatemala,† it is observable, that the profiles of the figures have for the most part a receding chin and a spout-shaped under-lip; but, whether of natural or of artificial formation, we cannot tell. In either case, this conformation of the nether lip would seem to have been regarded as a trait

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\* Ecl. Rev. N.S. Vol. XVIII. p. 34.

† Ibid. p. 529.



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nuteness of a court circular, we cannot do better than extract this account as a specimen of her Journal.

‘ Her Majesty, who had retired with the young Princess, now came in, and the ladies all paid their compliments, while the Emperor was busy in the presence-chamber receiving the compliments of the Assembly and other public bodies. There was little form and no stiffness. Her Imperial Majesty conversed easily with every body, only telling us all to speak Portuguese, which of course we did. She talked a good deal to me about English authors, and especially of the Scotch novels, and very kindly helped me in my Portuguese; which, though I now understand, I have few opportunities of speaking to cultivated persons. If I have been pleased with her before, I was charmed with her now. When the Emperor had received the public bodies, he came and led the Empress into the great receiving room, and there, both of them standing on the upper step of the throne, they had their hands kissed by naval, military, and civil officers, and private men; thousands, I should think, thus passed. It was curious, but it pleased me, to see some negro officers take the small white hand of the Empress in their clumsy black hands, and apply their pouting African lips to so delicate a skin; but they looked up to *Nosso Emperador*, and to her, with a reverence that seemed to me a promise of faith from them, a bond of kindness to them. The Emperor was dressed in a very rich military uniform, the Empress in a white dress embroidered with gold, a corresponding cap with feathers tipped with green; and her diamonds were superb, her head-attire and ear-rings having in them opals such as I suppose the world does not contain, and the brilliants surrounding the Emperor’s picture, which she wears, the largest I have seen.

‘ I should do wrong not to mention the ladies of the court. My partial eyes preferred my pretty countrywoman the new Marchioness\*; but there were the sweet young bride Maria de Loreto, and a number of others of most engaging appearance; and then there were the jewels of the Baronessa de Campos, and those of the Viscondeça do Rio Seco, only inferior to those of the Empress: but I cannot enumerate all the riches, or beauty; nor would it entertain my English friends, for whom this journal is written, if I could.

‘ When their Imperial Majesties came out of the great room, I saw Madame do Rio Seco in earpest conversation with them; and soon I saw her and Lady Cochrane kissing hands, and found they had both been appointed honorary ladies of the Empress; and then the Viscountess told me, she had been speaking to the Empress about me. This astonished me, for I had no thought of engaging in any thing away from England. Six months before, indeed, I had said, that I was so pleased with the little Princess, that I should like to educate her. This, which I thought no more of at the time, was, like every

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*Monday, October 13th.*—I wrote my letter to the Empress, and was punctual to the time for seeing the Emperor. He received me very kindly, and sent me to speak to her Imperial Majesty, who took my letter, and promised me an answer in two days, adding the most obliging expressions of personal kindness. And this was certainly the first letter I ever wrote on the subject; though my English friends tell me that I had a memorial in my hand yesterday, and that I went to court only to deliver it, for they saw it in my hand. Now I had a white pocket-handkerchief and a black fan in my hand, and thought as little of speaking about my own affairs to their Imperial Majesties, as of making a voyage to the moon. But people will always know each other's affairs best.' pp. 318—321.

Mrs. Graham had it in her power to make of her voyage to Brazil and Chile, and her residence in those countries, a very interesting and acceptable octavo volume. Her account of the Brazilian capital, being the most minute and recent that has appeared, we have read with pleasure; and a great deal of information may be gleaned from the volume. But a grosser instance of book-making we have not lately met with, than is exhibited by the shape in which the contents of the present volume and the companion one have been served out to the public. A lady's log-book in two volumes quarto! With all our well-known gallantry, we cannot refrain from protesting against personal and sentimental journals of this description, as a serious annoyance. It is Sir John Carr in the feminine gender—a new volume of *My Pocket book*. The volume contains eleven copper-plates and nine vignettes, some of which are very pleasing.

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**M**ANY of the prophetic portions of the Bible are so obscure, and at the same time so important, that the investigation of them by competent persons must be regarded as one of the most useful services in which the Biblical scholar can be employed. In this department of theology, there is ample scope for the labours of learned men, who should consecrate their studies to the illustration of the Scriptures. Unhappily, however, this has not always been the object steadily kept in view by those who have adventured into these difficult investigations. Some volumes "on the prophecies" have been given to the world under the sanction of very respectable names, which have been adapted only to foster political prejudices, and to perpetuate national discord. Thus, the Scriptures have been perverted and abused with a view to excite passions which it is among their final purposes to destroy. To such writers, it must, one would imagine, be a humiliating and not unprofitable task, to read again their vainly learned Dissertations and crude Expositions, now that events have, in great measure, shewn the presumption of their speculations. How is it, that, with the fall of Napoleon and the restoration of peace, these expounders of prophecy have desisted from their calling,—these oracles are hushed? If, only a few years ago, such writers could find, in the notorious prevalence of irreligion and the daring success of infidelity, occasion for applying novel schemes of interpretation to the symbols and language of Scripture, are we to conclude, since those schemes are no longer advanced, that the seats of irreligion have been purified, that anti-christian errors and corruptions less abound, and that the influence of infidel tenets has given way to the principles and virtues of the gospel? Or are we to credit the reports of recent travellers, who assure us, on their own personal knowledge, that the state of those countries which our expounders of prophecy described as being so entirely irreligious, is still grossly superstitious and immoral; that popery has retained, in some places regained its sway, without relinquishing an iota of its claims, or abandoning any of the grossest of its corruptions, and that infidelity is as much as ever opposing and limiting the profession of pure Christianity? Is the religion of Christ more widely diffused and better protected in France under the government of the restored Bourbons, than it was during the years of their exile? If not,—if the state of that country be as irreligious and corrupt as reports of unquestionable authority represent it, why has it



so completely lost the interest which it once had in the studies and speculations of certain writers? Surely, events cannot have changed their relations to the predictions of Scripture. Yet, in respect to ignorance the most dark and debasing, to tyrannies the most despotic and destructive, they are silent, and can behold the slavery and the terrors, the withering and desolating plagues that would make the world a wilderness, move on without alarm, so long as their political prejudices are without excitement. Let *them* be touched, let their secular fears be alarmed, and then, as the opening of the books of the Sybil was one of the means by which the hostile spirit of the Romans was roused, the prophetic page of Scripture is inspected, an infidel king, or some other '*Monstrum horrendum, informe, ingens, cui lumen ademptum*,' is discovered, and the dogs of war, already slipped, are cheered with fresh cries of 'havoc' to hunt down their prey.

The contrast which the volume now before us presents to works of the description alluded to, has given this direction to our thoughts. This commentary on the prophecies has no political design: it appeals to no secular passions; it tends to inflame no animosities. It is a calm, serious, dignified investigation of a difficult and highly symbolical portion of the prophetic writings, and the volume testifies equally to the erudition and the piety of its Author. His scholarship is never ostentatiously displayed, but the occasions which have called for the exercise of critical acumen, sufficiently attest his competency for Biblical investigations. His explications are never hastily obtruded; and they are given with such minuteness and extent of detail as must prevent the misunderstanding of his meaning by the plainest readers. If, in regard to some of his views, we can scarcely venture to follow him, and, in respect to some of his criticisms, hesitate to pronounce them unquestionable; the purity of his intention, the correctness of his temper, and the evident consecration of his labours to the highest and best interests which a Christian can promote, always claim our cordial approbation.

The whole of the prophecy of Zechariah does not come under the consideration of Dr. Stonard. He limits his observations to those portions of the book which are comprised in the seventy-seven verses commencing at the eighth verse of the first chapter, and closing with the end of the sixth chapter. Within this compass is contained a series of symbolical representations, which have, for the most part, been explained in reference to the transactions of the prophet's own times, in connexion with the restoration of the temple, including some allusions to the coming of the Messiah and the establishment of his kingdom.

**Art. II.** *A Commentary on the Vision of Zechariah the Prophet; with a corrected Translation and critical Notes.* By the Rev. John Stonard, D.D. Rector of Aldingham, Lancashire. pp. xiv. 461, 8vo. London. 1824.

**M**ANY of the prophetic portions of the Bible are so obscure, and at the same time so important, that the investigation of them by competent persons must be regarded as one of the most useful services in which the Biblical scholar can be employed. In this department of theology, there is ample scope for the labours of learned men, who should consecrate their studies to the illustration of the Scriptures. Unhappily, however, this has not always been the object steadily kept in view by those who have ventured into these difficult investigations. Some volumes "on the prophecies" have been given to the world under the sanction of very respectable names, which have been adapted only to foster political prejudices, and to perpetuate national discord. Thus, the Scriptures have been perverted and abused with a view to excite passions which it is among their final purposes to destroy. To such writers, it must, one would imagine, be a humiliating and not unprofitable task, to read again their vainly learned Dissertations and crude Expositions, now that events have, in great measure, shewn the presumption of their speculations. How is it, that, with the fall of Napoleon and the restoration of peace, these expounders of prophecy have desisted from their calling.—these oracles are hushed? If, only a few years ago, such writers could find, in the notorious prevalence of irreligion and the daring success of infidelity, occasion for applying novel schemes of interpretation to the symbols and language of Scripture, are we to conclude, since those schemes are no longer advanced, that the seats of irreligion have been purified, that anti-christian errors and corruptions less abound, and that the influence of infidel tenets has given way to the principles and virtues of the gospel? Or are we to credit the reports of recent travellers, who assure us, on their own personal knowledge, that the state of those countries which our expounders of prophecy described as being so entirely irreligious, is still grossly superstitious and immoral; that popery has retained, in some places regained its sway, without relinquishing an iota of its claims, or abandoning any of the grossest of its corruptions, and that infidelity is as much as ever opposing and limiting the profession of pure Christianity? Is the religion of Christ more widely diffused and better protected in France under the government of the restored Bourbons, than it was during the years of their exile? If not,—if the state of that country be as irreligious and corrupt as reports of unquestionable authority represent it, why has it

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Blaney, and still more Vitringa, have investigated the revelations of the prophet in their more spiritual and ample construction. The present Commentator, however, goes much beyond his predecessors in the evangelical views which he considers as developed in the book, and the events and times to which he regards it as extending.

This highly interesting portion of Scripture includes much, in his judgment, 'that meets not the simple apprehension, and 'more than has yet been unfolded to studious observation.' Such an announcement will prepare the reader to expect some novelty of interpretation in the Author's pages; and accordingly, many ingenious and unusual explanations will present themselves in his passage through the volume. The Vision, in Dr. Stonard's view of its design, exhibits the whole series of events which have relation to the Church, from the days of the prophet to the final conclusion of its warfare. An analysis of the whole volume would exceed our limits; we must content ourselves with giving a few specimens.

The vision was wholly of a mental nature, 'not only the objects presented to view in the vision, but the light by which 'they were rendered visible, being produced by the operation 'of the Divine Spirit on the prophet's mind.' The scene is laid in a deep valley, surrounded by lofty mountains, and shaded by a grove of myrtle-trees. An angel was in attendance on the prophet, for the purpose of interpreting the symbols and explaining the design of the several representations in the vision. The first series of mystic figures comprises a personage mounted on a red horse, advanced a little in front as leader, or chief, of a troop of horsemen, drawn up behind him in three several companies, distinguished by the colour of their horses. The horsemen, according to Dr. Stonard, represent those celestial messengers whom God sends to survey, and, in a certain degree, to direct, the changes of human affairs, to see to the execution of his righteous decrees, and to report to Him the state of the things committed to their charge. The horses, he supposes to be representatives of the human agents on whom the former are commissioned or permitted to exert their influence,—the object of this angelic ministry being the care and safeguard of God's chosen people in the midst of the nations, under whose rule they may be placed for their correction, together with the merited punishment of their enemies. The leader of the equestrian bands, who is called the Angel of Jehovah, and who appears as an intercessor on behalf of Jerusalem and Judea, (v. 12.) is the Great Mediator between God and man, to whom the attributes of divinity are ascribed, and the incommunicable name is given to the prophet.

• Having now ascertained in general the nature and office of the persons represented by the horsemen and their leader, we are prepared to inquire into the particular subjects upon which they were commissioned to act. These will be determined by considering, I. The view afforded us by the Prophet Daniel of the future state of human affairs; II. The number of troops into which the angelic horsemen are divided; and III. The colours of their horses.

• I. In the book of Daniel, we find two leading prophecies, predicting under different images the general state of human affairs, until the final close of this earthly scene. Thence we learn, that four great kingdoms, so far universal as to comprehend within their limits the chosen people of God, were destined, or would be permitted, to bear rule over them on earth. The predictions are so clear, and have been so ably illustrated, that it is hardly necessary to name the four kingdoms, as being the Babylonian, the Persian, the Macedonian, and the Roman empires. These having subsisted in succession for the several terms allotted to them respectively, are to be succeeded and finally absorbed by the universal and everlasting dominion of Christ, first planted in grace, and by degrees growing up, expanding, and at last ripening into glory.

• Now, since Zechariah's vision takes its rise from the state of God's chosen people in the world, and since the horsemen represent angelic beings inspecting human affairs, delivering reports upon them to the Supreme Disposer, and both authorized and enabled to interfere in them, and regulate them according to the Divine direction, it is certain, that their commission, if not limited to the concerns of the five monarchies, must at least extend to them and embrace them as principal subjects of their agency.

• II. If a vision of the same kind had been presented to the prophet Isaiah, he would probably have seen the horsemen divided into five companies, the first of which would represent the ministers of God's providence directing and impelling the powers of the Babylonian empire, to execute the divine wrath upon his rebellious people. In a similar vision presented to a prophet toward the close of the Babylonian dominion, it is probable that four such companies would have appeared; the first of which would represent the angelic host superintending the affairs of the Jews during their captivity, animating the Medes and Persians to undertake the conquest of Babylon, and influencing their government to restore the Jews. But at the time of Zechariah's vision, these events had taken place; those two companies had fulfilled their ministry; and consequently, they could not be properly introduced upon the scene. The number of companies would then be reduced to three, the very number seen by Zechariah. Following the order of succession of the empires, the first troop is intended to represent the ministering spirits surveying and directing the affairs of the Jews during their subjection to the Persian empire, removing the obstructions which that government offered to the rebuilding of the temple of God, and finally preparing the way for the Macedonian conqueror and the establishment of his kingdom in all its wide extent. By parity of reasoning, the second company seen by

**Zechariah**, denotes the angelic messengers appointed to superintend the concerns of God's people, while the third earthly monarchy should bear rule, and to array the forces destined to reduce its strength, and finally to overthrow it. The third and last of the mystic cohorts represents the celestial ministers preparing the way for the immediate arrival of the Prince of Peace, waiting on him, and communicating with him during his earthly course; then ministering to the heirs of his salvation, supporting and strengthening his church, confounding the designs of its enemies, marshalling the host to the battle against his apostate subjects, gradually exhausting the resources of the heathen empire, and at length subduing it to his victorious kingdom.'

pp. 21—24.

The colours of the horses, Vitranga contends, have an appropriate signification relative to the ministry of the riders. Dr. Stonard adopts this opinion, but differs from the distinguished Commentator in his description of particulars.

• Red,' he remarks, 'is the colour of fire, the image of wrath, and therefore, when applied to the ministers of divine wrath against the Persian empire, it strictly corresponds to the Divine declaration, "With great anger am I angry against the nations that are at ease." It is also the image of war, quick in its operation, consuming in its effects. Such above most others was the character of the war, which ended in the destruction of the Persian monarchy. The colour of the horses in the second troop is pale, the complexion of disease, of languishing sickness, of death; and is given to the horses of this troop, because the human agents represented thereby, and directed or impelled by the ministering spirits to act against the Macedonian empire, did not proceed to cut it off suddenly and by rapid conquest, as the Persian monarchy had fallen, but by the slower progress of rivalries between its component parts, of misgovernment, of insurrections and civil wars, and all the weakness of internal disorders, analogous to a long course of sickness.—White, the colour that marks the horses of the third and last company, is the emblem of religious, moral, and judicial purity; also, of rejoicing, of victory, and of celestial royalty; and is applied to the host of angelic ministers to be sent forth in due time under their Divine commander, to minister to the heirs of salvation, directing and seconding their efforts, enabling them to fight the good fight, to overcome the heathen enemy, and to make a conquest of the Roman empire.' pp. 26—28.

It is doubtful, perhaps, whether the vision of Zechariah is to be explained by any reference to the prophecies of Daniel. When it is considered, that the horsemen of the former, in giving their report, describe their ministry in relation to circumstances, not future, but past,—“We have gone to and fro through the earth; and behold, all the earth remaineth still and is at rest,”—there will appear to be reason for our hesitating to adopt the interpretation proposed by the Author, which would seem to be better accommodated to emblems denoting separate and



successive agencies, than to synchronical symbols of agents united in their operation. The difference of colours in the horses, is not sufficient of itself to constitute difference and succession in time. The several figures in the visions of Daniel succeeded each other. And in the Apocalypse, the horses, which are also various in colour, follow each other; the order of events which the opening of the seals discloses, being interpreted by the succession of the imagery, and not at all by the colours independently. In the scenery which concludes the vision, Ch. VI. 1—8, the chariots are seen to be in motion, and are sent forth in different directions, from which the relation of these symbols to future events, is correctly inferred by the Author in his remarks on those verses. But, in the vision of the horsemen, no direction is given to them; they are represented as having fulfilled a mission from which they were now returned; and the purpose of their introduction into the scenery of the vision, would appear to be the communication they make in the report, which they deliver as the result of their journeys through the countries which they had already traversed, that the whole earth was at rest.

The second part of Zechariah's vision, according to Dr. Stonard's arrangement, comprises the last four verses of the first chapter, and relates to the horns which had scattered Judah, Israel, and Jerusalem. These instruments of dispersion and oppression, it is more natural to regard, with the present Commentator, as identical with monoceros beasts, (the word horns being used for horned animals,) than to explain them, with Vitranga, as four horns of iron impelled by the hands of some invisible powers. These horns, or scattering powers, are taken by the Author to signify the Babylonian, the Persian, the Macedonian, and the Roman empires; and the scattering of which they were the agents, is extended to the consequences incident to a nation on being scattered,—sore oppression, heavy exaction, political servitude. It is applied, not only to the Jewish people in their different subjugations and persecutions, but to the chosen people of God under the New Covenant, who were 'scattered abroad by the heathen emperors at Rome, in many oppressive, cruel, and bloody persecutions.'

'Nor is it to be forgotten,' adds Dr. S., 'that the empire, after having been broken up and dissolved, sprang to life again as a spiritual dominion, and, in that resuscitated state, scattered the true children and people of God, whose consciences refused submission to its false doctrines, its superstitious practices, its tyrannical pretensions, and revived idolatries.'

In relation to the four horns of the vision, are the "four

“work-men” who come “to fray them away, to cast out the horns of the Gentiles, which lifted up the horn over the land of Judah to scatter it.” Of these workmen and their office, the Author’s views will be seen in the following extract.

‘The prediction has been hitherto accomplished in the following manner. I. Cyrus, who is represented by the first workman, at the head of the Medes and Persians, frayed away and cast forth the first, or Babylonian horn. II. Alexander the Great, the antitype of the second workman, commanding the forces of Macedon and Greece, subverted the second, or Persian horn. III. The line of Jewish high-priests and princes, called Maccabees and Asmoneans, particularly Johannes Hyrcanus, is signified by the third workman. For, in respect to Judea, they drove away and cast forth that proud oppressive horn, which the Macedonian Seleucidæ lifted up over it. But the third workman is doubtless intended to comprehend also those mighty artificers of dismay and conquest, Pompey and Augustus Cæsar, by whom the Macedonian empire was finally dissolved. IV. The horn of heathen Rome having scattered Judah and Jerusalem according to the flesh, and having lifted itself aloft over the spiritual temple and city and kingdom of the living God, to scatter them in many heavy persecutions, was in its turn grievously frayed by the ministers of the gospel, and was at length driven in dismay, and cast out before that renowned Christian workman, Constantine the Great. Lastly, Christian Rome having relapsed into heathenism, having also reassumed her empire as a spiritual power, and lifted up her horn to scatter the true Church and people of God, has been frayed and driven off from a great part of the Christian territory by those illustrious workmen, the Reformers and their disciples. From so much experience of the past, we derive encouragement for the future, and look forward with lively, yet humble and reverent faith, to the time when, by Christ and those who are “workers with him” and under him, the last horn, in its last form, shall flee in dismay, and be utterly cast out from the whole kingdom of the chosen people of God.’ pp. 57—8.

On comparing the Commentary in the second part of the vision with the interpretation of the first, some apparent discrepancies will present themselves to a careful reader. If, at the time of Zechariah’s vision, the two companies supposed by the Author (p. 23) could not be properly introduced upon the scene, because their ministry had been fulfilled by the Babylonian invasion of Judea and the conquest of Babylon by the Persians, it would seem equally unnecessary that, among the horns, one should be the symbol of the Babylonian power, and that among the workmen, there should be one to represent Cyrus. In the enumeration of the agents represented by the workmen, there appears to be less regularity and agreement than seem necessary to support a consistent interpretation. If the first workman be explained of Cyrus, and the second of

**Alexander**, it is but little in accordance with this mode of fitting the accomplishment to the prediction, to include in the **antitype** of the third workman, the line of Jewish high priests and princes, and Pompey and Augustus; and with as little propriety is the fourth workman, considered as representing 'the ministers of the gospel,' 'that renowned Christian workman, Constantine the Great,' and 'the Reformers and their disciples.' Nor does it seem more congruous, to class heathen Rome and papal Rome together, as being represented by the fourth horn.

The third part of the vision, including the whole of the second chapter, relates, according to Dr. Stonard's interpretation, to the restoration and enlargement of the Church, its spiritual prosperity, and its increase by the conversion and introduction of the Gentiles. The object of the fourth part, including the third chapter, will be understood from the introductory paragraph.

In the former parts of the vision, the purpose of the Most High to bless and defend his people, to overthrow the hostile powers of the world, to enlarge the boundaries of their habitation, and to increase and multiply them by a great accession of converted Gentiles, has been represented by a number of striking symbols, and positively announced by emphatic and repeated declarations. But the principle on which the Jews were again accepted and taken into favour, and on which the Gentiles were to be received into the number of the people of God, has not been distinctly laid down, or even noticed. It might have been, for any thing that has been said, the meritorious claims of the former, on account either of their own past sufferings and present piety, or of the virtues of their ancestors; and of the latter also, on account of their foreseen faith and obedience in turning to Jehovah as their God, and taking upon themselves the obligations of the Mosaic law as proselytes of righteousness. And this is probably the notion that would have presented itself to a Jew, until better instructed on the subject. In order, then, to prevent or to correct so great and fundamental a mistake, and to satisfy all reasonable doubts and expectations, it was necessary to give the Jews as full instruction on the principle of the Divine procedure towards themselves and towards the Gentiles, as was consistent with the scheme of symbolical prophecy: and as the imperfection of their previous information on spiritual subjects would admit of being in that manner laid before them. Accordingly, in this fourth part of the vision, it is fully shewn, that the benignant declarations of God, expressed towards both in the third part, are not founded upon any actual or past merits of the Jews or of their ancestors, nor upon any foreseen merits of the Gentiles in taking upon them the law of Moses, and consequently, not upon the value and efficacy of any sacrifices, offerings or rites, however scrupulously and punctually performed; but solely upon his free grace and mercy in putting away their sins, through the illustrious person long since

made known to them as the Messiah, and here further revealed as at once their judge and saviour, high-priest and king.' pp. 129—31.

The fifth part of the vision, including the first fourteen verses of the fourth chapter, describes the future constitution of the Church in the times of Messiah. The emblem introduced into this part of the typical exhibitions viewed by the prophet, was a candlestick or lamp-bearer, formed entirely of gold, consisting of a tall, upright shaft, surmounted by a bowl, and of a number of branches, each of which supported a lamp, springing out of it as boughs from the trunk of a tree, on two opposite sides, 'each opposite to each.' The construction of this passage in the original, has proved somewhat perplexing to critics and translators. 'If the number of the lamps be determined to be seven, how,' asks the present Commentator, 'can they be arranged in an even, regular, becoming manner, when the bowl is set, as the prophet describes it to be, on the summit of the shaft?' Many other objections to the commonly received notions of the candelabrum, as derived from the rendering of the Public Version, are stated by the Author, who substitutes, for the received reading, the following.

- “ 1. And the angel that talked with me came again, and waked me as a man that is waked out of his sleep; and said unto me, what seest thou? And I said, I have looked, and behold a candlestick all of gold, and a bowl upon the top of it, and its seven lamps upon it; seven and seven! Pipes are there to the seven lamps which are upon the top of it; and two olive-trees beside it, one on the right side of the bowl and the other on the left side thereof. So I answered and spake unto the angel that talked with me, saying, what are these, my Lord? And the angel that talked with me, answered, and said unto me, Knowest thou not what these be? And I said, no, my Lord.”

pp. 195, 6.

In vindication of this text, and in illustration of the symbol which it describes, the Author adduces a variety of similar representations found in the Scriptures, for the purpose of proving it to be the design of the emblem, to figure out the constitution of the Church under the Messiah, as a perfect whole, consisting of two grand divisions, formed into one spiritual community, growing up from small beginnings to a vast and indefinite extent, independently of all human power, united, nourished, supported, guided by his Divine word and Spirit, whose manifold gifts and graces are communicated and supplied through the ministry of persons duly appointed and ordained to that end. The 'two olive-trees,' standing on the side of the candlestick at right angles with the branches, are explained as

symbols of the dispensations of the Law and the Gospel; the branches which are conveyers of the oil given out by the olive-trees, are considered as designed to represent the ministers of the Christian religion; and the gutters or spouts conveying the oil from the branches of the olive-trees to the bowl of the candlestick, are those institutions which afford to the ministers of the Church the most convenient and edifying means of making known and publishing the truth.

The several representations which occur in the vision of *Zachariah*, are considered by Dr. Stonard as successive parts, acts, or scenes of one continuous prophetic drama; and he therefore endeavours to form an interpretation which shall follow the order of events, and preserve the unity of the vision. In accordance with this design, he considers the portion of the prophecy which includes the "flying roll," and which evidently relates to very corrupt times and practices, as referring to a period subsequent to the establishment of the Christian Church, which was the subject of the preceding paragraph, and as referring, therefore, to a corruption of the Christian religion and morals. As parts of this corruption, the Author specifies the numerous depravations which blended themselves with Christian profession in the early ages of its history,—the degeneracies consequent on the establishment of the Church by Constantine, the austerities of the Ascetics, the extravagancies of the Monks, the contentions of sects, and other instances of vice and violence. In agreement with this view of the character of the prophet's vision, the next emblem, "the woman sitting in the midst of the ephah," is explained as designating the idolatry of the Christian world, concealed, or practised unconsciously, and defended by such specious arguments as would delude the understanding of its votaries: 'the wickedness concealed itself, like the woman in the ephah.' The raising of the cover of the ephah, is explained to mean the exposure of Romish idolatry by the opposers of image-worship and similar corruptions of the true religion. The women with wings are representations of the true Church.

The angel further informed the prophet, that the two women, the members of the pure and of the reformed church, carry away the ephah to build *her* a house; that is to say, for the woman contained in the ephah; not, as our English version, "to build *it* a house," that is, for the vessel itself. For although the strictness of grammatical construction would refer the pronoun to the ephah, that being, as well as the woman, of the feminine gender, and also the last antecedent, yet, the manifest intention and meaning of the passage assign it to the wickedness within; the vessel being comparatively of small importance. But it may be asked; In what sense, or with what pro-

priety can the pure and reformed church be said to build a house for idolatry? It is answered, that, according to a mode of expression not uncommon in Scripture, (ex. gr. Isa. vi. 10. Jer. i. 10.) what they prove or declare to be done, that they are said to do. Now the members of the true Church proved by their teaching, preaching, and writing, that the houses erected for Divine worship in the territory subject to the church of Rome, were profaned by idolatrous rites, were consecrated in a great measure to idolatrous purposes; and therefore they are said to build a house for idolatry. It is remarkable also, that, at the very period of the Reformation, Pope Leo X. was building the church of St. Peter's, which the testimony of the two witnesses proved to be a fane dedicated to idolatrous worship.

pp. 346—7.

The four chariots in the concluding part of the vision, are understood by Blaney and other expositors, as signifying the four great empires of the world in succession, under the control of the Almighty; and the design of the vision is supposed to be, the confirmation of the faith of the Jews in their dependence upon God, from whose counsels these powers proceeded, and which could act only as they were permitted. Dr. Stonard considers them as betokening events about to befall the Roman empire, or rather, four different states in which it will be found at different periods, or in different parts, posterior to its conversion and subsequent apostacy. The first chariot with red horses, typified and predicted those wars, literal and metaphorical, military conflicts and the contentions of sects, which commenced soon after the death of Constantine, and continued to agitate the Roman empire. The chariot with black horses was emblematical of intellectual and religious darkness during the periods which preceded the Reformation, which was prefigured by the chariot with white horses. The fourth chariot is explained as signifying 'Mahomet and his successors.' In going through this portion of the volume, it may, perhaps, occur to the reader, that the symbols and the explanations which attend them, are scarcely, in all respects, so distinct from the four horns and the four workmen, and the interpretations given of them in the second part of the comment, as the progressive character of the vision would seem to require.

But the specimens we have given, will sufficiently recommend the volume to the attention of our readers as highly deserving of their most careful perusal, and as entitling the learned Author to the cordial thanks of every Biblical student.



**Art. III. *The Library Companion ; or, the Young Man's Guide, and the Old Man's Comfort, in the Choice of a Library.* By the Rev. T. F. Dibdin, F.R.S. A.S. 8vo. pp. 963. Price 11. 7s. London. 1824.**

**T**HERE are few things apparently more easy, or really more difficult, than the formation of a library. The modes and the motives of choice are so various and complicated, the objects of pursuit so numerous and diversified, and the standards of value so arbitrary and capricious, as to bewilder even the virtuoso of ample means, and to leave the man of limited resources without hope of possessing many a tome judged indispensable to a useful and substantial library. These distinctions are not, however, altogether factitious. The differences of size and texture, the variations of cut or uncut, tall or cropped, vellum or paper, with all the clatter about *edit. prin.* royal and republican copies, titles and colophons, may safely be left to the idle and affected persons whom they chiefly concern: But the superiority of one edition over another is not unfrequently so marked and important, as to render it expedient for the inexperienced collector to seek some guide more trustworthy than the catalogues of booksellers or the nominal value imparted by rarity or accident. In this capacity, Mr. Dibdin presents himself, and offers his book as

‘replete with curious and diversified intelligence; gleaned with unceasing industry, and embodied with no ordinary care. Indeed, with perfect confidence may it be stated, that no single volume in our language contains such a record of so many rare, precious, and instructive volumes.’

A little allowance must always be made in taking an Author's estimate of his own work; and it will be very necessary not to lose sight of this salutary caution in the present instance. Mr. Dibdin's ‘intelligence,’ though it may be occasionally ‘curious,’ is by no means remarkable for the fastidiousness of the discrimination which has been exercised in its selection. If all that is of common knowledge and occurrence had been excluded, the dimensions of this portly octavo would have been fearfully diminished; and if a severer criticism had pervaded its well-filled pages, it would have been of far higher value in an intellectual view. In truth, it has few claims on our gratitude as a safe and intelligent directory in the very important business of furnishing our libraries. Mr. Dibdin knows more about the extrinsic, than the substantial qualities of books, and though he is thoroughly acquainted with the sources of general information, he is not al-

ways accurate in their use, nor happy in their adaptation. We feel no inclination to enter upon a set, critical investigation of nearly a thousand rambling, desultory pages ; or we could find ample opportunity for the exercise of our craft. It will be more pleasant to ourselves, and more gratifying to our readers, that we should take the volume, not according to its pretensions, but in accommodation to its real character, as an amusing, superficial work, containing, among a large predominance of excursive and unimportant matter, some useful information, and some interesting bibliomaniacal gossip.

We have no disposition whatever to underrate the value of black-letter pursuits, or to visit with cheap sarcasm, the eagerness manifested by wealthy individuals for the possession of rare and singular books. On the contrary, we feel ourselves indebted to their zeal and liberality. They are the conservators of the records of literature ; they enable us to trace the progress of knowledge, and the fluctuations of art ; and their collections are rich in illustrations of an interesting and important section of the history of man. We make no profession of being deeply versed in this species of ancient lore ; but we have, we confess, been mortified, in our occasional researches, from the results of a comparison between our own and the olden times. In mechanical and chemical processes, we have left our ancestors far behind us in the march of science ; but they were giants in Art, and we are but pigmies. There is a firmness, and substance, and brilliancy, in the paper, type, and decorations of the earlier printers, that leave the feeble artifices of the present day at a distance sufficiently obvious and easily explained.

Any thing approaching to analysis of Mr. Dibdin's volume is, of course, quite out of the question : his materials are too multifarious, his method too excursive, and his annotations too bulky in proportion to the text, for the satisfactory application of such a process. His quaint and lively manner is well suited to the nature of his employments, and though it sometimes trenches on buffoonery and affectation, gives interest to details which would otherwise prove dry and unattractive. The following anecdote is good in itself, and told in an interesting way.

At the beginning of April, 1813, Mr. William Upcott (author of the most valuable bibliographical work extant on *British Topography*) went to Wotton, in Surry, the residence of the EVELYN FAMILY, for the first time, accompanied by Mr. Bray, the highly respected author of the *History of Surry*, and acknowledged editor of John Evelyn's *Memoirs*, for the purpose of arranging and making a catalogue of the Library, which had been thrown into much confusion

by its removal for safety, in consequence of accidental fire in an out-building. Early in the following year (1814) the task was completed. Sitting one evening after dinner with Lady Evelyn, and her intimate friend Mrs. Molineux, Mr. Upcott's attention was attracted to a tippet, being made of feathers, on which Lady Evelyn was employed:—'We have all of us our hobbies, I perceive, my Lady,' said Mr. Upcott. 'Very true,' rejoined her ladyship, 'and pray what may yours be?' 'Mine, Madam, from a very early age, began by collecting *provincial Copper Tokens*—and, latterly, the hand-writing (or autographs) of men who have distinguished themselves in every walk of life.'—*Hand-writings!* answered Lady E. with much surprise—'what do you mean by *hand-writings*? Surely you don't mean OLD LETTERS?'—at the same time opening the drawer of her work-table, and taking out a small parcel of papers, some of which had been just used by Mrs. Molineux, as patterns for articles of dress. The sight of this packet (though of no literary importance, yet containing letters written by eminent characters of the seventeenth century—more particularly one from the celebrated *Sarah, Dutchess of Marlborough*) afforded the greatest pleasure to Mr. U., who took occasion to express his exceeding delight in looking them over. 'Oh!' added Lady Evelyn, 'if you care for papers like *these*, you shall have plenty; for SYLVA EVELYN (the familiar appellation applied to John Evelyn by his descendants) and those who succeeded him, preserved all their letters.' Then, ringing for her confidential attendant, 'Here,' said her ladyship, 'Mr. Upcott tells me that he is fond of collecting old letters;—take the key of the *Ebony Cabinet* in the Billiard Room—procure a basket, and bring down some of the bundles.' Mr. Upcott accompanied the attendant, and having brought a quantity of these letters into the dining room—passed one of the most agreeable evenings imaginable in examining the contents of each packet; with the assurance from Lady Evelyn, that he was welcome to lay aside any that might add to his own collection.' The following evening, the delicious *Ebony Cabinet* was visited a second time, when Evelyn's '*Kalendarium*', as he entitled it, or *Diary*—a small quarto volume, without covers, very closely written with his own hand, presented itself!

The very handsome way in which Mr. Dibdin is pleased to make mention of the *Eclectic Review*, must not prevent us from exercising a little our critical function on the note appended to the passage in which our Journal is complimented on 'a frequent flow of fine reasoning and pious persuasion.' He does justice to our principles when he states, that they are 'called those of the Evangelical kind;' but he trespasses somewhat rashly on the secrets of our cabinet, when he exclaims—'Obtuse must be that man's vision, and petrified his heart, who shall deny ingenuity, strength, and eloquence to the effusions of Hall, Foster, and Jay.' Bold guessing is sometimes hazardous. Where did Mr. Dibdin obtain his

intelligence? All this, however, is abundantly liberal, notwithstanding the rather awkward qualification of it in the following paragraph.

‘I must here be understood to speak of the works of those gentlemen which are purely and exclusively confined to the exposition of Holy Writ. When Mr. ROBERT HALL of Leicester talks about contrasting the *Little Head* which the Church of England has invented, with the *Great Head* of the General Church, meaning Christ—we think he talks as if he would sacrifice alike logic and candour to the clinquant of an antithesis. See *Mr. Norris's Letter to the Earl of Liverpool*, 1822, 8vo. p. 91, note 6. Mr. Hall is a powerful and eloquent writer, and his Sermon upon Infidelity has justly won him many admirers—even among the Benchers of our ‘Little’ Church. In that most surprising catalogue of Theology, recently put forth by Messrs. Ogle, Duncan, & Co. in an octavo volume of nearly 500 pages—but without a date—there is the following note, or criticism, subjoined to a volume of Mr. Hall's *Sermons on various occasions*.—‘There now exists in this country a man, who, with the lofty tone of Bossuet, and the rich fluency of Massillon, unites the gracefulness and tenderness of Fenelon, and the brilliance of Poulle.’ All this may be very well; but one wishes to know who it is that deals out such an ‘*oratio parainetica*.’

We are happy in being able to satisfy Mr. D.'s curiosity. The sentence in question was ‘dealt out,’ by ourselves,—though, we believe, with some slight difference in the words; and as we have not the smallest hesitation in repeating, neither shall we have any difficulty in defending them, if the Author of “*The Library Companion*” will fairly state his objections. We fixed on what appeared to us the peculiar characteristics of the great men whose names we cited, and we gave it as our opinion, that the gifted individual to whom we were referring, combines them all. We think so still, and we should find it easy to establish our position by an induction of parallel passages, were this the place and opportunity for such a *hors-d'œuvre*. But Mr. D. seems to think, that the most extravagant part of our eulogy lies in the reference to Poulle.

‘The Abbé Poulle's Sermons were first printed in 1778, in two duodecimo volumes; and the style of them justifies the eulogy of Barbier;—‘abondant, élevé, magnifique, coulant comme un fleuve majestueux.’

We shall frankly express our suspicion, that Mr. Dibdin knows nothing whatever of the merits or defects of Poulle. A better acquaintance with the writings of the Abbé, would have kept him from giving so heedless a sanction to the indiscriminating criticism of Barbier. There is far too much of palpable

effort in the effusions of that celebrated preacher, to allow a just application of the high-sounding adjectives so lavishly bestowed. He is neither flowing nor lofty, in the true meaning of the words; and though he may be characterised as magnificent, he is much more aptly described by the term of which we availed ourselves: he is, emphatically, *brilliant*, and he sacrificed to this inferior quality, the higher attributes of the orator. But there is, most assuredly, nothing in his powers, in their highest estimate, that needs alarm the admirers of Mr. Hall from challenging a comparison.

There is one more point on which we must question Mr. Dibdin's discretion. He has thought it expedient to laud in a very high strain of eulogy, the character of Hyde, earl of Clarendon, and to select, as the peculiar objects of panegyric, the purity and impartiality of that distinguished historian. He has, moreover, done this in such peremptory and uncompromising phrase, as to render it impossible to pass without animadversion, this ill-judged attempt to represent a doubtful character as hardly less than perfect. We have no disposition to deal harshly with the memory of Clarendon; but, 'thus enforced,' we must be permitted to express our surprise that any man can rise from the perusal of his personal memoirs without feelings of disgust. Were there nothing on record respecting him but his own narrative of his behaviour when the marriage of his daughter with the Duke of York was made public, it would, in our view, be quite enough to consign his name to utter contempt.

'It is the magnanimous impartiality of the Chancellor, as well as his inflexible adherence to truth, which constitutes the chief excellence of his history. Many writers, I think, have described characters as vividly and as copiously, but it is the *honesty* of Lord Clarendon's descriptions which makes his figures *stand out* of the canvas and claim our irresistible attention. Truth has mixed up his colours—and time will render them only more mellow and attractive.'

Mr. Dibdin has at least displayed his own magnanimity in this bold evidence to character. We shall not, however, engage in controversy with empty and ignorant assertion, but avail ourselves of the opportunity to supply a defect in our review of Mr. Godwin's *History of the Commonwealth*. We were not led, by the course of our examination of that work\*, to notice the pithy criticisms which that gentleman bestows on the labours of Hyde, and we afterwards felt some regret at the omis-

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\* *Eclectic Review*, Sept. 1824. p. 193.

sion. He has a long and able note on the subject of the Self-denying Ordinance, and closes it with an estimate of the Chancellor's merits as an historian, which, as of convenient dimensions, we shall insert by way of correction to Mr. Dibdin's admiration. After having exposed the unprincipled misrepresentations contained in Clarendon's account of the proceedings relating to that business, he makes reference to a singular transaction, narrated by that historian himself, and strikingly illustrative of his *ready invention*, and then sums up as follows.

‘ Clarendon has also named Nathaniel Fiennes and Henry Marten among those “ who spoke more and warmer in favour of the Self-denying Ordinance than those spoke who opposed it,” (p. 605), though Fiennes was at that time in a state of voluntary banishment on the continent, and Marten was an expelled member of parliament, and was not restored till two years after. By the way, the counting Marten, as Clarendon does here, among the independents, shows how much they mistake, who consider independents as a name for fanatical enthusiasts.

‘ Yet Clarendon, such as he is, is one of our principal authorities for the history of the times in which he lived. He was, as the thing is vulgarly understood, a man of honour and integrity; and, like other eminent forgers, he made a great parade of his principles of morality and religion. He is perhaps a good deal to be relied on for the things which passed under his own inspection: for the rest, his information was neither ample nor accurate, and he was not always very scrupulous of what he said respecting them. He undertook, as he says, “ a difficult work, to write the history of the civil wars, with the approbation of the king, and for his vindication.” (Vol. II. p. 627.) I should myself be particularly disposed to depend upon him, when he betrays things, which he very often does, disadvantageous to the party he has undertaken to vindicate.

‘ It must not pass unnoticed, that Hume has inserted Clarendon's forged debate on the Self-denying Ordinance in his History.\*

In matters more immediately connected with his own pursuits, Mr. Dibdin is more to be trusted than he is in general criticism. The following extract supplies valuable information on a point of some importance. Having recommended in the text, Chamberlaine's Portraits from Holbein, Mr. D. subjoins a cautionary note.

‘ Let it be observed that all the engravings are taken from ORIGINAL DRAWINGS in the possession of his late and present Majesty. These engravings are eighty-two in number. They are executed in the stippling manner, with great freedom of outline, and delicacy of

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\* Godwin's *History of the Commonwealth*. p. 398.



execution. But there is some reason to believe that a few of them are FAITHLESS performances; and I will tell the reader why. Bartolozzi had a notion that he could *improve* every thing which he touched; and he also knew the force of his own powers, and the popularity of his own name with the public. He was fond, too, of *italianizing* his faces; and you generally see something like the *same* face in all his graphic productions. This, however, may be mere surmise or declamation. Now for "proof positive." Do any of my readers remember the *first* anonymous female portrait, which has been thought to be Margaret Roper, Sir T. More's eldest daughter? *That* portrait, as engraved by Bartolozzi, is NOT the portrait as drawn by Hans Holbein. Most of the ornaments are added: and the features are wholly different. I have examined the FAC SIMILE of the original drawing, executed by Mr. Frederick Lewis, the engraver,—in a manner so minute, and so faithful to the original (allowed by those who have seen BOTH) as to leave it beyond dispute that the production of Bartolozzi is, comparatively, faithless. Those who have seen Mr. Lewis's facsimiles of the drawings of Sir Thomas Lawrence, will be readily disposed to admit the extraordinary truth and delicacy of that artist's burin.

We give the following as exhibiting, to the best of our knowledge, a perfectly unrivalled specimen of miserable punning.

\* I remember, some seven or eight years ago, a good saying about the separation of these Hearnese. On hunting down some bibliographical question, connected with this series, a distinguished Collector discovered their separation. "What (said he, with becoming emphasis) the Hearnese *separated*! I could not *survive* such a separation an hour." Note. May I be forgiven a bad pun? Lord Spencer is *doubly* blest in Hearnese: for he has a *Hernery* in his park!

What does Mr. Dibdin mean by saying, that 'the late Bishop 'Horsley was more indebted' to the works of Dr. Bull, 'than 'he was willing to confess.' We are probably as well acquainted as Mr. D. can be, with the writings of the Bishop, and, to the best of our recollection, he is always forward to confess his obligations to the great divine in question.

Art. IV. *Philosophical Remarks on the Theory of Comets*; to which is subjoined, a Dissertation on the Nature and Properties of Light. By William Cole. 12mo. pp. 96. Plates. Price 5s. London. 1823.

**A**STRONOMY, we fear, is regarded by many persons too much in the same light as geometry,—as one of the certain sciences now established on unquestionable principles. The most eminent astronomers have themselves viewed the matter very differently. Copernicus, for example, expressly

declared, that nobody could expect any thing certain from Astronomy. Take as an example of the uncertainty found in this science, the distance of the sun from the earth, which is set down in our school books at ninety-five millions of miles. This distance is computed from what is called the annual parallax, concerning which Sir Isaac Newton remarks, that 'if it could be accurately obtained, we might be said to have arrived at a tolerable degree of certainty.' This parallax, however, is far from being established. The observations of the transit of Venus over the sun's disk, made the parallax  $9''$ ; Sir Isaac Newton made it  $10''$ ; Dr. Halley made it  $12''$ ; M. Cassini made it  $4\frac{1}{2}''$ ; and Mr. Whiston made it  $32''$ . And yet, all these astronomers followed the same mode of computation. We shall give one other instance of astronomical discrepancy. The two best astronomers of the present age, Sir William Herschell and Professor Schoeter, have both given calculations of the new planets; and though their methods were the same, the difference of the results is very remarkable. According to Herschell, the diameter of the planet Ceres is 160 miles; according to Schoeter, it is 1624 miles. The diameter of the planet Pallas is, according to Herschell, 80 miles; while Schoeter makes it not less than 2099. Now which of these two eminent astronomers are we to believe?

But among all the mysteries and uncertainties of astronomy, none has been more puzzling than the natural history of Comets. Their rare appearance, and the threatening aspect which they often assume, caused them to be regarded, in times not very remote, as the harbingers of doom and destruction; and even since philosophy has done her best to eradicate such baseless and superstitious fears, so far as respects single cities and kingdoms, she has increased, rather than diminished our dread of comets, by raising alarms of another deluge or a universal conflagration from their approach to the earth. To us it appears somewhat singular, that astronomers, and particularly those who profess to follow the steps of Sir Isaac Newton, should ever dream of danger from a comet, so long as the whole frame and arrangement of the universe is regulated and upheld by the wisdom of Providence. Newton was too profound a philosopher to have suggested such fears, which are in direct opposition to all we know of the harmony of the Creation, and therefore utterly gratuitous and unphilosophical.

Among other things respecting Comets, we are informed, that their paths have been scientifically calculated, and that from such calculations, their returns can be predicted. The truth is, however, that out of above five hundred Comets which are said to have appeared, only two or three are supposed to

have regularly returned; and their return is, after all, problematical. Professor Encké, a German astronomer, has recently determined the orbit of a small comet, which, he says, returns every three years; but as yet, it has, we believe, been seen only twice. We are inclined to suspect that Encké's comet has more affinity to the new planets, Ceres, Juno, Pallas, and Vesta, than to the comets hitherto observed.

Taking into view all that is at present known respecting Comets, Mr. Cole thinks it much more rational and probable, and withal more mathematical, to consider Comets, not as moving in elliptical orbits, and returning periodically, but as moving in hyperbolic paths through the whole range of the universe,—sometimes visiting the solar system, at other times taking their course through the countless systems of planets supposed to revolve about the fixed stars. Our limits will not permit us to follow Mr. Cole through all his ingenious reasoning on this curious topic; we must content ourselves with giving an extract, and refer our astronomical readers to the work itself.

\* The preceding remarks afford us sufficient reason to conclude that the comets are not permanent parts of our system; but that they recede to distances beyond the relative attraction of the sun, and consequently fly off to other systems.

\* We have, moreover, accounts of some comets, of which the circumstances sufficiently indicate, that they have actually gone off in parabolic, or hyperbolic curves; upon these we shall proceed to make some remarks.

\* The comet of 1472 was observed by Regio-montanus, who found its apparent velocity such, that it described in twenty-four hours an arc of  $40^\circ$  of a great circle. Now the nearest distance that this comet could approach toward the earth is about 8830200 miles, and the space moved over by the comet in twenty-four hours, is about 5778400 miles. Also the motion of the earth in its orbit in twenty-four hours is 1634234 miles; and if this velocity be increased in the ratio of 1 to  $\sqrt{2}$ , it will amount to 2310800 miles nearly, which velocity would carry the earth off in a parabola. But this falls short of the velocity of the comet in its orbit by 8467600 miles in twenty-four hours; consequently that comet must have described a hyperbola.

\* This calculation is made upon the supposition, that the line joining the comet and the earth, was perpendicular to the plane of the comet's orbit; for if it were in any other position, the distance, and consequently the real velocity of the comet, would have been greater.

\* The foregoing conclusion, therefore, falls little short of a demonstration.

\* A comet that appeared in December, 1743, and in January and February following, was observed by Mr. Joseph Betts, and according to his computation, the perihelion distance of that comet was about one-fourth of the earth's mean distance from the sun.

Now the earth's mean velocity is about 1135 miles a minute; whence the velocity with which a body would revolve in a circle at one-fourth of that distance, is about 2270 miles in a minute. Therefore, as 1 is to the square root of 2, so is 2270 to 3210; so that this velocity, or 3210 miles in a minute, would have carried this comet off in a parabola. But this velocity falls far short of that ascribed to this comet; for, according to that gentleman's calculation, the velocity was not less than 9000 miles in a minute; so that this comet must have gone off in an obtuse hyperbola.....

'.....Here are three or four comets, which must have receded from the sun in hyperbolic curves; and as we have no positive proof of any that have regularly returned to their perihelion, we have sufficient ground to conclude, that they all describe parabolic or hyperbolic trajectories.

'To suppose that any of the comets revolve in ellipses, while it is certain that some of them describe hyperbolic curves, would certainly be contrary to that magnificent design which is apparent in all the works of creation, and inconsistent with the infinite wisdom of the Creator.

'It may be objected to this hypothesis, that if the comets recede from the sun in parabolic, or hyperbolic trajectories, when they arrive at very great distances from the centre of attraction, their motion would be so very slow, that they would not arrive at another system in many ages.

'But this objection is founded upon a mistaken idea, that the whole velocity of a comet is occasioned by its gravitation towards the centre; whereas the motion of a comet, as well as that of the planets, is compounded of the gravitation, and a certain impellent, or projectile force, communicated to it at its creation.' pp. 34—39.

In the second part of his book, Mr. Cole has given us a dissertation on the Nature and Properties of Light; but we cannot compliment him on having been so successful in these speculations, as in his reasonings concerning Comets. We might concede to him, that 'the phenomena of light do not correspond to the known properties of a fluid;' that, 'consequently, light is not a fluid;' and that, 'as light is not itself a fluid, so, the sensation of light or illumination is not produced by the motion of the parts of any fluid whatsoever.' But we can never admit his proposition, that 'Light consists of solid particles of matter.' The reasoning on which he founds this proposition, is altogether illogical. 'As light is neither a fluid itself, nor a mode of motion in any other fluid, it *must*,' he says, '*necessarily consist of solid particles.*' We deny the conclusion peremptorily, unless Mr. Cole is prepared to shew, (and he has not attempted it,) that all the things in the universe, are either solid or fluid. This was one of the old scholastic dogmas, but it is quite imaginary and without foundation.

The engraved diagrams at the end of the book are ingeniously conceived, and render interesting the drier parts of the Author's mathematical reasoning.

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Art. V. *Memoirs of his Serene Highness Anthony-Philip D'Orleans, Duke of Montpensier, Prince of the Blood.* Written by Himself. 8vo pp. 264. Price 9s. London. 1824.

**T**HIS volume contains an interesting portion of the history of a family variously distinguished in the annals of the French Revolution. It has every appearance of authenticity, and yet, we should have been better pleased to have had a few undeniable attestations of its genuineness, since there are certain circumstances connected with its internal evidence, that require, to say the least, something in the way of explanation. In the whole tragic story of revolutionary France, there is nothing more clearly established, than the moral depravity and political infamy of the Duke of Orleans, cousin to Louis XVI. and father of the young prince whose arrest and tedious captivity are described in the present memoirs. Were there no other illustration of his atrocious character, than his note on the trial of that unfortunate monarch, this fact alone would be decisive. But when to this is added a long course of the vilest debauchery and the most reckless ambition, it must, we fear, be taken as a dereliction of principle, that even a son should panegyrisé such a parent. When we recollect *all* that is universally believed of the conduct of the self-styled *Philippe Egalité*, we must confess ourselves unable to admire even the filial hardihood that can speak of such a man in the following language.

‘ On the 23rd of October, 1793, at five in the morning, I was waked by my poor father entering my dungeon with the butchers who were about to bear him off to the slaughter. He embraced me tenderly. “ I come, my dear Montpensier,” said he, “ to bid you adieu, for I am just setting off.” I was so petrified, I could not speak. I pressed him to my bosom in an agony of tears. “ I meant,” added he, “ to have gone without taking leave, for such moments are always painful; but I could not overcome the desire of seeing you once more before I went. Farewell, my child! take comfort! comfort your brother, and think, both of you, what happiness we shall enjoy when next we meet!” Alas! that happiness we were never destined to enjoy. Unfortunate and excellent father! Whoever could have had the opportunity of seeing you near, and knowing you truly, must own (if he be not an arrant slanderer), that neither ambition, nor thirst for vengeance had the smallest place in your heart; that the qualities of your mind were of the most pleasing, as well as the most substantial kind; though you might per-

haps have been destitute of that decision which makes a man act from himself alone;—while the too great facility with which you gave up your confidence to others, enabled scoundrels to obtain it, in order to destroy you, and make you the victim of their atrocious schemes: he who should speak thus of you, would but render you the strictest justice. But your enemies would drown his voice in clamour, and unfortunately they have too much the power. Well! let them consummate their work! Let them complete their malignity by blasting the memory of the unfortunate good man they have sacrificed! But, oh! may the time come when your character shall be appreciated! May the world know what I know; and may I then be in being!

pp. 105—7.

The Duke de Montpensier himself is charged with having been present in the tribune when his relative was at the bar of the Convention, and with having made himself conspicuous by his expressions of hostility and reproach. His youth, however, may be pleaded in fair extenuation of his violence; but, for the cold-blooded atrocity of his father, no excuse can be offered.

Antony-Philip, the second son of the Duke of Orleans, was born July 3, 1775. From an early age, he displayed a decided bias to the pursuits of an artist. In the revolutionary war, he served with distinction under Kellerman, Dumouriez, and Biron. It was while under the command of the latter, that, in April 1793, he was arrested and transferred to the prison of Marseilles, where he was soon afterwards joined by his father, his brother, his aunt, and the Prince of Conti. The latter appears, throughout this memoir, in an unfavourable light: he is represented as timid, punctilious, and fantastical; and no opportunity is lost of exhibiting his peculiarities in a ridiculous point of view.

‘The gay and even temper of my father appeared to me still the same, notwithstanding what he had suffered, finding in every thing some source of consolation.—“We are, at least, very happy,” said he to me, “that they have not separated us.” Alas! we were not long allowed this consolation; but nothing could shake the firmness, or even the tranquillity of him who experienced such a cruel reverse of fortune. As to my aunt, beholding the hand of God in every thing, she resigned herself devoutly to her fate; but it was not so with the prince of Conti. His alarms at the slightest circumstance; his continual complaints of the most trifling inconveniences; and his dress of the last century; would have excited laughter in a person the most disposed to respect his rank, his age, and his misfortunes.’ pp. 41, 2.

There cannot, we imagine, be any doubt of the often repeated fact, that the society and habits of the Duke of Orleans were so disgusting to the Prince of Conti, as to induce



the latter to petition the National Convention that he might be permitted to inhabit a separate apartment. Neither have we ever heard the slightest imputation on the highly respectable character of the Prince. Now, without imputing to M. de Montpensier an entire sympathy with the manners and feelings of his father, we are compelled to impute to him unfair concealment and partial statement; and if the Memoirs appear in their present state with the consent or connivance of the present Duke of Orleans, we must express our opinion, that a wiser discretion would have omitted much, if not suppressed the whole.

We have already stated that, on the 23rd of October, 1793, the Duke de Montpensier and the Count de Beaujolais were deprived of their father, who, shortly afterwards, paid on the scaffold the forfeit of his crimes. Their subsequent treatment varied according to the orders of the conventional commissioners, and the caprice of their warders, while the Prince of Conti, by his restless timidity, increased the vexations of their condition.

‘ One evening, in the early part of July, at the period when the representative of the people, Maignet, had just established his infernal commission at Orange, we were reading ourselves to sleep in bed, as usual, when we were suddenly surprised by a visit from the prince, in his dressing-gown and night-cap. His features were convulsed with terror. “Gentlemen,” said he to us as he came in, “’tis all over with us! We have but a few moments longer to live!—Know, that to-morrow we depart for Orange!”

Recovered from the first stun of this terrible news, we threw doubts upon it, and asked whence he obtained it? “The sentinel of our door,” said he, “told it to one of his comrades, and I heard it. At any rate, added he, addressing Beaujolais, “you have the look of a child yet, and can find it out to a certainty, by going and chatting with the sentinel, and then come back and tell us. Pray get up; pray do, and go!” Beaujolais sprang out of bed and went. The wicket of the door was shut; and as he was going to open it to speak to the sentinel, he heard some one giving orders; and recognised the voice of Massugue, captain of the fort artillery, and a furious terrorist, whose lodging was near ours. He instantly stopped to listen. “Take special care,” said Massugue to our sentinel, “to guard your prisoners; for if they escape, your fate is sealed. Should any one of them be caught in the gallery after midnight, order him back to his chamber, and if he does not instantly obey, shoot him at once!” A whispering and buzz followed these words, from which Beaujolais could gather nothing. Then he once more distinguished the voice of Massugue, exclaiming: “To-morrow, at four in the morning, they will be sent for to be taken to Orange.”

‘ Towards midnight we heard the door of the gallery open; and by

the light of a lamp which stood exactly between our two windows, we perceived Massugue advancing with an air of caution and mystery. He went to the lamp, blew it out, and retired. This novelty was not of a nature to cheer us out of our melancholy; for Massugue was capable of any thing. As he was quartered near us, we were perpetually obliged to see and hear him, and he always took care to make the most brutal remarks so loud, that we could not lose a syllable of them. One day, when pounding some ingredients for his kitchen, he said, "I should like to have the Bourbons in my mortar; I'd grind 'em into a glorious fricassee!" The amiable declaration was accompanied with the most horrible oath, and all the graces of the Provençal jargon. Hence we had reason to infer that his nocturnal visit could portend nothing very agreeable to us. We expected nothing less than a repetition of the scenes of the 2d of September; for the miscreant took no pains to hide his share in the massacres of the prisons of Paris; and in this painful suspense we passed two hours. At the end of that time we had the happiness to fall asleep, and were agreeably surprised on waking, to learn it was eight o'clock; for as it was at four in the morning the unfortunate creatures destined to be delivered up to the commission of Orange were to be sent for, it seemed likely we were not the victims just now intended. Indeed, we learned in the course of the morning, that those to whom Massugue alluded, were prisoners lodging over our heads. They had been taken off in the night to Orange, where the commission consigned them to the scaffold.' pp. 158—162.

The ever-memorable 9th Thermidor (27th July, 1794), which consigned Robespierre and his confederates to the scaffold, relieved them from personal apprehensions, without effecting much change in their actual condition. By degrees, however, they obtained a relaxation of the severity of their imprisonment, and, in February, 1795, were removed to a lighter and more airy set of apartments. The representative then in commission at Marseilles, Mariette, was a humane and respectable man, and his power was uniformly exerted in their favour. The jacobins who had so long held bloody sway in the south, were now subjected to a terrible re-action. Many of them were confined in the fortress, when their enemies surprised the guard, secured the commandant, and inflicted summary vengeance on all that they could find.

' It was nearly nine o'clock, and almost dark, when we heard some one shouting in the first court, "Here are the representatives of the people! We must let down the drawbridge, for they threaten to treat us as rebels if we delay it for a moment!" "I don't care a d—m for the representatives!" said one; "and I will blow the brains out of the first coward who obeys them. Come along, comrades, to the work! we shall soon have done!" While they went to a distance, the soldiers on guard let down the drawbridge, and the representatives entered in the midst of flambeaus, followed by a great number of grenadiers and dis-

mounted huzzars. "Wretches!" exclaimed they on entering, "Cease your horrible carnage! In the name of the law, cease to indulge this odious vengeance!" They were answered by several, "If the law had done us justice on these scoundrels, we should not have been reduced to the necessity of doing it ourselves! Now, the cup is filled, they must swallow its contents,"—and the massacre continued. "Grenadiers!" cried the representatives, "Make haste and arrest these madmen, and bring the commandant of the fortress to us! Where is he?" They were informed that he was shut up in a room above, and desired to be led to it. These representatives were named *Isnard* and *Cudroy*. When they entered our apartment, they required the commandant to account for his conduct, and appeared satisfied of the impossibility of his doing any thing to prevent this horrible scene: then seating themselves on our beds, and complaining of the excessive heat, they asked for something to drink: wine was brought them. *Isnard* put it aside, calling out in a tragic tone, "It is blood!" He was then offered aniseed, which he swallowed immediately. Immediately after, as our apartment was filling with people, they removed into the adjoining one to deliberate along with the commandant, but in a few minutes returned to us. Five or six of the massacrerers then came up, covered with blood. "Representatives," said they, "allow us to finish our work; it will be soon over, and you will be the better of it!"—"Wretches! you fill us with horror."—"We have done nothing but avenge our fathers, our brothers, our friends, and you yourselves have excited us to it!"—"Arrest these villains!" exclaimed the representatives. Fourteen of them were actually arrested; but they were set at liberty two days after.' pp. 195—197.

Hopes of release were held out to the prisoners, but month after month glided away without their fulfilment, and near the close of the year, they made an attempt to escape, which terminated in the fracture of a limb by the Duke de Montpensier, and the voluntary return of his brother to share his captivity. At length, they were set at liberty by a decree of the Convention, under the condition that they should embark for America. They sailed on the 5th of November, 1796.

The subsequent career of M. de Montpensier was brief, and may be briefly detailed. After a short stay in America, he returned with his two brothers, the Duke de Chartres (the present head of the family) and the Count de Beaujolais, to Europe, and, in 1800, took up his residence in London, where a lingering pulmonary complaint terminated his existence in May, 1807. He was interred in Westminster Abbey. The same disease was fatal to the Count de Beaujolais in the following year. He died at Malta.

A portrait is prefixed, copied from an original taken by the Duke himself.

Art. VI. *The Contributions of Q. Q. to a periodical Work: with some Pieces not before published.* By the late Jane Taylor. 2 vols. 12mo. pp. 596. Price 9s. London, 1824.

**W**E have few readers, old or young, to whom the name of the Author of *Display*, and, in part, of the *Original Poems and Hymns for Infant Minds*, can be unknown; and by none who are acquainted with her productions, will the intimation have been received without concern, that their friend and their children's friend rests from her labours. To bestow on works for children, the talent and the toil which, otherwise directed, might have commanded the higher honours of literary fame, may seem a self-denying exercise of genius; but there is no species of literary labour that yields so pure a reward, or that ensures for the writer so permanent a remembrance. For who ever ceases to recollect with interest the favourites of his childhood, the books connected with his earliest impressions, and to which, perhaps, he is able distinctly to trace a beneficial influence in the formation of his character? The "*Divine Songs*" of Dr. Watts, perhaps his happiest production, and one that has survived the more ambitious labours of most of his contemporaries, will always be sufficient to perpetuate and endear his name. And we may safely predict, that our children and our children's children will be the faithful conservators of works which display equal genius and equal piety, in connexion with the peculiar tact and address which qualify woman pre-eminently to be the teacher of the young.

We feel by no means sure that the *Evenings at Home*, and the *Parent's Assistant*, will not outlive the demand for the works of the Author of *Waverley*, and that Mrs. Barbauld's exquisite *Prose Hymns for children* will not survive, as they deserve to do, much of the poetry of the day. We might, perhaps, still more confidently predict, that the name of the Author of *Little Henry and his Bearer*, and that of the venerable writer of the *Cheap Repository Tracts*, will be had in lasting remembrance. Society certainly could better dispense with one half of the literary world, than with these unpretending benefactors of the infant race; And among them, no inferior rank will be awarded to Jane Taylor.

We have not the means of ascertaining all the productions for which the public are indebted to her pen. The *Original Poems for Infant Minds* was, we believe, the first that brought its anonymous authors into general favour. In this work, the speculation of the publishers, Miss Taylor was associated with

her elder sister, Mrs. Gilbert, and another lady.\* Many of the poems were, we have been given to understand, absolutely juvenile productions, and they are unequal. The success of the publication, however, was unprecedented: a second volume followed, a third for younger children, and a fourth, consisting of hymns, which has the most merit of the series. Of these little volumes, many thousands annually have regularly been sold for between fifteen and twenty years; and though they have given rise to many attempts at imitation, they remain, and are likely to remain, unequalled for their originality, exquisite adaptation, and admirable simplicity. The "Original Hymns for Sunday Schools" have had a still more extensive circulation. These, though of course every consideration was sacrificed to the most literal plainness of expression, have nevertheless much beauty: they exhibit religious truth brought down to the very humblest level, yet without being vulgarised. The fourth hymn in particular, beginning,

' Jesus, who lived above the sky,'

is one of the happiest attempts to translate the truths of religion into the dialect of infant thought, without compromising the proprieties of language, that we have ever met with. The early editions of these Sunday School Hymns exhibit them to most advantage. In order to meet the unreasonable objection, that they were not all written in singing metres, many of them were subsequently altered, not at all for the better.

In 1810, Miss Taylor contributed some poems to a little volume, the joint production of a few friends, and now more than ever an interesting memorial, entitled, "The Associate Minstrels." The opinion expressed of that volume in the former series of this Journal, by an accomplished critic, himself no more, renders it unnecessary for us to speak of it here. If that article was unjust on any point, it was so in passing over, without specification, the contributions which bore the signature of J., and those of another female contributor. The Remonstrance to Time is a beautiful and touching Poem. The Birthday Retrospect is also but too characteristic of the tendency to melancholy which is observable in some of Miss Taylor's poems. As the volume is out of print, we should have been pleased to see these poems, with any other fugitive pieces of the same Author,† incorporated with the present work.

\* Miss Taylor's are distinguished by the initials J. and J. T.

† We recollect to have seen one or two hymns with Miss Taylor's

Art. VIII. *A Critical Dissertation on Acts xviii. 30. "The Times of this Ignorance God winked at:"* in which it is shewn, that this Passage is expressive, not of Mercy, but of Judgement. By J. Crowther. 8vo. pp. 42. Price 2s. London. 1822.

**W**E regret that this interesting treatise did not earlier fall into our hands. It is a production of sound learning without affectation or parade; and it indicates, by many proofs, the Author's cool judgement and piety. He investigates the general meaning and the peculiar applications of *ἐπιτρέφει*, by a copious induction of examples from Greek authors, but especially and most appropriately from the Septuagint. In this part, besides the evidence upon the subject discussed, we find some good specimens of philological illustration on collateral points. The Author fully states and sifts objections, both critical and theological; and examines at sufficient length the common interpretation. By this cautious process, he establishes most satisfactorily, in our opinion, that the Apostle Paul, in the passage under consideration, 'is not describing a merciful forbearance, but, a judicial abandonment; in accordance with Rom. i. 19—24., where he attributes the moral dereliction of the heathen, not to the connivance of Jehovah, but to his judgement on their inveterate and infatuated obstinacy.'

'The passage,' he contends, 'is so far from being, as has been frequently supposed, a declaration of God's forbearance, that it is rather a manifestation of his purity and justice; and, instead of serving as a shelter to the pagan idolaters to whom it was addressed, from the judgement which the vindication of these attributes might seem to claim, it leaves them entirely open to the curse of those other passages in Scripture, which inform us that even "that servant which knew not his Master's will shall nevertheless be beaten," though only "with few stripes;" and that no "idolater shall inherit the kingdom of God."' p. 36.

From this view of the text, he deduces the following important inference.

'If such be the import of this passage in its application to the pagans of antiquity, how fearful and affecting an insight does it give us into the moral state of all pagan idolaters of the present generation! For it is not to be supposed that it refers exclusively to the former, but that, so far as there exists between them a similarity of circumstances, it belongs also to the latter. Let those, then, who think that such denunciations have no reference to modern pagans, prove that idolatry has changed its character, that it is not now the monster which it used to be, the nurse of every uncleanness, vice, and cruelty that can be named, but that it has improved itself, so as to



not long before her last illness; and she left with me instructions for the publication of the whole.'

Should the contents be as new to our readers as they were to us, they will receive with no ordinary gratification this interesting legacy. Had Miss Taylor never published any thing before, these papers would be sufficient to entitle her to rank very high among our best moral writers. Many of them would have been esteemed acceptable contributions in the days of the Spectator, or the Rambler. It ought, indeed, to be recollected, that they were written for young persons; that the choice of subject, as well as the unpretending style, has been determined by this circumstance; that the medium through which they found their way to the public, was a very humble one, and such as did not hold out to its contributors any inducement to extraordinary effort. But, with Miss Taylor, the prospect of efficient usefulness was an adequate stimulus; and in writing for the Youth's Magazine, she appears never to have excused herself from taking all the pains that could have been inspired by a trembling solicitude for fame.

The papers are seventy-nine in number. As a mere list of the contents would give little idea of their nature, we shall at once proceed to select a few specimens of their varied character. The first that we shall take, is of a sportive cast,

### ‘ THE DISCONTENTED PENDULUM.

‘ An old clock that had stood for fifty years in a farmer's kitchen without giving its owner any cause of complaint, early one summer's morning, before the family was stirring, suddenly stopped.

‘ Upon this, the dial-plate (if we may credit the fable) changed countenance with alarm; the hands made an ineffectual effort to continue their course; the wheels remained motionless with surprise; the weights hung speechless; each member felt disposed to lay the blame on the others. At length the dial instituted a formal inquiry as to the cause of the stagnation; when hands, wheels, weights, with one voice, protested their innocence. But now a faint tick was heard below, from the pendulum, who thus spoke:

‘ “ I confess myself to be the sole cause of the present stoppage; and am willing, for the general satisfaction, to assign my reasons. The truth is, that I am tired of ticking.” Upon hearing this, the old clock became so enraged that it was on the point of *striking*.

‘ “ Lazy wire!” exclaimed the dial-plate, holding up its hands.

‘ “ Very good!” replied the pendulum, “ it is vastly easy for you, Mistress Dial, who have always, as every body knows, set yourself up above me,—it is vastly easy for you, I say, to accuse other people of laziness! You, who have had nothing to do all the days of your life but to stare people in the face, and to amuse yourself with watching

all that goes on in the kitchen ! Think, I beseech you, how you would like to be shut up for life in this dark closet, and wag backwards and forwards, year after year, as I do."

"As to that," said the dial, "is there not a window in your house on purpose for you to look through?"

"For all that," resumed the pendulum, "it is very dark here : and although there is a window, I dare not stop, even for an instant, to look out. Besides, I am really weary of my way of life ; and if you please, I'll tell you how I took this disgust at my employment. This morning I happened to be calculating how many times I should have to tick in the course only of the next twenty-four hours : perhaps some of you, above there, can give me the exact sum."

The minute hand, being *quick at figures*, instantly replied, "eighty-six thousand four hundred times."

"Exactly so," replied the pendulum : "well, I appeal to you all, if the thought of this was not enough to fatigue one ? and when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect : so after a great deal of reasoning and hesitation, thinks I to myself, I'll stop."

The dial could scarcely keep its countenance during this harangue ; but, resuming its gravity, thus replied :—

"Dear Mr. Pendulum, I am really astonished that such a useful, industrious person as yourself should have been overcome by this sudden suggestion. It is true you have done a great deal of work in your time. So we have all, and are likely to do ; and, although this may fatigue us to *think* of, the question is, whether it will fatigue us to *do* : would you, now, do me the favour to give about half a dozen strokes, to illustrate my argument."

The pendulum complied, and ticked six times at its usual pace.— "Now," resumed the dial, "may I be allowed to inquire, if that exertion was at all fatiguing or disagreeable to you ?"

"Not in the least," replied the pendulum :—"it is not of six strokes that I complain, nor of sixty, but of *millions*."

"Very good," replied the dial, "but recollect that although you may *think* of a million strokes in an instant, you are required to *execute* but one ; and that however often you may hereafter have to swing, a moment will always be given you to swing in."

"That consideration staggers me, I confess," said the pendulum.

"Then I hope," resumed the dial-plate, "we shall all immediately return to our duty ; for the maids will lie in bed till noon if we stand idling thus."

Upon this, the weights, who had never been accused of *light* conduct, used all their influence in urging him to proceed : when, as with one consent, the wheels began to turn, the hands began to move, the pendulum began to wag, and, to its credit, ticked as loud as ever ; while a beam of the rising sun that streamed through a hole in the kitchen shutter, shining full upon the dial-plate, it brightened up as if nothing had been the matter.

‘ When the farmer came down to breakfast that morning, upon looking at the clock, he declared that his watch had gained half an hour in the night.

‘ MORAL.

‘ It is said by a celebrated modern writer, “ take care of the *minutes*, and the *hours* will take care of themselves.” This is an admirable hint ; and might be very seasonably recollected when we begin to be “ weary in well-doing,” from the thought of having a great deal to do. The *present* is all we have to manage : the past is irrecoverable ; the future is uncertain ; nor is it fair to burden one moment with the weight of the next. Sufficient unto the *moment* is the trouble thereof. If we had to walk a hundred miles, we still need set but one step at a time, and this process continued would infallibly bring us to our journey’s end. Fatigue generally begins, and is always increased by calculating in a minute the exertion of hours.

‘ Thus, in looking forward to future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings, or encounter all its crosses at once. One moment comes laden with its own *little* burden, then flies, and is succeeded by another no heavier than the last ; if *one* could be sustained, so can another, and another.”

‘ Even in looking forward to a single day, the spirit may sometimes faint from an anticipation of the duties, the labours, the trials to temper and patience that may be expected. Now this is unjustly laying the burden of many thousand moments upon *one*. Let any one resolve to do right *now*, leaving *then* to do as it can, and if he were to live to the age of Methuselah, he would never err. But the common error is, to resolve to act right *to-morrow*, or *next time*, but *now*, just *this* once, we must go on the same as ever.

‘ It seems easier to do right to-morrow than to-day, merely because we forget that when to-morrow comes, *then* will be *now*. Thus life passes, with many, in resolutions for the future, which the present never fulfils.

‘ It is not thus with those, who “ by *patient continuance in well-doing*, seek for glory, honour, and immortality :”—day by day, minute by minute, they execute the appointed task, to which the requisite measure of time and strength is proportioned : and thus, having worked while it was called day, they at length rest from their labours, and “ their works follow them.”

‘ Let us then, “ whatever our hands find to do, do it with all our might,” recollecting, that *now* is the proper and the accepted time.’

pp. 9—14.

The Author of “ Essays in Rhyme” will be recognised in

‘ THE PHILOSOPHER’S SCALES.

‘ In days of yore, as Gothic fable tells;  
When learning dimly gleam’d from grated cells,

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When the skull rose aloft with so sudden a spell,  
As to bound like a ball, on the roof of the cell.

' Next time he put in *Alexander the Great*,  
With a garment that *Dorcas* had made—for a weight ;  
And tho' clad in armour from sandals to crown,  
The hero rose up, and the garment went down.

' A long row of alms-houses, amply endow'd  
By a well-esteem'd pharisee, busy and proud,  
Now loaded one scale, while the other was prest  
By those mites the poor widow dropp'd into the chest :  
Up flew the endowment, not weighing an ounce,  
And down, down, the farthing's worth came with a bounce.

' Again, he performed an experiment rare :  
A monk, with austerities bleeding and bare,  
Climbed into his scale ; in the other was laid  
The heart of our *Howard*, now partly decayed ;  
When he found, with surprise, that the whole of his brother  
Weigh'd less, by some pounds, than this bit of the other.

' By further experiments, (no matter how,)  
He found that ten chariots weighed less than one plough.  
A sword, with gilt trappings, rose up in the scale,  
Though balanced by only a ten-penny nail :  
A shield and a helmer, a buckler and spear,  
Weighed less than a widow's uncrystallized tear.  
A lord and a lady went up at full sail,  
When a bee chanced to light on the opposite scale.  
Ten doctors, ten lawyers, two courtiers, one earl,  
Ten counsellors' wigs, full of powder and curl,  
All heaped in one balance, and swinging from thence,  
Weigh'd less than some atoms of candour and sense ;—  
A first-water diamond, with brilliants begirt,  
Than one good potatoe just washed from the dirt ;  
Yet, not mountains of silver and gold would suffice,  
One pearl to outweigh,—'twas the " pearl of great price."

' At last the whole world was bowl'd in at the grate ;  
With the soul of a beggar to serve for a weight ;  
When the former sprang up with so strong a rebuff,  
That it made a vast rent, and escaped at the roof ;  
Whence, balanced in air, it ascended on high,  
And sail'd up aloft—a balloon in the sky :  
While the scale with the soul in, so mightily fell,  
That it jerk'd the philosopher out of his cell.

#### ' MORAL.

' Dear reader, if e'er self deception prevails,  
We pray you to try *The Philosopher's Scales* :  
But if they are lost in the ruins around,  
Perhaps a good substitute thus may be found :—

Let *judgement* and *conscience* in circles be cut,  
 To which strings of *thought* may be carefully put:  
 Let these be made even with caution extreme,  
 And *impartiality* use for a beam:  
 Then bring those good actions which pride overrates,  
 And tear up your *motives* to serve for the weights.'

Vol. I. pp. 252—7.

We should have been tempted to transcribe the 'Complaint of the Dying Year,' a beautiful paper, had it not already been laid hold of by selectors and compilers, without being always fairly ascribed to the proper author.\* Mr. Montgomery, in his *Prose by a Poet*, has written the life of a flower, and an exquisite piece of vegetable biography it is; but Miss Taylor has here presented us the 'Life of a Looking-Glass,' abounding with bright reflections. It is too long to transcribe. We must, however, make room for the entire paper entitled, 'How it strikes a stranger:' it is, perhaps, the most masterly in the collection.

#### 'HOW IT STRIKES A STRANGER.'

'In a remote period of antiquity, when the supernatural and the marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the magnificent cities of the east, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathering around him, questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of society. At the same time, the dignity and intelligence of his air and demeanour forbade the idea of his being either a barbarian or a lunatic. When at length he understood by their signs, that they wished to be informed whence he came, he pointed with great significance to the sky; upon which the crowd concluding him to be one of their deities, were proceeding to pay him divine honours: but he no sooner comprehended their design, than he rejected it with horror; and bending his knees and raising his hands towards heaven in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

'After a time, it is said, that the mysterious stranger accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the lan-

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\* It appears in the "Common-Place Book of Prose," (a neat and tasteful little scrap-book, printed at Edinburgh in 1823,) with the name of the Rev. Dr. Henderson attached to it. The Editor should have abstained from giving the name of the supposed author of an anonymous paper without better information.



guage, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest: and upon his expressing this desire, the stranger assured him that he would answer his inquiries that evening after sunset. Accordingly, as night approached, he led him forth upon the balconies of the palace, which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected in the dark bosom of its noble river; where state-ly vessels laden with rich merchandize from all parts of the known world, lay anchored in the port. This was a city in which the voice of the harp and of the viol, and the sound of the millstone were continually heard: and craftsmen of all kinds of craft were there; and the light of a candle was seen in every dwelling; and the voice of the bridegroom and the voice of the bride were heard there. The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingling sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive gaze on the beautiful evening star which was just sinking behind a dark grove that surrounded one of the principal temples of the city. "Marvel not," said he to his host, "that I am wont to gaze with fond affection on yonder silvery star. That was my home; yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration, this brilliant world of yours, ever one of the brightest gems of our firmament: and the ardent desire I had long felt to know something of its condition, was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must thenceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

"Truly, Sir," replied the astonished noble, "although I am altogether unacquainted with the manners and customs, products and privileges of your country, yet, methinks I cannot but congratulate you on your arrival in our world; especially since it has been your good fortune to alight on a part of it affording such various sources of enjoyment as this our opulent and luxurious city. And be assured it will be my pride and pleasure to introduce you to all that is most worthy the attention of such a distinguished foreigner."

Our adventurer, accordingly, was presently initiated in those arts of luxury and pleasure which were there well understood. He was introduced, by his obliging host, to their public games and festivals; to their theatrical diversions and convivial assemblies: and in a short time he began to feel some relish for amusements, the meaning of

which, at first, he could scarcely comprehend. The next lesson which it became desirable to impart to him, was the necessity of acquiring wealth as the only means of obtaining pleasure. A fact which was no sooner understood by the stranger, than he gratefully accepted the offer of his friendly host to place him in a situation in which he might amass riches. To this object he began to apply himself with diligence; and was becoming in some measure reconciled to the manners and customs of our planet, strangely as they differed from those of his own, when an incident occurred which gave an entirely new direction to his energies.

‘It was but a few weeks after his arrival on our earth, when, walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed; he inquired the use to which it was appropriated.

‘“It is,” replied the nobleman, “a place of public interment.”

‘“I do not understand you,” said the stranger.

‘“It is the place,” repeated his friend, “where we bury our dead.”

‘“Excuse me, Sir,” replied his companion, with some embarrassment, “I must trouble you to explain yourself yet further.”

‘The nobleman repeated the information in still plainer terms.

‘“I am still at a loss to comprehend you perfectly,” said the stranger, turning deadly pale. “This must relate to something of which I was not only totally ignorant in my own world, but of which I have, as yet, had no intimation in yours. I pray you, therefore, to satisfy my curiosity; for if I have any clue to your meaning, this, surely, is a matter of more mighty concernment than any to which you have hitherto directed me.”

‘“My good friend,” replied the nobleman, “you must be indeed a novice amongst us, if you have yet to learn that we must all, sooner or later, submit to take our place in these dismal abodes; nor will I deny that it is one of the least desirable of the circumstances which appertain to our condition: for which reason it is a matter rarely referred to in polished society, and this accounts for your being hitherto uninformed on the subject. But truly, Sir, if the inhabitants of the place whence you came are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I guarantee your safety for a single hour.”

‘“Alas,” replied the adventurer, “I must submit to the conditions of my enterprise; of which, till now, I little understood the import. But explain to me, I beseech you, something more of the nature and consequences of this wondrous metamorphosis, and tell me at what period it most commonly happens to man.”

‘While he thus spoke, his voice faltered, and his whole frame shook violently; his countenance was pale as death, and a cold dew stood in large drops upon his forehead.

‘By this time his companion, finding the discourse becoming more serious than was agreeable, declared that he must refer him to the

priests for further information; this subject being very much out of his province.

“How!” exclaimed the stranger, “then I cannot have understood you;—do the priests only die?—are not you to die also?”

His friend, evading these questions, hastily conducted his importunate companion to one of their magnificent temples, where he gladly consigned him to the instructions of the priesthood.

The emotion which the stranger had betrayed when he received the first idea of death, was yet slight in comparison with that which he experienced as soon as he gathered from the discourses of the priests, some notion of immortality, and of the alternative of happiness or misery in a future state. But this agony of mind was exchanged for transport when he learned, that, by the performance of certain conditions before death, the state of happiness might be secured. His eagerness to learn the nature of these terms, excited the surprise and even the contempt of his sacred teachers. They advised him to remain satisfied for the present with the instructions he had received, and to defer the remainder of the discussion till the morrow.

“How!” exclaimed the novice, “say you not that death may come at any hour?—may it not then come this hour?—and what if it should come before I have performed these conditions! Oh! withhold not this excellent knowledge from me a single moment!”

The priests, suppressing a smile at his simplicity, then proceeded to explain their Theology to their attentive auditor: but who shall describe the ecstasy of his happiness when he was given to understand, that the required conditions were, generally, of easy and pleasant performance; and that the occasional difficulties or inconveniences which might attend them, would entirely cease with the short term of his earthly existence. “If, then, I understand you rightly,” said he to his instructors, “this event which you call death, and which seems in itself strangely terrible, is most desirable and blissful. What a favour is this which is granted to me, in being sent to inhabit a planet in which I can die!” The priests again exchanged smiles with each other; but their ridicule was wholly lost upon the enraptured stranger.

When the first transports of his emotion had subsided, he began to reflect with sore uneasiness on the time he had already lost since his arrival.

“Alas, what have I been doing!” exclaimed he. “This gold which I have been collecting, tell me, reverend priests, will it avail me any thing when the thirty or forty years are expired which, you say, I may possibly sojourn in your planet!”

“Nay,” replied the priests, “but verily you will find it of excellent use so long as you remain in it.”

“A very little of it shall suffice me,” replied he: “for consider, how soon this period will be past: what avails it what my condition may be for so short a season? I will betake myself, from this hour, to the grand concerns of which you have charitably informed me.”

Accordingly, from that period, continues the legend, the stranger

devoted himself to the performance of those conditions on which, he was told, his future welfare depended; but, in so doing, he had an opposition to encounter wholly unexpected, and for which he was even at a loss to account. By thus devoting his chief attention to his chief interests, he excited the surprise, the contempt, and even the enmity of most of the inhabitants of the city; and they rarely mentioned him but with a term of reproach, which has been variously rendered in all the modern languages.

‘ Nothing could equal the stranger’s surprise at this circumstance; as well as at that of his fellow citizens appearing, generally, so extremely indifferent as they did to their own interests. That they should have so little prudence and forethought as to provide only for their necessities and pleasures for that short part of their existence in which they were to remain in this planet, he could consider only as the effect of disordered intellect; so that he even returned their incivilities to himself, with affectionate expostulation, accompanied by lively emotions of compassion and amazement.

‘ If ever he was tempted for a moment to violate any of the conditions of his future happiness, he bewailed his own madness with agonizing emotions: and to all the invitations he received from others to do any thing inconsistent with his real interests, he had but one answer,—“ Oh,” he would say, “ I am to die—I am to die.” ’

The Honourable Mr. Spencer’s elegant poetical dialogue between *How d’ye do* and *Good bye*, probably suggested the beautiful stanzas entitled,

‘ NOW AND THEN.’

‘ In distant days of wild romance,  
Of magic mist and fable;  
When stones could argue, trees advance,  
And brutes to talk were able;  
When shrubs and flowers were said to preach,  
And manage all the parts of speech:

‘ ’Twas then, no doubt, if ’twas at all,  
(But doubts we need not mention,)  
That THEN and NOW, two adverbs small,  
Engaged in sharp contention;  
But how they made each other hear,  
Tradition doth not make appear.

‘ THEN, was a sprite of subtile frame,  
With rainbow tints invested;  
On clouds of dazzling light she came,  
And stars her forehead crested;  
Her sparkling eye of azure hue,  
Seem’d borrow’d from the distant blue.

‘ Now, rested on the solid earth,  
And sober was her vesture;  
She seldom either grief or mirth  
Express’d by word or gesture;

Composed, sedate, and firm she stood,  
And look'd industrious, calm, and good.

‘ THEN, sang a wild fantastic song,  
Light as the gale she flies on :  
Still stretching, as she sail'd along,  
Towards the fair horizon ;  
Where clouds of radiance, fringed with gold,  
O'er hills of emerald beauty roll'd.

‘ Now, rarely raised her sober eye  
To view that golden distance ;  
Nor let one idle minute fly  
In hope of THEN's assistance ;  
But still, with busy hands, she stood,  
Intent on doing *present* good.

‘ She ate the sweet but homely fare  
That passing moments brought her ;  
While THEN, expecting dainties rare,  
Despised such bread and water :  
And waited for the fruits and flowers  
Of future, still receding hours.

‘ Now, venturing once to ask her why,  
She answer'd with invective ;  
And pointed, as she made reply,  
Towards that long perspective  
Of years to come, in distance blue,  
Wherein she meant to *live* and *do*.

‘ “ Alas,” says she, “ how hard you toil !  
With undiverted sadness :  
Behold yon land of wine and oil,—  
Those sunny hills of gladness ;  
Those joys I wait with eager brow.”—  
“ And so you always will,” said now.

‘ “ That fairy land that looks so real,  
Recedes as you pursue it ;  
Thus while you wait for times ideal,  
I take my work and do it ;  
Intent to form, when time is gone,  
A pleasant past to look upon.”

‘ “ Ah, well,” said THEN, “ I envy not  
Your dull fatiguing labours ;  
Aspiring to a brighter lot,  
With thousands of my neighbours,  
Soon as I reach that golden hill ;”—  
“ But that,” says now, “ you never will.”

‘ “ And e'en suppose you should,” said she,  
“ ( Though mortal ne'er attain'd it, )—  
Your nature you must change with me  
The moment you had gained it :

Since hope fulfill'd, (you must allow,)  
Turns NOW to THEN, and THEN to NOW."

Vol. II. pp. 125—8.

We must not indulge in further ~~exaltations~~, and yet, there is one poem which, equally on account of the theme, and the manner in which it is treated, we cannot pass over. It is the tender and touching effusion of a congenial spirit on visiting the garden and summer-house of Cowper.

‘ On VISITING COWPER’S GARDEN and SUMMER HOUSE  
at OLNEY.

- ‘ Are these the trees?—Is this the place?  
These roses, did they bloom for him?  
Trode he these walks with thoughtful pace?  
Pass’d he amid these borders trim?
- ‘ Is this the bower?—a humble shed  
Methinks it seems for such a guest!  
Why rise not columns, dome-bespread,  
By art’s elaborate fingers drest?
- ‘ Art waits on wealth;—there let her roam—  
Her fabrics rear, her temples gild;  
But Genius, when he seeks a home,  
Must send for Nature’s self to build.
- ‘ This quiet garden’s humble bound,  
This homely roof, this rustic fane,  
With playful tendrils twining round,  
And woodbines peeping at the pane:—
- ‘ That tranquil, tender sky of blue,  
Where clouds of golden radiance skim,  
Those ranging trees of varied hue—  
These were the sights that solaced him.
- ‘ We stept within:—at once on each  
A feeling steals, so undefined;  
In vain we seek to give it speech—  
’Tis silent homage paid to Mind.
- ‘ They tell us here he thought and wrote,  
On this low seat—reclining thus;  
Ye garden breezes, as ye float,  
Why bear ye no such thoughts to us?
- ‘ Perhaps the balmy air was fraught  
With breath of heaven;—or did he toil  
In precious mines of sparkling thought  
Conceal’d beneath the curious soil?
- ‘ Did zephyrs bear on golden wings  
Rich treasures from the honied dew?  
Or are there here celestial springs  
Of living waters, whence he drew?



‘ And here he suffer’d !—this recess,  
Where even Nature fail’d to cheer,  
Has witness’d oft his deep distress,  
And precious drops have fallen here !

‘ Here are no richly sculptured urns  
The consecrated dust to cover ;  
But Nature smiles and weeps, by turns,  
In memory of her fondest lover.’ Vol. II. pp. 254—6.

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Art VII. *London and Paris*, or Comparative Sketches. By the Marquis de Verimont and Sir Charles Darnley, Bart. 8vo. pp. 293. London. 1823.

**I**N proportion to the difficulty of ascertaining national character, is the absurdity of venturing upon its specific delineation, without the intimate knowledge that can be derived only from protracted observation. The aspect of social institutions to the eye of a stranger, varies so widely from that which they present when viewed in connexion with their effects, and the secret springs of action are so faintly indicated by their exterior manifestations, as to embarrass even the adept, while the superficial inquirer exposes himself to the inevitable hazard of gross and ridiculous error. Travellers in general, however, are very little liable to discouragement from apprehensions of failure in these respects, and speculate as fearlessly on the strength of a six weeks’ residence in some foreign capital, as if some friendly Asmodeus had perched them on the dome of St. Peter’s, or the pinnacles of Notre Dame, and given them a magical insight into the cabinets and boudoirs of palaces and hotels. They lose sight of the obvious fact, that society shews a very different face to natives and to aliens ; that, even where the most friendly dispositions exist, there will be a specific distinction between the welcome given to a friend, and the attention shewn to a favoured foreigner ; that there will be all the difference between dress and undress, careless familiarity and hospitable politeness.

The publication before us professes to supply this defect in one particular instance, and to delineate, with the accuracy of long and intimate acquaintance, the leading and distinctive features of London and Parisian society. The design is certainly a commendable one ;—‘ to combat national prejudice ‘ by shewing, in the correspondence of two gentlemen of equal ‘ respectability, how very differently the same object appears ‘ to natives and foreigners.’ To a certain extent, this design is successfully executed. The Author has not given us either

a very extensive or a highly finished picture, but his 'sketches' are spirited and effective, though, perhaps, liable, in some instances, to the suspicion of extravagance and exaggeration. The English Baronet and the French Marquis, old friends and fellow travellers, take it into their heads, at the same moment, and without previous intimation, to pay each other a visit, and disappointed at missing each other at the expected point of meeting, they agree to turn the mischance to account, by interchanging the details and criticisms suggested by the novel scenes amid which they are respectively placed. Travelling, eating, early and late hours, 'hymeneal jobbing,' amusements, associations, politics, public *fêtes*, buildings, the press, with numberless *et ceteras*, are discussed or described in a light and vivacious manner which keeps the attention awake throughout the volume.

One of the most interesting pieces of description in the book, gives the details of a children's *bal costumé*, under the direction of a lady of high rank. A large proportion of the French nobility were present, and, from the infant in arms to the lively youth, all were in fancy dresses. The contrast between baby lineaments and the garb of mature age, must have had a singularly quaint effect. The fly cap, long ruffles, and elongated stays of the superannuated dowager, masked the form and features of infancy, while abbes and lawyers, monks and marshals, financiers and flower-girls, peasants and *petit-maitres*, were dressed and acted with the utmost accuracy, 'though very few of the exhibitors had reached their tenth birth-day.'

'But the most striking feature of the whole evening was the performance of a *real quadrille* (such as the courtiers of Louis XIV. were in the habit of dancing) by a party of youthful masqueraders correctly dressed after the best pictures of that age.

'Before they made their appearance, papers, of which the following is a literal copy, were distributed among the company, in order to prepare them for the coming sight:

Quadrille dansé le 8 Avril, 1660,  
à l'Hotel de Rambouillet.

*Quatre pages.*

Picquet.  
Tartarin.

Pornsinet.  
Ogier.

*Seigneurs.*

*Dames.*

M. le Duc de la Rochefoucauld.  
M. le Duc de Lauzun.  
M. le Maréchal d'Hocquincourt.  
M. le Comte de Bussy Rabutin.

Mde. la Duchesse de Longueville.  
Mademoiselle de Montpensier.  
Mde. la Duchesse de Monthaizon.  
Mde. la Marquise de Sevigné.

*Maitre de Ballet.*

Marcel.

*Compositeurs de la Musique.*

Lully, Rameau, etc.

‘ While these bills were dispersing about the room, a well-chosen band of musicians (also dressed in character) struck up the tune of an ancient march,—when, preceded by their pages, the four boys who represented the four *Seigneurs* made their appearance, accoutred in long and laced coats, black wigs with long ringlets which fell down their shoulders, stockings with red clocks, which were tied above the knee, and hats *à la Henri IV.* They moved forward from an adjoining room with becoming solemnity, each giving his hand to his allotted partner. The young ladies, who played the parts of the celebrated women already named, were no less appropriately dressed. They wore gowns with long waists, powdered hair, rouged cheeks, high heels, &c. Proceeding forward in measured time, the youthful dancers took their places in the centre of the saloon. The pages now with bended knee approached their respective lords, received their swords, and then after several bows retired. The *Seigneurs* began their task by making a profound reverence to the company assembled, and then repeated the same compliment to their partners individually.

‘ The music now changed to the air appropriate to the quadrille, which was admirably executed, with its ancient figure and ancient steps; nor did the exhibitors lay aside for one minute the gravity which they had been taught to assume.

‘ While the performance was going forward, I could not help casting an eye on the brilliant circle of spectators which was formed round the dancers; and in those who composed it, I recognised more than one immediate descendant of those illustrious houses visitors to the Hotel de Rambouillet, whom we now saw before us in miniature; and this circumstance added no trifling interest to the scene which was representing.

‘ When the dance was finished, the music changed to a march; the pages came forward and returned the swords, in a submissive attitude similar to that in which they had received them, to their respective *Seigneurs*; who, after renewing their bows to the company and their partners, gave the latter their hands, and conducted them out of the room with the same solemnity which they had observed on entering it.’ pp. 86—88.

The eleventh letter, from the Englishman in Paris, contains an animated picture of the out-door enjoyments of the French capital, contrasted with the dull *soirées* of set visiting. The transition from the bustle and gayety of the Tuilleries, the *Palais Royal*, and the *Boulevards*, to such a scene as the following, must be peculiarly striking.

‘ After spending an hour in one of the promenades which I have just described, when I repair to an assembly given by some of the many distinguished personages to whom you have had the goodness to introduce me, I cannot help observing the contrast which presents itself. The stiff curtsey, and cold “*Bon soir, Monsieur,*” with which, half rising from her chair, the mistress of the house receives

me ; the two equal rows of armed chairs which divide the room, and in which her female guests are ranged side by side, (reminding me of the no less formal avenues of trees by which your ancient *châteaux* are approached,) the dispersed parties of men talking politics in suppressed tones of voice, and the total absence of that noise and locomotion to which we are accustomed on similar occasions in England, make a party of this kind appear to me the very personification of *ennui*. Yet the natives of different nations vary so much in their opinion on such subjects, that I heard a French Dutchess, by way of apology for refusing to receive one of our country-women at *ses soirées*, observe, “ I will have no more English ladies at my house ; for they will not stay in their places, but bustle about, and thus convert one of our elegant Parisian circles into a London *roue*, which ought more properly to be called a London *mob*.”

‘ A foreigner finds himself much embarrassed in going into one of the *salons* in which these *soirées* are given. After making his bow, what is he to do ? If he happen to be acquainted with any one of the ladies who sit in awful state in the centre of the room, and have the courage to approach her, the conversation which he may begin on the weather, the *spectacle*, or the last novel, is soon ended by a chilling *Oui*, or *Non, Monsieur* ; and he is again left to seek occupation. If he then presume to address some of the gentlemen whom he sees talking together, he probably receives as laconic a reply ; and so adieu to all chance of amusement for that evening !

‘ Indeed, a few nights since, finding myself at one of these assemblies near a group of *quid-nuncs*, who were discussing your late, and present, mode of electing the members of the *Corps Législatif*, I continued a patient listener for more than an hour ; expecting every moment, as the subject was one on which an Englishman is supposed qualified to give some useful information, that a question or an observation might have been addressed to me, by which means I should have had an apology for joining in the conversation ; but none of the talkers condescended to take the least notice of the foreigner who had ventured to become the auditor of their harangues, by which, no doubt, they thought he was highly edified.’ pp. 106—108.

So important an item in the catalogue of a Parisian’s amusements as the théâtre, may be thought to have required something more in the way of description and comment, than a slight reference to the opera, and a shallow criticism on Molière, whose *Malade imaginaire*, with its mock ballet, passes under a superficial review. It is remarkable, that the name of the principal character, *Argan*, is uniformly misspelt *Argent* ; a piece of mal-orthography which could hardly have escaped the author, had he ever heard the word pronounced, or cultivated much acquaintance with the works of Molière. There is, we think, much correctness in the observations of the Englishman, with which the correspondence concludes.

‘ It is precisely because I do not think that what is called the *first*,

is the *best* society of the English Capital, that I wished your stay to be extended long enough to give you a chance of contracting intimacies with the wise, good, humane, and learned, who abound in London, but who, like the ore of a valuable mine, must be sought for with time, trouble, and exertion.

‘ I believe the British metropolis is seldom liked till after a residence of some years. I suspect the opposite of that *dictum* to be true of Paris. On arriving here, every body is pleased; it is, indeed, impossible not to be enchanted with the variety of lively amusement which seems to strew the path of life with a profusion of roses.—Of all the frequenters of this gay city, the English are they who partake most largely of its diversified enjoyments; but they are also those who become the soonest satiated. They drink to the dregs of the cup of pleasure, and then in disgust throw away the poisoned chalice.

‘ With regard to myself, I have lived here long enough already to be satisfied, that among the inhabitants of this town, persons of the highest talents, most extensive knowledge, and purest morals, are by no means rare: and, in spite of the prevailing hatred against the English, such as have come hither strongly recommended by partial and popular friends like my correspondent, will be hospitably received, and cannot fail to be gratified with their excursion.

‘ But few of our countrymen get sufficiently domesticated with the French, to discover the thousand good qualities which a more intimate acquaintance would have disclosed; they only see the Parisians when they appear (may I be permitted to use the phrase?) *en grand costume*, and that is a dress which is never becoming.

‘ They find the dinners (if they are fortunate enough to receive invitations to any except at the houses of their countrymen) too short, and the *soirées* too formal. They are occasionally delighted with the exertions of the talents of Talma in tragedy, and with the no less wonderful comic powers of *Mademoiselle Mars*; but to *them*, the theatre, that constant source of enjoyment to a Frenchman, never becomes a pursuit of daily interest.

‘ They miss the ease, idleness, and gossip of their London Clubs; the social circle of intimate friends, in which they have been accustomed to pass their afternoons; and, above all, that food for thought and manly conversation which a free Press, and a free Press only, can afford. Putting therefore all these circumstances together, I am inclined to think, that, of the mighty crowds who annually flock hither from our shores, the number of those who would wish to extend their stay beyond a few weeks, is very small indeed; probably it is confined to such as have contracted the fatal habit of high play, or trusted their happiness to the equally dangerous and equally irresistible dominion of a “*belle Française*.”’ pp. 291—293.

**Art. IX. 1. *The Natural History of the Bible ; or a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects, Trees, Plants, Flowers, Gums, and Precious Stones, mentioned in the Sacred Scriptures. Collected from the best Authorities, and alphabetically arranged. By Thaddeus Mason Harris, D.D. of Dorchester, Massachusetts. 8vo. pp. 430. Price 10s. 6d. London, 1824.***

**2. *Calmet's Dictionary of the Holy Bible : historical, critical, geographical, and etymological. Fourth edition, revised, corrected, and augmented, with an extensive series of Plates, explanatory, illustrative, and ornamental, under the direction of C. Taylor. In 5 vols. 4to. Price 10l. 10s. London, 1823.***

**T**HE second of these works has been too long before the public to require from us any account of the multifarious nature of its contents, or any testimony to the unwearied diligence, extensive learning, and singular ingenuity of the indefatigable Editor. But, in reviewing a volume which is professedly compiled in part from the "*Scripture Illustrated*" of the Continuator of Calmet, we have thought it a proper occasion to notice the present enlarged and revised edition of the *Dictionary and Fragments*, in which the Editor is stated to have introduced 'such improvements as an additional course of more than twenty year's reading' had enabled him to furnish. Mr. Taylor—for there can no longer be any occasion to conceal the name of the real Editor—may be said to have devoted to this favourite pursuit, a great portion of a long life ; and he had just put a finishing hand to the materials of the present edition, when he was seized with his last illness. What were the motives which led him to maintain, during his life-time, so pertinacious a reserve on the point of Calmet's Editor, it is not for us to divine. Most men would have turned such a work to good account, as the means of giving *éclat* to their name, and would have made it, perhaps, a stepping-stone to more substantial advantages. We fear that *all* anonymous labourers must not expect to gain credit for modesty in concealing their names, or claim to rank with those who

' Do good by stealth and blush to find it fame.'

Yet, we are bound to believe, in the present instance, that modesty entered into the composition of the feeling which led Mr. Taylor to decline personally to appropriate the reputation his labours had procured for the unknown Author of the *Fragments*. For, whatever assistance he may have received from the parties alluded to in the following mysterious acknowledgement, we have good reason to think that the compilation,



arrangement, and composition were almost entirely the work of his own pen.

‘ This would be,’ we are told in the advertisement to the present edition, ‘ a proper place to pay a just tribute of acknowledgement to that friendly judgement, by the assistance of which the work has been greatly improved. It will easily be supposed, that the lapse of nearly thirty years, has removed a number of our original coadjutors : the names of some of them appear in this Edition ; and were we at liberty to mention more explicitly those who remain, it would be found that they comprise names of distinguished eminence in Biblical Literature. This general acknowledgement is all that propriety allows at present : it is a duty that we must discharge, though it can be but imperfectly.’

The fact is, that there are so few ‘ names of distinguished ‘ eminence in Biblical literature’ among living writers, that we cannot believe Mr. Taylor’s obligations to have been, in this respect, very heavy.

Calmet’s Dictionary of the Bible is, in itself, a work which no Biblical scholar would like to be without ; but its mere republication would have been extremely unacceptable, owing to the obvious inaccuracies with which it abounds, and the additional information furnished by modern sources. The geography of the Old and New Testament, in particular, has had much new light thrown upon it ; and the natural history of the Bible has received considerable illustration. Mr. Harmer’s “ Observations” was a highly meritorious contribution to this branch of Biblical criticism ;\* but the Editor of Calmet, while he acknowledges his obligations to that writer, whose plan he has partially adopted in the Fragments, must be considered as having taken a much wider range, and to have distinguished himself by the originality and ingenuity of many of his criticisms. His greatest fault is, that he is sometimes too ingenious, and assumes for his conjectures a degree of certainty to which they cannot be regarded as entitled. It is not that he is dogmatical, but he often seems so beguiled by the plausibility of his own hypothesis, as to overlook the slenderness of the foundation on which it rests. And he occasionally indulges in a free, dashing style of remark, which is better adapted to set his readers thinking, (and this we believe to have been partly his object,) than to satisfy a cautious and sober inquirer. As a whole, the work in its present form, is an invaluable treasury of Biblical lore, and a stupendous monument of literary industry.

In the present edition, Vols. I. and II. comprise the Dicti-

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\* First published in 1764, in 1 vol. 8vo., and subsequently enlarged to four volumes in 1787.

onary, with the Chronology and Tables; Vol. III. Fragments, Nos. 1 to 500; Vol. IV. Fragments, 501 to 750, with the Natural History; and Vol. V. the Plates and Explanations. An Index of Texts and Subjects is now added for the first time, by which the value of the edition is greatly enhanced.

The extensive sale which this work obtained when first brought out in Numbers, has, perhaps, contributed, more than any other circumstance, to turn the attention of the public to this kind of investigation. It had particularly this effect, we believe, among the more learned of the clergy. Till of late years, the subject occupied the researches of a few learned men, but excited little interest in either gentlemen travellers or general readers. But it is suprising how matters are altered in this respect. Every traveller in Eastern countries now seems to consider it as part of his business, to bring home some fresh illustration of the geography or phraseology of the Scriptures; while the demand for works of this description has astonishingly increased. Nor is it confined to our own country. Calmet's Dictionary with the Fragments has recently been reprinted in America; and the present enlarged edition of Dr. Harris's work (originally published in 1793) indicates the increasing attention which such inquiries are receiving in that country. It is certainly the most complete work we have yet seen on the specific branch of illustration to which it relates, and as complete and accurate, perhaps, as the present state of our knowledge admits of.

Dr. Harris has adopted the alphabetic arrangement. This is the most convenient for the purpose of reference; and were it possible to bring the natural history of the Bible under a systematic classification, the result would be more curious than useful. It strikes us, nevertheless, that to throw all the various productions of the animal, vegetable, and mineral kingdoms into one alphabet, is injudicious. We should have preferred at least distinct alphabets of animated and inanimate productions; and if this plan was not followed, they might have been arranged in separate indexes. The work would have been much more complete, moreover, had some attempt been made to give a general table of the zoology, ornithology, botany, &c. of Scripture, if not in a strictly scientific order, yet, in something approaching to a natural arrangement. For want of this, the reader is not in possession, after all, of any distinct view of the natural history of the Bible.

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‘ of the Scriptures ;’ but, in “ Scripture Illustrated,” the arrangement is pursued into detail. Dissertation II. is entitled ‘ Adam naming the Animals.’ As it occupies only two pages, it might have been less pompously designated, more especially as we do not perceive that it throws much new light on the subject. Dr. H. supposes that the design of the historian was merely to state, ‘ that God having created the living creatures, ‘ Adam gave names to such as were brought before him, and ‘ that he perceived that the creatures were paired, whereas he ‘ had no mate.’

‘ Understanding the passage literally, however,’ he remarks, ‘ some commentators have insisted, that all the animals came to present themselves before Adam, both in acknowledgement of his supremacy, and to receive from him a name ; and that this was all done at one time, or in the course of a natural day. But it is not necessary to multiply miracles ; nor to suppose as PEYRERUS cavils [*Systemat. theol. præadamit. hypoth.* P. i. l. iii. c. 2. p. 154], that the elephants were to come from the remote parts of India and Africa, the bears from the polar regions, the sloth from South America, together with the various animals, the several kinds of birds, and the innumerable species of reptiles and insects, to say nothing of the tenants of the waters, to receive names from Adam, which could be of no use to *them*, and very little to *him*, who might never see one of a thousand of them again, or, if he did, be able to recollect the name which he had given. It is enough to suppose, that the animals inhabiting the district in which he dwelt, received from him names ; and not that the numerous tribes of living creatures were paraded before him, and that he made a nomenclature of the appellation he saw fit to give to each. Far less is it necessary to suppose that all the beasts and birds appeared before Adam at once, or even on one and the same day. Though the transaction is related in a few words, we ought not therefore to conclude that it took up only the space of a few hours. If we attend to the circumstances, we should rather infer that this was a work of considerable time. Indeed, the words of the historian do not require us to believe that Adam now gave names to all the living creatures, but are rather a remark, that the names which they had, were given by him ; not all at once, in the space of one day, for that would have been too much for him, but that he named them, some at one time, and some at another in the course of his life, as they came within the sphere of his observation, or incidents happened to give occasion for him so doing.

‘ There are not wanting instances in scripture, where as general expressions as this of “ every living creature,” admit of great limitation. So Ezek. xxxi. 6. “ All the fowls of heaven made their nests in its boughs, and under its branches did all the beasts of the field bring forth their young, and under its shadow dwelt all great nations.” Thus, when it is said, that Noah took all the animals into the ark, it is to be understood that he took pairs or more, as directed, of those

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which had become domesticated, or particularly belonged to the region in which he dwelt; and the destruction of all the other animals must mean of that country or places adjacent; for I adopt the hypothesis that the flood was as extensive only as human population. Nor is the expression in Gen. vi. 47, "all flesh under heaven," contrary to this interpretation. Comp. Deut. ii. 25.

' The difficulty on this subject will be greatly relieved by an attention to the original of the passage. Our English version says, "the Lord God brought *them* unto Adam, to see what he would call *them*:" but the word "them" has no authority from the Hebrew text; the pronoun is in the singular number, not plural; and the next sentence expresses this more fully, the words being, not as rendered in our version, "whatsoever Adam called every living creature," [there is no word in the text for "every,"] but, *whatsoever Adam called the living creature, that was the name of it*.

' "In this way," as Dr. SHUCKFORD suggests [*Account of the Creation, &c.* p. 38], "God was pleased to instruct and exercise Adam in the use of speech, to show him how he might use sounds of his own to be the names of things; calling him to give a name to one creature, and then another; and hereby putting him upon seeing how words might be made for this purpose. Adam understood the instruction, and practised according to it:" and accordingly, in the progress of his life, as the creatures came under his observation, he used this ability, and gave names to them all.

' After he had been called to this trial and exercise of his voice, we find him able to give name to the woman, and likewise to all other things as his occasion required.' pp. xx. xxi.

The idea that the animals were brought to Adam to afford him an occasion of exercising his untried powers of speech, is more fanciful, we think, than satisfactory. We do not see why it should not be viewed as an occasion rather for exercising his intellectual faculties. But the real design of the transaction is intimated in the eighteenth verse which introduces it; and they are very properly connected in Dr. Boothroyd's version: "And God Jehovah said, It is not good that Adam should be alone: I will make for him a suitable help-mate. For although God Jehovah had formed out of the ground every beast of the field, and every fowl of the air, and had brought them to Adam to see how he would call them;\* (that whatever Adam should call any animal might be its name;) and although Adam had given names to the cattle, and to all the fowls of the air, and to all the beasts of the field; yet, for Adam there had not been found a suitable help-mate." To suppose that, literally, a beast and a bird

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\* Mr. Bellamy contends that it should be rendered, "which he brought for Adam to consider what he should call them."



of every species were brought before Adam, and for the sole purpose of receiving names from him, (the reptiles and fishes being excluded from his nomenclature, for of them no mention is made,) is surely quite irrational. On the other hand, to extend the transaction here recorded to an indefinite period, — ‘the progress of his life, as the creatures came under his observation,’ is doing violence to the narrative. We recollect, indeed, to have somewhere met with a grave attempt to prove that Adam lived in celibacy for a long course of years before the formation of woman, founded on the calculation how long a period it must have occupied to compose a zoological and ornithological system! Such are the reveries of the learned.

Dissertation III. is far more important: it is ‘on the Mosaical distinction of animals, clean and unclean.’ ‘The Scripture,’ remarks Dr. Harris, ‘which is our safest guide in inquiries of this nature, informs us (Levit. xx. 24—6.) that the design was both *moral* and *political*, being intended to pre-serve the Jews a distinct people from the nations of idolatry.

‘I. *The immediate and primary intention of the law was, as I apprehend, to break the Israelites from the ill habits they had been accustomed to or indulged in Egypt, and to keep them for ever distinct from that corrupt people, both in principles and practices; and, by parity of reason, from all other idolatrous nations.* No more simple nor effectual method could be devised for preventing or ensnaring intercourse, or dangerous assimilation, than by a law regulating their food; for nothing separates one people from another more, than that one should eat what the other considers as unlawful, or rejects as improper. Those who cannot eat and drink together, are never likely to become intimate. We see an instance of this in the case of the Egyptians, who, from time immemorial, had been accustomed to consider certain animals as improper for food, and therefore to avoid all intercourse with those who ate or even touched what they deemed defiling. (See Gen. xliii. 32.) Hence they and the Hebrews could not eat together; and of course could not associate or live together. Accordingly, they assigned that people, when they had come down to dwell in their country, a separate district for their residence: for some of the animals which the Hebrews ate, were, among *them*, not indeed unclean, but sacred, being so expressly consecrated to a deity that they durst not slaughter them. The Hebrews, by killing and eating these animals, must appear not only odious, but sacrilegious, transgressing the rules of good behaviour and offending the gods. Other animals, as *several of the birds of prey*, were also held sacred by the Egyptians, or were venerated in the rites of augury. The Hebrews, being instructed to consider these as *unclean*, would be prevented from the indulgence of the like superstition. Hence Origen, *contra Celsum*, l. iv. justly admired the Jewish ritual, and observes, that those animals which are prohibited by Moses, were such as were reputed sacred by the Egyptians, and used in divination by other nations. Τα μυστήρια

παρ Αιγυπτίοις καὶ τοῖς λοιποῖς τῶν ἀνθρώπων μαρτυρεῖται. And Montfaucon, in his *Hexapl. Orig.*, has published a fragment of Eusebius Emisenus, from a manuscript Catena in the library of the king of France, which may be thus translated: "God wills that they should eat some kinds of flesh, and that they should abstain from others, not that any of them in themselves were common or unclean, but this he did on two accounts; the one was, that he would have those animals to be eaten which were worshipped in Egypt, because eating them would render their pretensions most contemptible. And, pursuant to the same opinion, he forbids the eating of those kinds which the Egyptians used to eat very greedily and luxuriously, as the swine, &c. The other reason was, that their properties and natures seemed to lay a prejudice in the way of some of these, and to render them, as it were, a sort of profanation. Some were monstrously big, others very ugly, others fed upon dead bodies, and to others human nature had an inbred antipathy; so that, in the main, what the law forbid, was human nature's aversion before." Thus were the Jews taught to distinguish themselves from that people, not only in their religious worship, not being allowed "to sacrifice the abomination of the Egyptians," Exod. viii. 26, but to deviate from them in the most common actions in life. By having a diet peculiar to themselves, by eating in one instance that to which the others attributed a certain sanctity, as the ox, the sheep, and the goat, and by holding in detestation those creatures which the others venerated as sacred, as the hawk, &c. they would be precluded from all intimacy or agreement; and of course from becoming corrupted by their idolatries or addicted to their superstitions.

"Not only were the Egyptians, but other heathen nations, and particularly the Canaanites, grossly corrupt in their manners, morals, and worship; and this restriction with respect to diet, was alike calculated to prevent intimacies with them; so that in no instance should "their table become a snare, or their entertainments a trap." Psal. lxi. 22.

"This statute, above all others, established not only a political and sacred, but a physical separation of the Jews from all other people. It made it next to impossible for the one to mix with the other either in meals, in marriage, or in any familiar connexion. Their opposite customs in the article of diet, not only precluded a friendly and comfortable intimacy, but generated mutual contempt and abhorrence. The Jews religiously abhorred the society, manners, and institutions of the Gentiles, because they viewed their own abstinence from forbidden meats as a token of peculiar sanctity, and of course regarded other nations, who wanted this sanctity, as vile and detestable. They considered themselves as secluded by God himself from the profane world by a peculiar worship, government, law, dress, mode of living, and country. Though this separation from other people, on which the law respecting food was founded, created in the Jews a criminal pride and hatred of the Gentiles; yet it forcibly operated as a preservative from heathen idolatry, by precluding all familiarity with idolatrous nations."

"So bigoted were the Jews in the observance of this law, that by

no reproaches, no threats, no sufferings, nay hardly by a new command from God himself, could they be brought to lay it aside. See 1 Maccab. i. 63; Ezek. iv. 14; Acts x. 14.

‘ Though some thousand years have passed since this discriminating ritual was given to the Jews, and though they have been scattered abroad among every nation upon earth; though their government and temple have been entirely destroyed, yet this prohibition of particular foods has been regarded, and has served, with other reasons, to keep them distinct and separate from every other people.

‘ We find Peter, after the vision recorded in the 10th chapter of the Acts, when he had entered the house of Cornelius, observed to the people who were present, “ Ye know that it is not lawful for a man that is a Jew to keep company with, or come unto one of another nation; but God hath shewed me that I should call no man unclean. “ Here,” says Mr. Jones, in his *Zoologia Ethica*, “ we have an apostolical comment upon the sense of the vision. God had shewed him that henceforward he should call no living creatures unclean which were in any sense proper for food; and by these brutes of all kinds he understands men of all nations. And, without question, he applied the vision to what the wisdom of God intended to express by it. The case was this: St. Peter, as a Jew, was bound to abstain from all those animals, the eating of which was prohibited by the law of Moses: but God showed him that he should no longer account these animals unclean. And what does he understand by it? That he should no longer account the heathen so. ‘ God hath shewed me that I should call no man common or unclean;’ or, to speak in other words borrowed from the apostle, ‘ God hath shewed me that a Jew is now at liberty to keep company with or come unto one of another nation;’ which, so long as the Mosaic distinction betwixt clean and unclean beasts was in force, it was not lawful for him to do.” pp. xxv—xxviii.

This view of the design of the law has been pursued with much learning by the Rev. Arthur Young, in his ingenious inquiry into the ancient idolatry, published about the middle of the last century. The other reasons adduced by Christian and Jewish rabbies, may be dispensed with. The latter contend, that the quality of the food as having a specific influence on the moral-temperature, entered into the reason of the prohibition of certain animals; and Michaelis gravely combats the notion, as destitute of proof, that it is their eating camel’s flesh so frequently, that makes the Arabs so prone to revenge. Yet, he inclines to suppose that dietetical considerations might, in the case of certain animals, influence the Jewish legislator. He does not, as Dr. Harris erroneously represents, assign it as the principal reason, but adds: ‘ Only we are not to seek for them in all the prohibitions relative to unclean beasts.’\*

But this way of accounting for the law is conjectural and uncertain: the general moral purpose is obvious, nor is it necessary that we should be able to trace that purpose through every specific prohibition. Ainsworth's quaint notion, that 'the parting of the hoof signified the right discerning of the law and the gospel,' is worthy only of Origen, or of Dr. Hawker. The following metrical catalogue of the Birds forbidden, is given by Dr. Harris from the *Bibliotheca Biblica*, where it is printed in the black letter.

' " Of feathered Fowles that fanne the bucksom aire,  
Not all alike weare made for foode to Men,  
For, these thou shalt not eat doth God declare,  
Twice tenne their nombre, and their flesh unclene :  
Fyrst the great *Eagle*, byrde of feigned Jove,  
Which Thebanes worshippe and diviners love.

' " Next *Ossifrage* and *Ospray* (both one kinde),  
Of luxurie and rapine emblems mete,  
That haunt the shores, the choicest preye to finde,  
And brast the bones, and scoope the marrowe swete :  
The *Vulture*, void of delicace and feare,  
Who spareth not the pale dede man to teare :

' " The tall-built *Swann*, faire type of pride confest ;  
The *Pelican*, whose sons are nurst with bloode,  
Forbidd to man ! she stabbeth deep her breast,  
Self-murtheresse through fondnesse to hir broode ;  
They too that range the thirstie wilds emong,  
The *Ostryches*, unthoughtful of thir yonge.

' " The *Raven* ominous (as Gentiles holde),  
What time she croaketh hoarsely a la morte ;  
The *Hawke*, aerial hunter, swifte and bolde,  
In feates of mischief trayned for disporte ;  
The vocale *Cuckowe*, of the faulcon race,  
Obscene intruder in her neighbor's place :

' " The *Oule* demure, who loveth not the lighte  
(Ill semblance she of wisdom to the Greeke),  
The smallest fouls dradd foe, the coward *Kite*,  
And the stille *Herne*, arresting fishes meeke ;  
The glutton *Cormorante*, of sullen moode,  
Regarding no distinction in his foode.

' " The *Storke*, which dwelleth on the fir-tree topp,  
And trusteth that no power shall hir dismaye,  
As Kinges on their high stations place thir hope,  
Nor wist that there be higher farr than theye ;  
The gay *Gier-Eagle*, beautifull to viewe,  
Bearing within a savage herte untrew :

“ The *Ibis*, whome in Egypte Israel found,  
Fell byrd ! that living serpents can digest ;  
The crested *Lapwyng*, wailing shrill arounde,  
Solicitous, with no contentment blest ;  
Last, the fowl *Batt*, of byrd and beast first bredde,  
Flitting with littel leathern sails dispredde.” —p. xxxii.

We cannot be supposed to have examined very critically every article in the alphabetic arrangement; but we have inspected the work sufficiently to pronounce a very favourable judgement on the learning and ability which this part of it displays. In some instances, the Author would have found the works of modern travellers a safer guide than Jerome or Bochart, Lightfoot or Knatchbull. Thus, for instance, when he remarks, that commentators have exhausted their learning and ingenuity to prove that St. John ate locusts, adding, ‘ that the word in the ‘ original signifies also buds or pods of trees ;’—the fact is, that neither learning nor ingenuity is requisite to establish a fact which ignorance of the eastern customs first brought into question. The monks pretend that what they call St. John’s bread or the locust tree (*ceratonia siliqua*), is meant ; a conceit which Maundrell justly ridicules. Dr. Harris’s argument, that cooking locusts does not seem an occupation worthy of the Baptist, is, we must say, puerile. There is no reason to believe, in the first place, that the Baptist was secluded altogether from human intercourse, that he lived as a hermit, and was compelled to provide entirely for his own support. And were we to entertain this supposition, we see little difference between the employment of gathering honey and fruit, and that of frying locusts in the sun. But we apprehend that too much stress has been laid on the literal import of the expression ; and that the meaning of the passage referred to is, that John fared as a poor person, lived on the simplest fare, and practised the most rigid abstemiousness. Unless we suppose a miracle, we cannot imagine that he could long sustain life on merely the buds of trees and wild honey, or even locusts, though the latter are represented by Pliny to have made a considerable part of the food of some ancient tribes, and are still eaten by the Arabs.

Under the word *Dromedary*, the Author adopts the prevailing notion, that that animal differs observably from the camel, in having but one protuberance. This is a mistake, the dromedary varying, not in species, but only in breed, and the distinction has no reference to the one or two humps.\* Under the word

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\* See Eclectic Rev. Vol. XVII. p. 156.

*Cypress*, it is noticed, that Bishop Lowth supposed the pine to be intended, Isa. xliv. 14. Pococke, however, expressly mentions, that he observed the cypress growing on the summit of Lebanon. The same traveller has some remarks on the tulip, which he found growing wild in Palestine, which might have been consulted with advantage for the article *lily*. Dr. Harmer would much have improved his work, had he, by connecting with his learned researches, an attentive perusal of the works of Burckhardt, and other modern travellers, illustrated the natural history of the Bible by descriptive references to the indigenous productions of Palestine still known to exist. Most of the original names will be found to have been preserved by the Arabs; and much of the uncertainty that attaches to the zoology and botany of the Hebrews, might, we have no doubt, be removed by a further acquaintance with the living language.

Art. X. *An Essay on the Beneficial Direction of Rural Expenditure.* By Robert A. Slaney, Esq. 12mo. pp. 240. Price 6s. 6d. London, 1824.

**W**E regret that so exorbitant a price has been put upon this very sensible and useful little work. Being designed for the use of the wealthy, we suppose that the Author or his publishers have thought it fair to charge for it a gentleman's price. But we should hope that a cheaper edition will be provided for persons of smaller means, who, if their individual expenditure is not large, may form a class collectively important, and have it in their power greatly to influence the direction of both private and parochial expenditure. 'No one,' Mr. Slaney remarks, 'is so situated as not to be able to confer some benefit, promote some improvement, or aid, directly or indirectly, in augmenting the welfare of the country.' Few at least are so situated that they may not contribute to the general circulation of useful knowledge and correct feeling.

The volume abounds with both, and we should be glad to think that it would find its way to every land-owner in the kingdom. The nature of the work will be seen from the Contents.

'Chap. I. On the Circumstances which regulate the increase of Wealth.—II. On different Directions of Expenditure.—III. On unprofitable Expenditure.—IV. On the Changes which have taken place in the direction of Expenditure.—V. On the Progress of Luxury, and the Advantages thence arising.—VI. On fixing a Scale of Private Expenditure.—VII. On Agricultural Improvements.—VIII. and IX. On Planting and Pruning Forest Trees.—X. On improving Farm-buildings and Cottages.—XI. On the Improvement of Roads



and Footpaths.—XII. On the Preservation of Game.—XIII. On Festivals for the Working Classes.—XIV. and XV. On Public Libraries and Collections of Works of Art.—XVI. and XVII. On Preventive Charity and Saving Banks.—XVIII. On Infirmaries and Fever Hospitals.—XIX. On Loans to the Poor.—XX. On providing Employment.—XXI. and XXII. On Places of Amusement for the Labouring Classes, and Public Walks and Gardens.'

The Author sets out with the proposition, that expenditure may be profitable, that is not beneficial, or beneficial without being profitable. Profitable implies that which yields a pecuniary profit to the expender, whether it benefit or injure society. Beneficial expenditure augments the welfare of the people. Thus,

'Expenditure may be directed to support a productive occupation, where those employed are congregated in close manufactories, without the advantages of education; the young of both sexes mingled together, with the example of depraved parents before them. No profits, no increase of national wealth can completely counterbalance the evils produced by these means: the debauchery, drunkenness, and dishonesty arising from such causes, even on the narrow score of profit, the debtor and creditor account of trading gain, cost the nation immense sums, independent of the misery and misfortunes they occasion.'

Mr. Slaney contends, that 'it is not at all desirable, on many accounts, that men of large property should seek out *profitable* channels for their expenditure;' but that it is of the utmost consequence, that they should lay out their wealth *beneficially*; 'which, ultimately,' he remarks, 'is almost always productively to the kingdom at large.'

In order, however, to have any sufficient control over their expenditure, so as to have it in their power to direct it into beneficial channels, it is suggested, that the rich must keep down their fixed expenses to a limit that shall allow of a certain surplus of disposable income. The expenses of an establishment are for the most part laid out in *unproductive* labour, and with little beneficial result to the community. 'The lower,' therefore, 'the scale of these fixed expenses, consistent with a proper regard for rank and station, the better for the community.' That is, provided the surplus be beneficially expended. For if the rich man makes no other use of his disposable wealth, than to lay it out with a direct view to profit, it is questionable, whether it might not be as well absorbed by a luxurious expenditure,—whether, in other words, it might not all as well be shared among the tradesmen, as go into the fund for agricultural labour. Expenditure in farming, for instance, is not *beneficial* to the community, 'if a proprietor farms in the

'same manner with those around him, as a mere profitable speculation: in such case, any other farmer in the same place would have done almost as well.' Experience, indeed, has amply proved, that for rich proprietors to enter into competition with working farmers, with a view to the larger profits derivable or supposed to be derived from large farms, is attended with no better result in the end, than *the depression of agricultural profits* below that which is necessary for the maintenance of the farmer and the payment of living wages. An excess or redundancy of capital in any branch of productive industry, is necessarily connected with a fall of profits, and that tends as certainly to produce an undue depreciation of labour; and when to this cause of depreciation is added the actual saving of labour which takes place in great farms, on which their profitableness mainly depends, it is obvious how disastrous must be the immediate effects of such a system to the agricultural labourer.

When a large proprietor farms, not with a view to profit, but for amusement, from an attachment to the science of agriculture, or from any other patriotic motive, the case is altogether altered. Many valuable hints are thrown out in the seventh chapter, which serve to shew how peculiarly beneficial may be a liberal expenditure directed into this channel. To those individuals who have prosecuted the study of what may properly be termed agricultural science, society is under the greatest obligations. It may be questioned whether the Royal Society itself has deserved better of the nation than the Board of Agriculture.

In the chapters on Planting and Pruning Forest Trees, there will be found much curious information, and several valuable practical hints. The Author complains that this branch of rural economy has been undeservedly neglected, and that the consequence has been, the degeneracy of several species, and the diminished value and beauty of our plantations. *Sylvæ Evelyn's* recommendation, that the culture of trees not indigenous to our island should be attempted, has been but little attended to. Yet, to this species of vegetable colonization, England is indebted for some of the greatest ornaments of her forest scenery. Cæsar expressly excepts the fir and the beech (*præter fagum atque abietem*) from the woods of Britain. The Romans are supposed by Evelyn to have introduced the elm. The Spanish chestnut is said to have been brought from Greece, and the horse-chestnut from the East in 1610. In the forests of the New World, there is an immense field opened for arboricultural experiments. More than one scientific expedition has been sent out by foreign countries, to investigate and

bring back specimens of the productions of those undescribed regions; but we have not heard that England has as yet sent thither any other persons than mercantile speculators and diplomatists.

Some very useful directions are given in the chapter on improving farm buildings. We transcribe the following paragraph, because it does not merely concern the rich or the landed proprietor, but points out the mischief which may be done to a parish by a mercenary speculator.

‘It may not be amiss to observe, that the effect of building new cottages, is widely different from that of improving old ones. In the latter case, we add to the comfort, and elevate the scale of mind of the possessor; but, in the former, we introduce a new family, rivals to the others in the market for employment, and who, if the wages of the neighbourhood were not before steady and sufficient, will most assuredly tend to lower them. Nor can the unintentional author of this evil in any way obviate it; for, if he employ both families, they will only do the work for which he must there or elsewhere have employed others, who will be thereby deprived of what they would otherwise have had. *No real friend to the welfare of the poor, will build additional cottages, till the wages round are adequate, and the demand for labour increasing.*’

Mr. Slaney shews himself to be the labourer’s friend in his remarks on roads and footpaths; and there are others besides labourers, who are interested in this subject,—peripatetics and pedestrians in general; which class includes a large proportion of the lovers of nature and sound health. We mean to look after these turnpike acts.

‘In turnpike acts, there is rarely any mention made of footpaths; and along a great part of the turnpike roads of the kingdom, there is no footpath whatever. Health is the poor man’s only possession; yet, how detrimental to health and comfort must it be, to walk through wet roads, cut up by wheels, and trampled into mire! How frequently may we see the wives or daughters of the peasantry in vain trying to pick a dry path through the ruts on their way to market with their poultry; yet, when arrived, they would be obliged to sit several hours in wet shoes before they could return by the same muddy road. Hence, no doubt, many illnesses arise; and rheumatism, the great torment of the aged poor, may often be derived from this cause. As the number of foot passengers must be twenty to one carriage, it is singular that, in a country where the poor are so much considered, their comfort in this respect is so little regarded. Even in the neighbourhood of the great manufacturing districts, where workmen in search of employment are continually passing, there are often no footpaths.

‘We frequently laugh at our continental neighbours for the

wooden shoes worn occasionally by their labourers; but whoever has traversed the deep roads of Picardy in the winter months, will see their utility. Well lined with a thick woollen sock, to prevent the foot from being bruised, they effectually protect the peasantry from the wet, which no leather (as they also are destitute of footpaths) could have withstood.

‘ By the general turnpike act, an empowering clause is inserted to enable the commissioners to make and repair causeways and foot-paths; and a neighbouring gentleman could not do better than see this clause enforced. The footpath should be always on the northern or eastern side of the road, so as to be open to the sun from the south and west. Nor would so obvious a precaution be mentioned, had not Mr. Telford recommended *the other side*. In speaking of the Dunstable Trust, he says: “The footpath is here on the South side, *which is its proper situation*, as it places the workable road-way at a greater distance from the south fence, and it is of course less shaded.” The total absorption of this eminent person in the object he had in view, viz., “to make the best road *for carriages*,” reminds us of the story told of a former celebrated engineer, Mr. Brindley, who, being asked before a Committee of the House of Commons, what he thought rivers were intended for by nature, replied immediately, “As feeders for navigable canals.”’

The importance of good roads has too often been lost sight of in another respect,—the time they save, both to those who plod on foot and those who go on wheels. But all these considerations weigh little with a vestry, when it is the parish who are called upon to amend their ways; and an indictment is generally found the only means of compelling an attention to the subject. Yet, parochial expenditure could seldom be more beneficially applied.

We are glad to find Mr. Slaney insisting on the demoralizing effect of a low rate of wages, though we think, that he errs in attributing the depreciation to the poor-laws, and we beg to refer him to our article on Dr. Chalmers’s Civic Economy for our reasons. As one mode of promoting a rise in the wages of the poor, he suggests, that persons of fortune, and perhaps the Government, might very gradually raise the wages of those labourers whom they directly employ. We fear that this mode is not likely to be adopted. Indeed, it is sometimes desirable, that lower than the ordinary wages should be paid when work is found for the poor by public bodies, that it may furnish employment for the surplus labour, rather than tempt away the regular hands from their stated work. ‘Giving employment to the poor,’ Mr. S. justly remarks, ‘is one of the best preventive charities;’ but, to render it an effectual one, the aim should be, either to furnish regular employment, or to provide against a temporary want of it. Thus, as *the same* quantity of

employment at two different periods of the year, is of very different value to a poor man, 'it should be the object of the rich, to provide it in time of need, and thus equalize, in some measure, the demand for labour throughout the twelve months.' The unsteadiness of the demand for labour, and the fluctuation of wages, in some branches of industry, have the worst possible effect on the morals of the poor. Agricultural wages are, we believe, generally rising, both nominally and really, in consequence of two circumstances, the increased value of money and the improvement in agricultural profits. No circumstances can be more auspicious to the exertions of the philanthropist. Low wages rendered every attempt at parochial reform abortive.

We cannot follow Mr. Slaney through all the various topics to which his suggestions relate, but strongly recommend to the notice of our readers his remarks on festivals, public libraries, schools, and loans to the poor. The latter is a most important branch of private charity.

'It is easy,' says the Writer, 'for one who chooses to avoid trouble, to say, "that it is so much money thrown away, and that the poor will never repay the sum lent." But experience has taught many benevolent persons that this is not the case. A small loan in time of need is worth much more than its nominal amount. It may save a son from enlistment, or a cottager's property from being hastily sold for half the real value.'

'In many parts of London, district societies have lately been formed. A small annual subscription is collected, which is placed in the hands of a few individuals, who voluntarily undertake to investigate every case of severe distress brought to their knowledge within a certain district, and who are empowered to afford such pecuniary assistance as they may deem advisable. The number of persons who have been thus aided in temporary embarrassments and unforeseen or undeserved misfortunes, is very considerable. Many families have been preserved from total ruin, their clothes redeemed from pawn, and they have, after struggling successfully against their difficulties, repaid the loan which was afforded them. Such societies might easily be established in country districts; and, as the person assisted is known only to the hand that relieves, a meritorious cottager might often be upheld from having recourse to the pauper's fund, and his spirit of honest independence remain unbroken.'

The loan of childbed linen, or of a small set of brewing utensils, is pointed out as another extremely useful mode of benevolence. The former plan is adopted in many places: the latter is recommended by its tending to lessen the temptation to visit the public-house. The judicious gift of clothes is another preventive charity of great importance. We have known

poor persons kept away from church or chapel, and children withdrawn from a Sunday school, because they had not clothes decent enough to appear in. 'Every one knows,' says Mr. Slaney, 'how much easier it is to preserve, than to regain that decent feeling of self-respect which a poor man loses by appearing in rags.'

There is one part of Mr. Slaney's work, however, which demands animadversion. In his chapter on places of amusement for the labouring classes, he refers to the frequent interference of Government, in former times, with the recreations of the poor. Thus, Edward III., by proclamation, forbade throwing of stones, wood, or iron, playing at hand-ball, foot-ball, club-ball, and goff; 'not,' says Strutt, 'from any evil in the games, but because they were supposed to divert the minds of the populace from more martial pursuits.' In the reign of Henry VIII., to the list of forbidden sports were added, bowls, tennis, cards, and back-gammon. Whatever motive dictated these prohibitory enactments, there can be no question as to their arbitrary and injudicious character. 'On the other hand,' says Mr. S., 'King James, whose appearance is compared, by the learned translators of our Bible, to the sun in his strength, greatly favoured the amusements of the poor. He published a proclamation rebuking precise persons for prohibiting honest exercises even on Sundays, after evening service.' Again, 'the Puritans,' we are told, 'were for preventing the amusements of the poor on Sundays and other holidays; but the proclamation of James was renewed in the eighth year of Charles I.' From this passage we must infer that our Author wishes for a republication of the Book of Sports,—a measure for which, we should have hoped, no good man or wise man would turn apologist. But before we advert to the operation of such an enactment, we must deal with our Author's mis-statement. He seems to represent the proclamation of King James as intended to repeal the unwise prohibitions with which it is contrasted. It had no such object: they were no longer in force. The design of the proclamation lies concealed under Mr. Slaney's little word *even*. It is not true, that the Puritans were for preventing the amusements of the poor 'on holidays': they stood up only for the religious observance of the Sabbath; and the proclamation was levelled against them,—the very men, by the bye, at whose representation and petition, the translation of the Bible was undertaken. It was dictated, in part, by King James's antipathy to Presbyterianism, one of the distinguishing tenets of which, in opposition to the tenets of popery, was the sanctity of the Sabbath, which this proclamation impugned and violated



with wanton impiety. It was a stretch of royal prerogative which affected to expound or dispense with one statute of the Decalogue. But Mr. Slaney must know, that the Puritans denied the holiness of any other 'holiday' than the Sabbath; and that where the desecration of the Sabbath prevails, it is generally connected with a strict observance of some one or two of the festivals appointed by the Romish Church.

But we shall not now enter into the theological question, further than to remark, that the religious observance of the Sabbath has always been found an outwork of morality, and, in nine cases out of ten, a criminal career is found to commence with a disregard for its sanctity and obligation. According to Mr. Slaney's own argument, therefore, landed proprietors and others who encourage the violation of the Sabbath, act in opposition to their own interests and to the national welfare. All crime is an expense and positive burden to the community, and their influence, so misdirected, tends to increase that burden.

Let us not, however, be misunderstood as if we wished to invoke the aid of the magistracy to compel a devout observance of the Lord's day. We are ready to admit, that if the poor are arbitrarily restricted from following their pleasure on that day, they are likely to do worse. We would far rather that they should be found exercising themselves in out-door sports, than gambling and drinking in the public-house. But the worst is, that those who are in the habit of taking their pleasure in the one way, will seldom refrain from the other. The public-house has been quaintly termed, the Devil's chapel; and there are few among the poor who frequent no place of worship, but are found attendants there. This, the laws would in vain be invoked to prevent, unless other means be taken to uphold, by influence and example, the decent observance of the day. There is one thing, however, which the magistrate might and ought to put down; namely, the open buying and selling on that day, in contempt of the unrepealed law of the land. This is a very different thing from prohibiting amusements. The poor are themselves the sufferers, when trade is suffered to be carried on on the Lord's day. Many are compelled to work, who feel it a hardship; others, against both inclination and conscience, conform to the bad practice through fear of loss; while the virtuous and religious poor are subjected to an unfair and dishonest competition with the unprincipled, who are protected in their dishonest gains and breach of the law by the connivance of the magistrate. To protect, then, the religious tradesman and the virtuous labourer, the law of the Sabbath ought, in respect to trade, to be rigidly enforced. It is no in-

fringement of personal liberty, except as all laws—game laws, excise laws, and the licensing system—may be considered as trenching upon it; it is a law of protection, of mercy and of kindness, which policy would recommend, if the Sabbath were a mere human institution, but which has the still more binding character of a Divine institute.

To buy and sell on the Sabbath, as it is a more overt outrage on its sanctity than any species of amusement, so, it tends more directly to obliterate all sense of its obligation, and to degrade as well as demoralize the poor. Its character as a day of rest, a merciful provision of the Deity for the use both of man and beast, becomes completely lost sight of, and public worship, if attended at all, is deprived of half its meaning and interest. Not only so, but the humanizing decencies of the Sabbath, the self-respect connected with the Sunday-dress, the cleanliness, and the disposable leisure of the day, the break which it introduces in the dull and sordid tenor of worldly occupations,—all these are sacrificed, more or less, where so scandalous a desecration of the day of rest is sanctioned or connived at by the magistracy and men of influence.

As to amusements, were it not for the public-house, that moral pest-house, we should say that the poor must be and ought to be left to themselves. Men cannot be made religious by statute-law. The only way of leading them to observe the day religiously, is by instructing their minds respecting its obligation, providing them with books and other sources of innocent and useful amusement, and promoting of the formation of domestic habits, by rendering their homes attractive. Mr. Slaney has an excellent hint in another chapter, which bears on this point.

‘ A porch to the door of a cottage gives ornament to the outside, and comfort within. The cost of a pig-stye and shed for the poor man’s harvest, is well expended. A good garden is, above all, necessary to a peasant. There he employs his odd hours, and his children do something to inure them to industry. On holidays, it is his farm; on Sundays, it is his pleasure ground.’

“ The Sabbath was made for man,” and they are the worst enemies of society who would rob him of it. It was made for home enjoyments, on which religion frowns not: it only shows a “ more excellent way” of promoting them, by superinducing on the charities of life, piety and obedience towards God and “ the hope of glory.”

In conclusion, as Mr. Slaney has addressed himself mainly to the opulent landed proprietor, we shall take the liberty to offer a few remarks to two other classes. And first, the wealthy

manufacturer has equal, if not, in many cases, greater opportunities of promoting the comfort and amelioration of the poor. He it is who forms them into a dense population, where vice becomes a more deadly contagion, but among whom at the same time it becomes easier to introduce the means of instruction and moral influence. It is he who has called into existence the trim rows of hovels, which some petty builder runs up, heedless what burden they may eventually entail on the parish; so long as the rack-rent obtained from each narrow, fragile dwelling, yields him his required per-centage. We must not look for garden-ground, bee-bench, or pig-stye here, in the crowded purlieus or bye places of the town, into which, to save themselves the toil of a wholesome walk, the manufacturing population flock by scores and hundreds to live in dirt and infection. Now we do say, that society has a strong claim on every wealthy employer of manufacturing labourers, to employ some portion of *his* expenditure beneficially, rather than profitably,—more especially by promoting schools, libraries, benevolent societies, Bible societies, saving-banks, and all other means of *preventive* charity. His direct influence is often immense, and it involves a heavy responsibility.

But, in the mean time, as neither every great land-owner nor every wealthy manufacturer can be brought to see his true interest in a just light, nor to feel aright for the welfare of society, can nothing be done by those who are not great or wealthy? There is something in the first survey of a motley, crowded, squalid population of a neglected district, that inspires a hopeless feeling of discouragement. One is ready to take up the words of the Prophet, "Can these dry bones live?" There is the noisomeness of death attaching to them. All that is lovely in infancy is there obliterated in the sickly, stunted offspring of the pauper mothers, seen there in rags and dirt. No feeling of home can attach to those comfortless tenements, and little moral or religious feeling of any kind can long subsist in combination with squalid poverty. Where must the philanthropist begin? With the children, if he can; but, as they cannot be withdrawn from the habits and example of their parents, comparatively little good is to be hoped for, if, beginning at instructing the children, his efforts terminate there. Now to reform a neighbourhood, a district, is a hopeless undertaking. In order to introduce any beneficial change in the habits of an adult population, it is obvious, that an experiment must first be made on a small scale; and who can tell the efficiency of one good example.

What then is the social design of those religious institutions which we call churches? What, indeed, we might ask, is the

ultimate moral design they are intended to answer; but to uphold, collectively, a high moral standard, and to diffuse, collectively, a powerful moral influence? This is the true theory of a Christian church. Men might agree to worship in the same place, and to hear the same minister, and to partake of the sacrament together, without any such compact or institution as is implied in the idea of such a society. But we are apt to talk much of the benefit to be derived to ourselves from entering such a body. Would to God that the benefit were never problematical! There is a benefit to ourselves attaching, we readily admit, to every act of religious obedience; and the duty of publicly confessing the name of Christ, and observing all the ordinances of religion, is binding upon all. But we think that persons quite mistake the matter, in looking upon this as the final object of the establishment of such societies; for in nothing can his own benefit be a legitimate final object to a real Christian. It appears to us, that St. Paul hints at their real design, when he requires of the church at Philippi, that its members should be "blameless as well as harmless, and without rebuke, in the midst of a crooked and perverse nation," among whom they were collectively to "shine as lights in the world, holding forth the word of life."

This being admitted, it would seem that such institutions present, when efficiently constructed, the very means of beginning the desired reform in the moral habits of a district. A certain portion of the population, and, we would hope, in general the best or most improvable portion, is brought directly in contact with Christian benevolence. Upon these persons—we speak both of members and bearers—the experiment must first be made. It must not be concealed, that among those who attend our places of worship, there are the ignorant, the dirty, the indolent, the wasteful, some who are neither harmless nor blameless, and many who shine very darkly, even among the class who may be called 'good people' Now the clause which makes "whatsoever is lovely and of good report" a part of the Christian character, warrants our position, that with such persons our economic reform must begin. We cannot, it may be, establish a town library: Is there a vestry library? We cannot visit all the sick and the afflicted: Is there a benevolent society connected with the place of worship, that provides at least for the necessities of its own poor? Are such members of the church as have tenants of their own, anxious to preserve them from being a burden to the parish; and does the poor man find in them a ready friend? Are the poor who attend our chapels, bettered in their condition, more cleanly, more economical, better informed, through the pains taken by those in a superior station, to instruct or assist them?

Or is it thought doing enough, to preach to them? We pity the Christian minister who is not better seconded. "Pure religion and undefiled before God, even the Father, is this, to visit the widows and the fatherless in their affliction, and to keep ourselves *unspotted* from the world." To realize this purity of separation on the one hand, and this active benevolence on the other, is the design of Christian churches; and when they fail of this, their utility becomes very questionable. But were Christians but animated with the spirit of the institution, such societies present an engine of mighty efficiency, like every thing of Divine origin or authority, for regenerating the world.

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**Art. XI. *Greece in 1823 and 1824*; being a Series of Letters and other Documents, on the Greek Revolution. Written during a Visit to that Country. By the Honourable Colonel Leicester Stanhope. Illustrated with several curious Fac-similes. To which is added, the Life of Mustapha Ali. 8vo. pp. 368. Price 13s. London. 1824.**

**S**EVERAL work of considerable interest relating to the origin and progress of the Greek Revolution are lying on our table, to which we ought to have paid earlier attention. The time is not come, however, for writing the history even of what is past, as every day tends to throw further light on the true character of the struggle. The present volume contains the testimony of an intelligent, brave, and noble-minded individual, founded on his own observation, and will be read with the interest it claims. It bears all the marks of authenticity and impartiality, and while it is laudably free from the flummery and affectation which have been vented on the subject of the Greeks, it is adapted to create an increased interest in their cause, and to excite the most ardent wishes for their success.

Colonel Stanhope offered his services to the Greek Committee in the character of their agent, in September, 1823, as a substitute for Captain Blaquiere, whose affairs did not allow of his proceeding to Greece as had been arranged. He reached Missolonghi in December. In May last, he was served with an order from the Adjutant General's office, directing his immediate return to England. The present volume consists of the Colonel's correspondence, chiefly with Mr. Bowring for the information of the Greek Committee, during his absence, interspersed with some letters addressed to the Greek authorities, together with an appendix of documents. In a letter to Jere-

my Bentham, Esq. dated Salona, May 4th, the following account is given of the state of parties.

‘ The state of Greece is not easily conveyed to the mind of a foreigner. The society is formed, 1st, of the Primates, who lean to oligarchy, or Turkish principles of government; 2dly, of the captains, who profess democratical notions, but who are, in reality, for power and plunder; and lastly, of the people, who are irreproachable in character, and of course desire to have a proper weight in the constitution. The people of the Peloponnesus are much under the influence of the civil and military oligarchies. Those of Eastern and Western Greece are chiefly under the captains. Of these Odysseus is the most influential. His father never bowed to the Turkish yoke; he was a freeman and a robber. Odysseus himself was brought up by the famous tyrant Ali Pacha. He is shrewd and ambitious, and has played the tyrant, but is now persuaded that the road to fame and wealth is by pursuing good government. He, therefore, follows this course, and supports the people and the republic. Negris, who once signed his sentence of death, is now his minister. Of the islands, Hydra and Spezia are under the influence of some rich oligarchs, supported by the rabble, and Ipsara is purely democratic.

‘ The parties may be said to be three, 1st. There is Mavrocordato, the oligarchs of the islands, and some of those of the Peloponnesus, and the legislative body. These are for order and a mild despotism, either under a foreign king, or otherwise. This faction stood high, but must now change its principles or lose its power. 2dly, There is Colocotroni, and some of the captains, and some of the oligarchs of the Morea, who are for power and plunder. This party is going down hill at a gallop. And, 3dly, there is Ipsilanti, Odysseus, Negris, and the mass who are now beginning to embrace republican notions, finding that they cannot otherwise maintain their power.

‘ Now, the question is, which of these parties should an honest man embrace? All have stumbled by endeavouring to hug the best of these factions. I have pursued another course, cautiously avoiding them all. I have loudly rated all for their vices, and as loudly praised them for their good acts. This for one who has no genius for political intrigue, tactics, or what is called diplomacy, is the safest course. It places a man of a plain mind on a level with and even above a high-flying politician of the Gentz or Metternich school.

‘ Greece and all the islands are tranquil, with the exception of two towns, namely Napoli, which is blockaded by the government, and Missolonghi, which is disturbed by a body of Suliots, who play the pretorians.

‘ Civilization and good government are gaining ground, chiefly through the means of publicity. There is a great fund of virtue in Greece, but it is monopolized by the peasantry. What is most wanted is a good representative body, some good prefects, good judges, and public writers. Two or three active and strong-minded



**Englishmen might do incalculable good in Greece, for the people are anxious to improve.'** pp. 197—199.

The public departments in Greece are described in the Report, in the following terms.

'The Executive Body has hitherto been composed of men of various characters. At one time influenced by Mavrocordato, when the Primates, the Fanariots, and the foreign interests, predominated. The leading features of the government were then order, and some say intrigue. At another time Colocotroni obtained, by his martial fame, his riches, and his extensive family connections, an ascendancy; then prevailed the military power, united at first with the democratic, but afterwards with oligarchical, interests; and, lastly, a sort of league was formed to put down the plunderers. Conduriotti was placed at the head of this administration, and the islands assumed their due weight. The Executive Body has hitherto exercised a degree of power that is inconsistent with republican government. The principles of a wild liberty have all along prevailed in Greece, but those of civil liberty are only beginning to be duly appreciated and followed. The depredations of the military chiefs and oligarchs have brought home to the bosoms of the peasantry the blessings of order, and of security for person and property. They begin with arms in their hands to defend their lands and purses; and they look to their representatives for the proper appropriation of their revenues, and the general direction of their armies and fleets.

'The Legislative Body is composed of persons selected by the civil and military oligarchs and the people. They naturally lean to the interests of their electors. They are respectable in character, but, like most other public functionaries in Greece, are deficient in intellectual aptitude, and have but little knowledge of business. They are friends to order, and enemies to all extortion, and they are careful of the people's money. Nothing could exceed the firmness and dignity of their conduct when attacked by the emissaries of Colocotroni. To raise the character of this body is an object of primary importance. This is to be effected by making the people take a strong interest in the elections; by pointing out to them able men for their representatives; by selecting some important person for their president; and by giving publicity to their proceedings. My exertions have been directed to these ends.'

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'Prefects.—This is a government of Prefects. Under newly-formed states, it is absolutely necessary that strong power should be vested in certain persons, in every district, and that they should be made responsible for the constitutional exercise of it. Unless these local authorities are established, whatever the vigour of the central control, the distant provinces fall a prey to some despot, or to anarchy. In Greece, the Prefects are ill selected. Instead of having a leading influence in their districts, they are generally the tools of the principal Primates or Captains.

‘ The *Primates*—are addicted to Turkish habits and principles of government. In the Morea they have great influence. In Eastern and Western Greece, that of the *Captains* predominates. Hydra is ruled by the *Primates*, who are under the dominion of the maritime mob. The government of Spetzia is somewhat similar, but Ipsara is influenced by constitutional maxims. The other islands are under mild administrators.

‘ State of the Greek Church.—The ceremonies of the Greek church are tawdry and irrational. The priests, though they possess considerable influence, do not appear to have the same preponderating sway over their flocks that is exercised in some catholic countries. This may be attributed to their poverty and to the counteraction of the Mahomedan religion. Where toleration and a variety of religions prevail, there the power of the priests must be subdued, except within the pale of the established state creed. The Greek priests were greatly instrumental in bringing about the glorious revolution. They traversed the country, and enlisted their votaries in the honourable plot; they fought in the ranks of the noble insurgents, and many of them are permanently engaged as soldiers, and some as captains. During the period of their military service, they are suspended from the exercise of their ecclesiastical functions. This rule does not extend to peaceful employments. The vice-president of the legislative body and the minister of the interior are of the clerical order. The priests are industrious. Most of them are engaged in agriculture and other useful labours. The dress of the pastors, when not on duty, in the country, is like that of the peasantry, and they are only distinguished from them by their beards. I every where found both the people and the clergy most anxious to receive the Scriptures in their native tongue.’

The Greek navy, Col. Stanhope represents to be of the same character as the Greek army; ‘ not equal to cope with the combined Turkish fleet, but it has gained a mastery over it by its superior seamen and tactics.’ It is composed chiefly of merchant brigs from Hydra, Spetzia, and Ipsara, about eighty sail. The greatest alarm prevailed, when it was heard that the Egyptian fleet had sailed; but it had the good effect of producing a greater degree of union. ‘ Mavromichaeli and Niketas,’ writes Colonel S., ‘ have joined the government. Colocotroni held out till the people of Caritena, his own district, obliged him to follow the example.’

Colonel S. anticipates, in his letter of May 22, that the Turkish and Egyptian forces would effect their landings, and succeed in their first efforts. ‘ But with the winter comes the ebb: then is the time for the Greeks to commence their blockades and sieges, and to march.’ The sequel is known. The Egyptians did not effect their landing, and Greece has obtained another respite from the invader. May her rulers wisely improve the interval, in the consolidation of what she wants still more than money—a national government!

## ART. XII. SELECT LITERARY INFORMATION.

In the press, a Vindication of those Citizens of Geneva, and other Persons, who have recently exerted themselves for the Revival of Scriptural Religion in that City, in reply to the Summary of M. Chenevière. In Letters to the Editor of the Monthly Repository. By J. Pye Smith, D.D.

Nearly ready, a second edition, with additions, of "Elements of Thought." By Isaac Taylor, jun. 1 vol. 12mo.

In the press, a new edition, being the seventh, of Buck's Treatise on Religious Experience.

Also, the eighth and concluding volume of Sketches of Sermons, furnished by their respective Authors, with Indexes of Subjects, Texts, &c.

In the press, Walladmor. Freely translated from the English of Walter Scott. Translated from the German Sylvan Sketches, by the Author of Flora Domestica. 8vo.

In the press, and speedily will be published, Cantos I. and II. of "The Museum." By John Bull.

In the press, Le Nouveau Tableau de Leigh, ou Guide de l'Etranger dans la Capitale de l'Angleterre.

The Rev. Luke Booker, LL.D. Vicar of Dudley, is printing Lectures on the Lord's Prayer, with Two Discourses on interesting and important Subjects, which will be published in November.

A second edition of the Fruits of Ex-

perience, with considerable additions, by Joseph Brasbridge, is nearly ready.

A Lady has been some time occupied on a Work, which will shortly be published under the title of "Urania's Mirror," or a View of the Heavens; consisting of thirty-two large cards, on which are represented, all the Constellations visible in the British Empire, on a plan perfectly original. Accompanied with a Familiar Treatise on Astronomy, by J. Aspin.

A work bearing the title of "Revelations of the Dead Alive," from the pen of a successful dramatic writer, will be published immediately.

Mr. John H. Parry will speedily publish, the Cambrian Plutarch, or Lives of the most eminent Welshmen. In 1 vol. 8vo.

An Original System of Cookery and Confectionery, embracing all the varieties of English and Foreign Practice, with numerous illustrative plates, the result of more than thirty years experience in families of the first distinction, by Conrad Cooke; is nearly ready for publication. 1 vol. 12mo.

Mr. W. T. Brande, has in the press, a Manual of Pharmacy. 1 vol 8vo.

In the press, the fourth volume of Grant's History of the English Church and Sects, bringing down the narrative to 1810.

## ART. XIII. LIST OF WORKS RECENTLY PUBLISHED.

### BIBLIOGRAPHY.

James Duncan's (late Ogle, Duncan, and Co.) Catalogue of Books. Part II. Containing a most extensive Collection in Theology, English and Foreign, Oriental Manuscripts, &c. at unusually low prices, in consequence of J. D. retiring from this branch of the business.

### MEDICINE.

A New and Philosophical System of Medical Science. By J. Parkinson, M.D. Part I. 4to. 6s. sewed.

Medical and Surgical Cases; selected during a practice of thirty-eight years. By Edward Suttleff, Queen-Street, London. 8vo.

### MISCELLANEOUS.

The Contributions of Q. Q. to a Pe-

riodical Work, with some Pieces not before published. By the late Jane Taylor. 2 vols. 12mo. 9s.

The Mirvan Family, or Christian principle developed in early Life. 12mo. 5s.

Letters on the Character and Poetical Genius of Lord Byron. By Sir Egerton Brydges, Bart. post 8vo. 10s. 6d.

Essay on the Beneficial Direction of Rural Expenditure. By Robert A. Slaney, Esq. Barrister at Law. 12mo. 6s. 6d.

Typographia, or the Printers' Instructor; including an Account of the Origin of Printing, with Biographical Notices of the Printers of England, from Caxton to the close of the Sixteenth Century, &c. &c. By J. Johnson, Printer. 2 vols. 32mo. 1l. 10s. 12mo. 3l. 8vo. 4l. 4s.

**The Clerical Portrait; a Study for a Young Divine.** 8vo. 7s.

**An Answer to a Pseudo-Criticism of the Greek and English Lexicon, which appeared in the Second Number of the Westminster Review.** By John Jones, LL.D. 8vo. 2s. sewed.

**POETRY.**

**Poems and Poetical Translations.** By Samuel Gower. 8vo. 2s. 6d.

**Nouveaux Cantiques Chrétiens pour les Assemblées des Enfants de Dieu.** Par César Malan, Ministre de Christe. 32mo. 2s.

**THEOLOGY.**

**A compendious View of the original Dispensation established with Adam, and of the Mediatorial Dispensation established through Christ: designed to illustrate their connexion and analogy.** By David Russell, Minister of the Gospel, Dundee. 12mo. 5s. 6d.

**The moral Government of God vindicated, in Observations on the System of Theology, taught by the Rev. Dr. Hawker, Vicar of Charles, Plymouth.** By Isaiah Birt. 8vo. 1s. 6d.

**Lectures on the Ten Commandments.** By the Rev. W. H. Stowell. 8vo. 7s. 6d.

**The Christian Spirit which is essential to the triumph of the Kingdom of God: a discourse delivered at the annual general meeting of the Baptist Missionary Society, June 23, 1824.** By Christopher Anderson. 8vo. 1s. 6d.

**The Eternity of Divine Mercy established, and unconditional Reprobation discarded: in remarks upon Dr. Adam Clarke's Sermon, published in the Methodist Magazine, for Sept. 1824.** By William Calton, Pastor of the Baptist Church, at Uley, Gloucestershire.

**A Dissertation, intended to explain, establish, and vindicate, the doctrine of Election.** By W. Hamilton, D.D. Minister of Strathblane. 12mo. 3s. 6d.

**Morning Meditations; or a series of Reflections on various passages of Scripture and Scriptural Poetry.** By the Author of the Retrospect. 12mo. 4s.

**TOPOGRAPHY.**

**Richmond and its Vicinity, with a Glance at Twickenham, Strawberry Hill, and Hampton Court.** By John Evans, LL.D. Author of the *Juvenile Tourist*, &c. 4s.

**The Modern Traveller. Part VIII. Brazil continued.** 2s. 6d.

# THE ECLECTIC REVIEW,

FOR DECEMBER, 1824.

**Art. I.** *Bishop Burnet's History of His Own Time* : with the suppressed Passages of the First Volume, and Notes by the Earls of Dartmouth and Hardwicke, and Speaker Onslow, hitherto unpublished. To which are added, the cursory Remarks of Swift, and other Observations. 6 vols. 8vo. pp. xxxii. 2942. Price 2l. 5s. Oxford, at the Clarendon Press.

**B**ISHOP Burnet's History of his Own Time is not a work which we can be expected to review ; but, as the present edition of it is much enlarged by the additions described in the title, we have thought proper to give some account of them, that we may not be charged with overlooking a publication which has more important claims to our attention than many other works which come under our notice.

The delegates of the Clarendon Press, having signified their intention to reprint Burnet's History, received from the Bishop of Oxford, a copy of the work into which he had transcribed the marginal notes written by his ancestor the first Earl of Dartmouth. The offer of this copy was gratefully accepted, and the notes were ordered to be printed with the text. Soon after the acquisition of these notes, the delegates were favoured by the Earl of Onslow with a copy of Burnet's work which formerly belonged to Speaker Onslow, and in which he had written numerous observations on the history. Besides these remarks, the Onslow copy contains notes on Burnet's History by the second Earl of Hardwicke, Son of the Chancellor, written by himself in his copy of Burnet, and thence transcribed, with the Earl's permission, into the Onslow copy by George Earl of Onslow, the Son of the Speaker. The suppressed passages of the first volume were also communicated to the Earl of Onslow by Lord Hardwicke, and are inserted in the Onslow copy, as are also the notes in red ink of Dean Swift, taken from his own copy of the History, which had

come into the possession of the first Marquis of Lansdowne, and afterwards into that of Henry James Brooke, Esq. F.R.S. It has since perished by fire. Of these several sets of notes, only a few had been communicated to the public. Sir John Dalrymple, in his *Memoirs*, and Mr. Rose, in his *Observations on Fox's History*, have published seven or eight only of the Dartmouth notes; and twenty of the Onslow collection were inserted in the twenty-seventh Volume of the *European Magazine*, in which work more than the half of Swift's remarks have also been printed. These remarks, we may add, were inserted by Dr. Barrett in his *Essay on the Life of Swift*, and they have, we believe, appeared also in some other publications.

Bishop Burnet died in 1715, having finished his *History of the reigns of Charles II. and James II. about the beginning of the eighteenth century, that of William and the former part of Queen Anne's reign in 1710, and the continuation of the work in 1713, only two years before his death.* The first volume of the work was published, in folio, in 1723, and the second in 1734. In his preface, the Bishop states, that he had shewed his history to several of his friends; and in a note to this passage, Lord Dartmouth relates, that he was offered the perusal of it, which he declined, knowing that he had granted it to several others, and that he might avoid the imputation of unfair proceeding if any part of it had been surreptitiously published. Soon after the publication of the history, suspicions were entertained, that many passages of the original work were omitted by the Editors; and even positive testimony was adduced, in confirmation of the exclusion. In 1795, the person who communicated the Notes of Onslow and the remarks of Swift to the *European Magazine*, furnished twelve passages, which, among numerous others, had been omitted by the Editors of the first volume, and which he had probably copied from either the Onslow or the Hardwicke copy of Burnet. The Editors of the History had promised to deposit the copy from which they printed in some public library; and in the preface to the second volume, a paragraph, to which the signature of the Bishop's youngest son appeared, announced, that the original manuscript of both volumes would be deposited in the Cotton library. The Cotton library was transferred to the British Museum; and as the fire which destroyed so many of the Cottonian MSS. happened in 1731, four years before the promise was publicly declared of depositing there the manuscript of Burnet, it could not be injured by that destructive accident. The Editors of the present edition had recourse to the British Museum for the purpose of



discovering the MS. of Burnet; but it did not appear, after the most accurate examination, that it had ever been deposited in the library. The Editors, therefore, very naturally infer, that the same reasons which induced the original Editors of Burnet to suppress passages of the work, determined them also to relinquish their purpose of placing the MS. in an accessible library. The omission of the passages was contrary to the Author's express injunctions in his last will, and was therefore wrong. The Oxford Editors impute this proceeding, not to the political prejudices of the former Editors, but to the desire which they felt of abating the displeasure which they knew must be excited against their father, in the friends or relations of those who suffered by the severity of his censure. On examining the suppressed passages as restored in the volumes before us, we are inclined, in some instances, to entertain an opinion different from that which the present Editors avow, as the reasons which they suggest do not seem to us sufficient to account for the omission of many passages. Not a few of the omissions, we should ascribe to Burnet himself. The original Editors are represented, in the preface to the present edition, as having consulted their own feelings in the omission of several traits in the character given by Burnet of his uncle Warristoun. In the *History*, (Vol. I. p. 48.) Warristoun is said to have 'looked on the covenant as the setting Christ on his throne; and so was out of measure zealous in it; [and he had an unrelenting severity of temper against all that opposed it.]' The latter part of this sentence included between brackets, is a restored passage; but it would seem questionable whether the original Editors had omitted it from family feeling, since we find in Burnet's life, written by his son, who was one of the Editors, the following passage, not more favourable to Warristoun than the preceding. 'He (Lord Warristoun) was so zealous in the interests of his party, that neither friendship nor alliance could dispose him to shew favour to those who refused the solemn league and covenant.' (Vol. VI. p. 235.) Now, if the original Editors had removed from the text which they were carrying through the press, the passage which describes Warristoun as unrelenting in his severity of temper against such persons as opposed the solemn league and covenant, it is not probable, that they would, in the life of the Bishop, have represented Warristoun as so determined and zealous in the interests of his party, as to have resisted all influence of friendship and connexion that might have disposed him to shew favour to the opponents of the solemn league and covenant. There are other instances, which might be adduced, wherein it appears to be equally question-

able, whether the suppression is chargeable on the Editors. At the same time, we cannot doubt that the manner in which the omissions are accounted for in the preface to this new edition, is, in most cases, the true one. Many individuals were living at the date of the publication of Burnet's History, to whom the freedom of his writing could not but be offensive, as he was little solicitous to withhold such remarks as their conduct seemed to him to justify; and of others against whom his animadversions were pointed, there were numerous survivors and connexions whom the Editors might not wish to provoke. But to what extent their omissions went, and in what measure they fulfilled, or disregarded, the injunctions of the Bishop's will, it is impossible to determine. The only means of settling that question, would be, the comparing of the original manuscript with the printed copies; but that measure is now impracticable, the loss of the manuscript being more than doubtful. Among the restored passages, one of the most important is a paragraph containing the character of Charles the First, which we shall transcribe.

‘ [And this I owe to truth to say, that by many indications, that lay before me in those letters, (letters of Charles to the Duke of Hamilton,) I could not admire either the judgement, the understanding, or the temper of that unfortunate prince. He had little regard to law, and seemed to think he was not bound to observe promises or concessions, that were extorted from him by the necessity of his affairs. He had little tenderness in his nature; and probably his government would have been severe, if he had got the better in the war: his ministers had a hard time under him. He loved violent counsels, but conducted them so ill, that they saw they must all perish under him. Those who observed this, and advised him to make up matters with his parliament by concessions, rather than venture on a war, were hated by him, even when the extremities to which he was driven made him follow their advices, though generally too late, and with so ill a grace, that he lost the merit of his concessions in the awkward way of granting them. This was truly Duke Hamilton's fate, who, in the beginning of the troubles, went in warmly enough into acceptable counsels; but when he saw how unhappy the king was in his conduct, he was ever after that against the king's venturing on a war, which he always believed would be fatal to him in the conclusion.]’ Vol. I. p. 517.

In the preface to the present edition of Burnet, the preceding passage is particularly noticed as ‘ containing a severe attack on the character of King Charles I., chiefly founded on that prince's letters to the first Duke of Hamilton, and on Bishop Burnet's acquaintance with the Hamilton papers;’ and the Editors have taken some pains to invalidate the authorities on which the character of Charles the First is given in

the restored passage. It is, however, only necessary to compare with that paragraph other passages in Burnet, to be convinced of its perfect consistency with the representations which the printed volumes of the History have uniformly exhibited of the principles and conduct of that arbitrary sovereign. 'To the king's own temper, the sequel of all his misfortunes was owing.'—'His reign, both in peace and war, was a continual series of errors: so that it does not appear that he had a true judgement of things. He was out of measure set on following his humour.'—'He had too high a notion of the regal power, and thought that every opposition to it was rebellion.'—'He loved high and rough methods, but had neither the skill to conduct them, nor the height of genius to manage them. He hated all that offered prudent and moderate counsels: he thought it flowed from a meanness of spirit, and a care to preserve themselves by sacrificing his authority, or from republican principles: and even when he saw it necessary to follow such advices, yet, he hated those that gave them.'—'But if he had not made great concessions, he had sunk without being able to make a struggle for it.'—'The truth was, the king did not come into those concessions seasonably, nor with a good grace: all appeared to be extorted from him\*.'

Now the amount of the several particulars which we have brought together, and which are all to be found, at no great distance from each other, in the printed copies of Burnet, is so perfectly in agreement with the above character of Charles I., that the most critical examiner would be puzzled to set down the difference between them; and therefore, no severe attack on the character of King Charles I. is chargeable on Burnet, from the evidence of the restored passage, which has not always existed in and been supported by the printed copies of the History. Burnet, however, is not invulnerable in respect to the consistency of his representations of the king's character. There is a note subjoined to the passage (p. 517 of the present edition) which we have extracted, containing a reference, by Speaker Onslow, to Burnet's *Memoirs of the Dukes of Hamilton*, in which occur the following words:—'Having proposed to myself nothing more in this whole work, than to let the world see the great piety and strictness of conscience that blessed prince carried along with him in all his affairs.' These expressions but ill accord with the preceding strictures, which are still more strongly in opposition to the sentiments

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\* See Burnet's *History*, pp. 51, 53, and 81. of this Edition.

delivered by the Bishop in "The Royal Martyr lamented; a sermon preached at the Savoy, 30th Jan. 1674," in which he speaks of the 'endless virtues' of that 'murdered prince,' and offers 'divers passages drawn out of papers under his own royal pen, that will give some characters of his great soul.' This sermon is included in the catalogue of the Bishop's works, in the edition before us, but is not noticed in the Onslow Annotations. It would have amply supplied the Annotator with materials of censure and reproach, as would some other parts of Burnet's works, which shew that he was not always so indisposed towards arbitrary principles of government, as he appears to have become after he had accepted of place from a revolutionary Sovereign. When he published his "Royal Martyr lamented," in 1675, and his "Memoirs of the Hamiltons," in 1676, he could not foresee the events of 1688, which for ever abolished the doctrines of the 'passive obedience and non-resistance' school in which he had been educated. In the monitory paragraphs which form the conclusion of the Bishop's work, there is a passage to which, in this edition, is appended the following note. He is complaining of the superior classes of society, as being formed, by the education which they receive in the Universities, 'to love arbitrary government, and to become slaves to absolute monarchy.'

'To what did this instructor form his disciples, when he asserted, that the words of St. Paul in his Epistle to the Romans, Chap. xiii., "being designed by the Holy Ghost to be a part of the rule of all Christians, do prove, that whoever hath the supreme power is to be submitted to, and never resisted?"—*Burnet's Vindication of the Church of Scotland*, p. 41.—See also his *Royal Martyr*, p. 22.'

If Burnet's later principles and practice were better than his early opinions, his is not a solitary example of such a change; and we may be glad, if the folly of demanding submission to the sole authority of rulers who exercise a capricious and oppressive despotism, destructive to the liberties and happiness of mankind, has been so manifest, as to work out its own correction.

Burnet's *History of his Own Time* has long maintained its place among the most important works which relate to the affairs of this country. It includes a survey of the events which preceded the Author's entrance upon public life, commencing with the accession of the Stuarts to the crown of England; and is carried down to the year preceding the death of Queen Anne. Copious both in narration and remark, it is one of the original sources from which subsequent writers of

history must derive their knowledge of the facts which they record, and of the persons whose characters they delineate. The credit, therefore, to which it is entitled, is a point which every reader who values correct information must be anxious to have determined. What then is the authority which the work may justly challenge? Is Burnet to be trusted as an historian on whose veracity we may depend? No writer has been opposed with more pertinacity of zeal, nor have any memoirs been more frequently charged with being unfair and erroneous than his. His work has been criticised with unsparing severity, and the wish to detect in his accounts such misrepresentations as might support the charge of wilful deviation from truth, has not always been successfully attempted to be concealed. The eagerness of one reviewer of Burnet's *History* to destroy its authority, may be fresh in the recollection of some of our readers; and they who remember the manner in which the "Observations" of Mr. Rose, were examined and exposed by Serjeant Heywood, in his *Vindication of Fox's Historical Work*, cannot have forgotten how effectually the authority of Burnet was supported against a host of presumptive arguments, the materials for which had been hunted out with the utmost industry of research, and put together with so much art as apparently to force the conclusion which the writer wished to establish. Other instances have occurred, in which the truth of Burnet's narration has been confirmed by the production of evidence which was inaccessible to his earliest examiners; and facts which rested on his sole authority, have been established by other and independent testimony.

We see, then, no reason for withholding from Burnet the credit due to a writer of memoirs and annals, whose design was more extensive than to describe only the transactions in which he was personally concerned. In some cases, his errors have been successfully detected; but a supposed refutation of his opinions has often, with little propriety, been held out as a demonstration of his forgetfulness of truth. He appears to have been inquisitive, and not always discreet in his inquiries, nor always judicious in the selection of the information which his inquiries procured him. But his penetration, if not so profound as always to conduct him to the knowledge which would have enabled him to reach the excellence of a philosophical historian, was not so superficial as some of his adversaries have represented. To what extent he had charged his memory with the information which he had obtained, and what were the precautions which he used to secure the fidelity of his recollections, we are unable to ascertain; but, with the greatest attention to

such varied and extensive materials as were requisite in the composition of his History, and which had been accumulating for many years, the avoidance of error was not in every instance practicable. His prejudices might sometimes mislead him, if not in the substantial parts of his relation, yet, in respect to the minuter details which his accounts comprise. But, whatever might have been the strength and influence of his party bias, there is unquestionable evidence, that he was uncontrolled by such a principle in some of the most important of his statements. No reader of his work can go through the accounts which he has given of the discoveries of Oates and the Popish plot, without the conviction of his probity, nor finish his perusal of them without admiring the dignified character of his reflections. He could both censure his friends, where censure was incurred by them; and bestow commendation where it was deserved, upon his opponents and others, for whom he could not be supposed to entertain affection. In times more critical and perilous to public men than any other in our national history, and when so many in the service of the sovereigns whom the revolution had placed upon the throne, were in correspondence with the dethroned monarch, Burnet never compromised his allegiance. He was evidently sincere in his attachment to the new order of things, and his conviction of the truth and value of the great principles of public liberty, was, we believe, not only honest, but carried him forward, with more activity, perhaps, than quite accorded with his clerical character and station, into the political agitations of the times.

In the attainder of Sir John Fenwick, and in some other measures, Burnet had, to use his own words in reference to the former transaction, 'a much larger share than might seem' to become a man of his profession.' But the secular constitution of the church to which he belonged, which allows her Bishops to 'lift their mitred fronts in courts and parliaments,' is in part answerable for the hazards to which such a man's virtue may be exposed when he is committed to the influence of impassioned debate.

One of the most remarkable circumstances which the readers of Burnet's History will be concerned to notice, is his neglect of Locke, whose name and merits were well deserving of record by a writer who had undertaken to describe the progress of a revolution in which the services of that distinguished person were so eminent. It is surprising, that Burnet, who commends Hoadley for his exposure of Filmer, in vindication of the Revolution, should have omitted to notice Locke's work on Government, which was written with the same design, and which so effectively established the principles for which Hoadley is



lauded by the Bishop. There is a note on this subject by Speaker Onslow, Vol. IV. p. 282, who attributes the omission to the prejudices of Burnet.

If Burnet's prejudices operated in this instance, they might operate in other cases. He might also be careless and credulous, as some of his defenders have admitted. But that he wilfully falsified his narrative, and was guilty of deliberate perversion of truth, is altogether improbable. His religious character is above suspicion, and the solemn profession and appeal which he has prefixed to his *History*, are vouchers for his integrity, that he tells 'the truth on all occasions, as fully and freely as 'upon' his 'best inquiry' he had been 'able to find it out;' though they could not protect his pages against the intrusion of error. The substantial credit of his work is not only unimpaired, but it has received so many extraordinary confirmations from documents which have been published in very modern times, that it will descend to future ages as one of the most interesting and valuable historical compositions which illustrate the affairs of this country and of Europe, during a period of great change, and of great political improvement.

The first of Lord Dartmouth's notes contains the following character of Burnet.

'Bishop Burnet was a man of the most extensive knowledge I ever met with; had read and seen a great deal, with a prodigious memory, and a very indifferent judgement: he was extremely partial, and readily took every thing for granted that he heard to the prejudice of those that he did not like: which made him pass for a man of less truth than he really was. I do not think he designedly published any thing he believed to be false. He had a boisterous vehement manner of expressing himself, which often made him ridiculous, especially in the house of lords, when what he said would not have been thought so, delivered in a lower voice, and a calmer behaviour. His vast knowledge occasioned his frequent rambling from the point he was speaking to, which ran him into discourses of so universal a nature, that there was no end to be expected but from a failure of his strength and spirits, of both which he had a larger share than most men; which were accompanied with a most invincible assurance.'

DARTMOUTH.

Burnet, however, is not permitted by this Tory nobleman to retain the benefit which the preceding testimony to his uprightness confers. He declares himself fully satisfied that 'the Bishop published many things that he knew to be false;' (Vol. IV. p. 1.)—and represents his vanity as 'being very apt to get the better of his modesty, and sometimes of his truth, of which,' his lordship adds, 'there are many instances in this history that I did not expect.' (Vol. III. p. 254.) The remarks of the present

Editors in their preface, in reference to this recantation of the noble Annotator, are so appropriate and satisfactory that we shall offer them to our readers.

‘ Lord Dartmouth uses strong, and Swift much ill language, on Burnet’s supposed want of veracity ; and the excellent Latin verses of Dean Moss on the same subject are now, we understand, in print. Yet, the bishop’s friends need not be apprehensive of a verdict of wilful falsehood against him in consequence of the corrections of his narrative in the subsequent annotations. Lord Dartmouth, indeed, a man of honour, asserts, that this author has published many things which he knew to be untrue. See his note at the beginning of vol. iv. His lordship, it must be allowed, had better opportunities than we have for determining what Burnet knew ; but, as he has adduced little or nothing in support of this charge, we may be permitted to think, that strong prejudice, not wilful falsehood, occasioned the bishop’s erroneous statements.’ p. xi.

The prejudices of this Earl were quite as strong as those of the Bishop ; only, their direction was entirely different. Neither the religious principles nor the political tenets of the latter were agreeable to the former personage, who betrays throughout his remarks, the most determined personal dislike to the author on whose work he comments. They belonged to parties in the State who were opposed to each other, and the animosities which those parties mutually cherished, could not give the Earl greater advantages in respect of temper, than his rivals might fairly claim. Whatever might be his Lordship’s knowledge of Burnet, he has given proof that it was less correct than was required sometimes to justify his censures. Burnet was no dishonour to the see of Salisbury, and therefore, there could be no liberality in reflecting upon his previous circumstances, as this Lord has done (Vol. VI. p. 151) ; but he should have known, that Burnet had never been ‘ a Scotch presbyterian minister.’ Burnet is described by Lord Dartmouth, in several of his notes, as an ambitious man, eager in his desires of preferment, and ill able to conceal his disappointment when they were not gratified. Advancement in office might, perhaps, be an object of Burnet’s wishes ; and he might not always be pleased with the exaltation of persons who were raised to fill the first stations in the church. But that Burnet was an illustrious and exemplary bishop, there can be no doubt. He was not only attentive to the decorum of the character which he sustained, but was entirely devoted to the duties of his office, and laboured most assiduously to promote the interests of true religion. He was vigilant in the inspection of his diocese, and liberal as a patron of his clergy. He was munificent in his charities, and was earnest in doing good of every kind. His

offering to resign his see on receiving the appointment of preceptor to the Duke of Gloucester, and his appropriating the emoluments of the latter office to charitable purposes, are testimonies to the purity of his principles, which prove that he could practise the lessons of self-denial which he taught. And probably, if Burnet had been different as a Bishop from what he was, he had been less disliked by this Earl of Dartmouth.

The Dartmouth notes are of frequent occurrence in these volumes: they comprise a fund of interesting information on the court intrigues and political transactions of the times, and abound with interesting and well-told anecdotes. We shall transcribe a few of them as specimens.

*Mary, daughter of Cromwell.* 'She outlived the earl of Falconbridge, who, by her prudent management, (as it was generally thought,) was a privy counsellor to Oliver, Richard, King Charles the Second, King James the Second, and King William the Third. After his death, she desired Sir Harry Sheers to write an inscription for his monument, and would have it inserted, that in such a year he married his highness the then lord protector of England's daughter; which, Sir Harry told her, he feared might give offence: she answered, that nobody could dispute matters of fact, therefore insisted that it should be inserted. I do not know if it were ever erected, but Sir Harry told me the story, with some encomiums upon the spirit of the lady. D.' Vol. I. p. 142.

*Burnet.* 'It is a little surprising that a youth of nineteen should have been let into the secret of all affairs. No doubt, the great moderation, and zeal for episcopacy, which he mentions with a singular degree of modesty, which appeared early in him, and continued to his dying day, must have been the inducements: besides a notable faculty he had in keeping a secret; which I gave queen Ann a proof of, by telling her before hand, I would tell the bishop of Salisbury a particular story, and enjoin him secrecy, which he readily promised, but came two days after from London to Windsor, to tell it her, which made her laugh very heartily. D.' p. 263.

*Precedent.* 'I never could understand, why a precedent, unless in ceremonial matters, should ever be thought a warrant for the like proceedings. If the thing in itself be right, it ought to be done, though it were never done before: if it be wrong, its having been done a thousand times can never justify its being done any more. D.\* Vol. IV. p. 331.

*Church property.* 'We hear much of the poverty of some (of the clergy), but nothing of the wealth of others; but take it in the whole, and no Christian church has a better provision. If the lands belonging to deans and chapters, who are of no more use either to the church or state, than abbots and monks, were divided amongst the poor clergy in every diocese, there would be no just cause of complaint; unless that bishops' daughters would not go off so well as they do now with a good sinecure. And if bishops themselves were

brought to an equality of revenue as well as function, it would prevent the great scandal given by commendams and translations, that are daily increasing. D.' Vol. V. p. 119.

*Archbishop Tennison.* 'I was ordered by the queen to go to Lambeth, and acquaint the archbishop, that she thought it necessary that some censure should pass upon Whiston and his book, which gave great offence. He said it was a bad book, and there were a great many, but the worst of all came from abroad; and wished there might be some stop put to that. I told him, there were bad books every where, but which did his grace mean? He said, there was one Bayle had wrote a naughty book about a comet that did a great deal of harm. I told him, I had read it, and did not think there was much in it; the chief design being to prove that idolatry was worse than atheism, and that false worship was more offensive to God than none. He said, indeed he had not read it, and I found by his discourse that he had not read Whiston's; which, I told him, struck at the essentials of the Christian religion. He said, there were some difficulties and disputes about prosecuting men for their opinions, and I never could prevail with him to tell me plainly, whether he would do what the queen desired of him, or no. But he afterwards sent me a very unintelligible letter, that concluded with excusing his not having wrote with his own hand, because he had the gout in both his feet. D.' Vol. VI. p. 50.

*Creation of Peers.* 'I was never so much surprized, as when the queen drew a list of twelve lords out of her pocket, and ordered me to bring warrants for them; there not having been the least intimation before it was to be put in execution. I asked her, if she designed to have them all made at once. She asked me, if I had any exceptions to the legality of it. I said, No; but doubted very much of the expediency, for I feared it would have a very ill effect in the house of lords, and no good one in the kingdom. She said, she had made fewer lords than any of her predecessors, and I saw the duke of Marlborough and the Whigs were resolved to distress her as much as they could, and she must do what she could to help herself. I told her, I wished it proved a remedy to what she so justly complained of, but I thought it my duty to tell her my apprehensions, as well as execute her commands. She thanked me, and said, she liked it as little as I did, but did not find that any body could propose a better expedient. I asked lord Oxford afterwards, what was the real inducement for taking so odious a course, when there were less shocking means to have acquired the same end. He said, the Scotch lords were grown so extravagant in their demands, that it was high time to let them see they were not so much wanted as they imagined; for they were now come to expect a reward for every vote they gave. D.' p. 87.

*Bishop Atterbury.* 'Atterbury was just such another busy, hot-headed, confident churchman as Burnet, but had a much superior understanding. He was litigious and vexatious to so high a degree, that he was removed from the deaneries of Carlisle and Christ-church as the only means to restore them to any tolerable state of peace and

quiet. I never knew the queen do any thing with so much reluctance, as the signing of his *congé d'élire*. She told me, she knew he would be as meddling and troublesome as the bishop of Salisbury, had more ambition, and was less tractable. I told her, I thought she had a right notion of the man, therefore wondered she would do it. She said, lord Harcourt had answered for his behaviour, and she had lately disoblged him, by refusing the like request for Dr. Sacheverel, and found if she did not grant this, she must break with him quite; which, she believed, I would not think advisable. I told her, I really thought any thing was more so, than letting such boutefeus into the church and house of lords. D.' (' Atterbury, in return for these remarks, would, if he had thought it worth while, have treated his lordship as roughly as he did in those bitter lines lord Cadogan, for proposing to have him thrown to the lions in the tower.') p. 165.

The concluding remark is subjoined to his lordship's annotation by the present Editors, who have added, in every part of the work, numerous notes for the purpose of correction and fuller illustration. They are drawn principally from the professed answerers of Burnet, the historians of particular periods of our history, from writers of memoirs and of scarce tracts, and occasionally from manuscript authorities. Among these, we observe strictures on some doctrines and opinions which appear in the other annotations, which, if they do not always satisfy us, never offend us by the manner in which they are delivered by the Editors, who are not only deserving of commendation for the care and labour which they have employed upon the volumes before us, but are entitled to praise for the judicious and liberal spirit which they have infused into such parts of the composition as they have enabled us to attribute to themselves. We have great pleasure in copying from a publication issued from the Clarendon press, the following passage, which is the conclusion of the Editors' preface.

' It ought still, however, to be remembered, that at, or soon after the Revolution, a solemn recognition was made of the liberties of Englishmen; the power of dispensing with the laws was abrogated in all cases; the judges were no longer dismissible at the sole pleasure of the crown; a provision was made against the long continuance of parliaments; freedom of religious worship was secured to the great body of Protestant Dissenters; the important and necessary measures of a union with Scotland was effected; the liberty of the press established; trials for treason better regulated; and a more exact and impartial administration of justice generally introduced in the kingdom. Which blessings, together with all other constitutional rights, may God's providence and a virtuous and independent spirit continue to us!'

The Speaker's Notes, addressed to his son, are numerous. They frequently refer to points of parliamentary right and prac-

tice, but contain many incidental discussions on political subjects, as well as many sketches of the personal character and history of his contemporaries, and are justly described by the present Editors as sensible and instructive. We should have pleasure in enabling our readers to verify this description of them; but we have only room for the extracts which follow. The notes of Lord Hardwicke are much fewer in number than those of the other annotators; they are candid and judicious, and are valuable for the references which they contain to the papers of Lord Somers, which came into the possession of the Earl of Hardwicke through his marriage with Lord Somers's niece, and most of which were destroyed by the fire in Lincoln's Inn.

There are two notes by Speaker Onslow, which describe Burnet as a preacher. The first of these refers to his sermon against popery at the Rolls chapel, which was so offensive to the court, and which led to his dismissal from his employments in the Church. The second relates to the family lectures which Burnet was accustomed to maintain in his own house on Sunday evenings, and which were much frequented by persons of distinction.

‘ Sir J. Jekyl told me, that he was present at this sermon: I think it was this: and that when the author had preached out the hour-glass, he took it up, and held it aloft in his hand, and then turned it up for another hour, upon which the audience (a very large one for the place) set up almost a shout for joy. I once heard him preach at the Temple church, on the subject of popery; it was on the fast-day for the negotiations of peace at Utrecht. He set forth all the horrors of that religion with such force of speech and action, (for he had much of that in his preaching at all times,) that I have never seen an audience any where so much affected, as we all were who were present at this discourse. He preached then, as he generally did, without notes. He was in his exterior too the finest figure I ever saw in a pulpit. O.’ Vol. II. 439.

‘ I had admittance to hear one of these lectures. It was upon the new heavens and the new earth after the general conflagration. He first read to us the chapter in St. Peter, where this is described. Then enlarged upon it with that force of imagination and solemnity of speech and manner, (the subject suiting his genius,) as to make this remembrance of it to affect me extremely even now, although it is near forty years ago since I heard it. I remember it the more, because I never heard a preacher equal to him. There was an earnestness of heart, and look, and voice, that is scarcely to be conceived, as it is not the fashion of the present times, and by the want of which, as much as any thing, religion is every day failing with us. O.’ Vol. VI. p. 313.

The remarks of Swift are generally very brief, seldom ex-



ceeding half-a-dozen words, and carry with them very sufficient evidence of their genuineness. They are shrewd and pungent, often amusing, but sometimes offensive; as the writer of them has been as little careful to preserve the requisite decorum of expression here as in others of his works. For the asperity and malignity which but too frequently present themselves in these notes, there may perhaps be no more plausible way of accounting, than by attributing them to feelings of personal hatred in their Author. Such a Bishop as Burnet could never be in esteem with such a Churchman as the Dean of St. Patrick's. The notes of the Dean leave no room to doubt his having carefully read the work to which he has appended so many strictures; and we can never believe that the veracity of the Bishop would have been spared, if, by such an examiner, the truth of his history could have been questioned. But its authority will sustain no injury from these animadversions. Swift's silence, where he does not find fault, and his temper very often where he does, speak loudly in favour of Burnet, whose statements in not a few instances he directly confirms. We shall supply our readers with a selection from these remarks.

In his preface, Burnet cautions his readers to watch the expressions to which he may have given utterance respecting the clergy.

‘The peevishness, the ill-nature, and the ambition of many clergymen, has sharpened my spirit, perhaps, too much against them: so I warn my readers to take all that I say on these heads with some grains of allowance.’—‘I will take his warning.’ Swift.

*Burnet*, Vol. I. p. 34. ‘I turn now to the affairs of Scotland, which are but little known.’ ‘Not worth knowing.’ S.

‘I saw him so low,’ (says Burnet, Vol. I. p. 40, speaking of Steward, Earl of Traquair,) ‘that he wanted bread, and was forced to beg; and it was believed, died of hunger.’ ‘A strange death: perhaps it was want of meat.’ S.

*Burnet*, I. 47. ‘The Earl of Argyle was a more solemn sort of a man, grave and sober, free of all scandalous vices.’ ‘As a man is free of a corporation, he means.’ S.

*Burnet*, I. 86. ‘*Εκὼν Βασιλική*, which was universally believed to be his own (Charles the First); and that coming out soon after his death, had the greatest run in many impressions that any book has had in our age.’ ‘I think it a poor treatise, and that the king did not write it.’ S.

*Burnet*, I. 88. ‘Upon the king's death, the Scots proclaimed his son king, and sent over Sir George Wincam that married my great-aunt.’ ‘Was that the reason he was sent?’ S.

*Burnet*, I. 277. ‘It (*Paradise Lost*) was esteemed the beautifullest and perfectest poem that ever was writ, at least in our language.’ ‘A mistake, for it is in English.’ S.

*Burnet*, I. 447. 'He (Hyde, Earl of Rochester) has a very good pen.' 'I suppose it was of gold or silver.' S.

*Burnet*, Vol. II. 33. 'I told him, what afterwards happened, that most of these would make their own terms, and leave him in the lurch.' 'True sublime.' S.

*Burnet*, II. 47. 'I was ever of Nazianzen's opinion, who never wished to see any more synods of the clergy?' 'Dog.' S.

*Burnet*, II. 486. 'And now the tables were turned.' 'Style of a gamester.' S.

At the end of the second volume, we find the following note on Burnet's character of Charles the Second.

'He was certainly a very bad prince, but not to the degree described in this character, which is poorly drawn, and mingled with malice very unworthy an historian, and the style abominable, as in the whole history, and the observations trite and vulgar.' S.

*Burnet*, Vol. III. 262. 'He (the Earl of Shrewsbury) seemed to be a man of great probity, and to have a high sense of honour.' 'Quite contrary.' S.

*Burnet*, III. 333. 'I was affected with this dismal reverse of the fortune of a great prince (James the Second), more than I think fit to express.' 'Or than I will believe.' S.

*Burnet*, III. 341. 'Old Serjeant Maynard came with the men of the law. He was then near ninety, and yet he said the liveliest thing that was heard of on that occasion. The prince took notice of his great age, and said, that he had outlived all the men of the law of his time: he answered, he had like to have outlived the law itself, if his highness had not come over.' 'He was an old rogue for all that.' S.

*Burnet*, Vol. V. 401. 'The clergy were making the same bold claim there (Ireland), that had raised such disputes among us.' 'Dog, dog, dog.' S.

*Burnet*, Vol. VI. 133. 'The earl of Godolphin.—After having been thirty years in the treasury, and during nine of those, lord-treasurer, as he was never once suspected of corruption, or of suffering his servants to grow rich under him, so, in all that time, his estate was not increased by him to the value of 4000l.' 'A great lie.' S.

*Burnet*, VI. 315. Life of the Author.—'The character I have given his wives will scarce make it an addition to his, that he was a most affectionate husband. His tender care of the first—and his fond love to the other two.' 'Three wives.' S.

There is a character of Swift by Speaker Onslow, which entirely accords with the judgement that the better part of mankind have pronounced, in times more remote from the political contentions in which the Dean figured, and more favourable to the formation of a just estimate of his merit. It occurs in a note appended to some remarks of Lord Dartmouth's, on the appointment of the Dutchess of Somerset to

the court offices which had been vacated by the Dutchess of Marlborough. The note and remarks are as follows.

'The Dutchess of Somerset was the best bred, as well as the best born lady in England. (She was the daughter of the last Percy, earl of Northumberland.) Her immense wealth in her younger days had occasioned great misfortunes to herself and other people, which concluded in her being married to the Duke of Somerset, who treated her with little gratitude or affection, though he owed all he had, except an empty title, to her. She maintained her dignity at court, with great respect to the queen, and sincerity to all others. She was by much the greatest favourite, when the queen died; and it would have continued: for she thought herself justified in her favour to her, when she was ashamed of it elsewhere. Not long before the queen died, she told me she designed to leave some of her jewels to the Queen of Sicily, (who was the only relation I ever heard her speak of with much tenderness,) and the rest to the Dutchess of Somerset, as the fittest person to wear them after her. Mrs. Danvers, who had served her mother, the Dutchess of York, and been about her from her infancy, told me, she never wondered at her favour to the Dutchess of Somerset, but always had to the Dutchess of Marlborough, who was the most the reverse of the queen that could have been found in the whole kingdom. D.' . . . . 'This was the most prudent and best accepted thing that then was done by the ministers; for she was in all respects a credit and an ornament to the court. Yet, afterwards she came to be in their displeasure, and they suffered her to be treated with the most indecent language by Swift, their tool, and the chief writer of their libels, who, with great parts of wit and style, had the most impudent and venomous pen of any man of this age. Proud, insolent, void of all decency, offensive to his friends almost as much as to his enemies; hating all men, and human nature itself; wanting to be a tyrant, to gratify his ambition and his disdain of the world; which he did obtain over many by the awe of his satire and ridicule, and in that he was restrained by the consideration neither of age or sex, character or rank of any person whatsoever, who happened to fall within the rage of his generally false and sudden resentment. Even in his defences (as he called them) of religion, his manner of doing that created doubts of his own belief, and often fortified the unbelief of others. He was, from all that was known of him, of a very bad nature, and a very odious man; and, with all his great talents of writing, had certainly a very foul and corrupt imagination. O.' Vol. VI. pp. 31, 32.

We are authorized, we believe, from the signature subscribed to the preface, to attribute the editorship of this new and enlarged edition of Burnet's *History* to Dr. Routh, the learned and venerable president of Magdalen College. Very full and useful Indexes accompany the work, for which the public are indebted to Dr. Philip Bliss, fellow of St. John's College, Oxford.

**Act. II. *Some Account of the Life of Richard Wilson, Esq. R. A.***  
**With Testimonies to his Genius and Memory, and Remarks on**  
**his Landscapes. Collected and arranged by T. Wright, Esq.**  
 4to. pp. 275. London, 1824.

**W**E have not transcribed the whole of the title-page, for it goes on to promise 'various observations respecting the pleasure and advantages to be derived from the study of Nature and the Fine Arts.' As far as *variety* is concerned, the announcement is correct, but we cannot compliment Mr. Wright on having either thrown much light on the subject, or managed the inquiry in a very interesting way. The life of Wilson, as given in this volume, does not supply, with all its garnish of 'anecdotes,' so much as a fourth of the contents, and the remainder is eked out by an olla of extracts and common-places, from which we infer that, whatever may be Mr. Wright's ability as an amateur artist, he has yet much to learn in the science of skilful book-making. His object has avowedly been, 'to stir with his pebble the slumbering lake of public feeling on the subject of the Arts;' but we fear that he has not taken the most effectual method of wakening in the minds of his readers the enthusiasm which seems to possess his own. The rambling, excursive, indefinite character of his book will prevent it, if not from being read, yet, if read, from making the impression he wishes. While we feel obliged to him for the few anecdotes of the life of a great artist, which he has been successful in collecting, we must be permitted to express regret that he should have drowned them in an ocean of verbiage.

We have, of course, the regular routine of wailings over the neglected condition of the Fine Arts in this nation of tasteless shopkeepers; accompanied with pithy hints, that 'the prosperity and reputation' of the country are at stake in this matter. In reply to all this customary declamation, we would humbly venture to suggest, that there does actually, at the present moment, exist among us, a strong feeling of admiration for the arts of design, together with a very effective system of encouragement towards their professors. Has it ever occurred to Mr. Wright to reckon up the number of clever men who are at this hour, we will not say making fortunes, but, living comfortably on the regular sale of their productions? That there is an unhappy number of very tolerable craftsmen in this way, who are driven to very awkward shifts for a livelihood, we admit, but by no means as an invalidation of our main position, since there has never been a period in the history of Art when this was not the case. From the time of Masaccio,

to the days of the Caracci, there no doubt existed a considerable number of painters of fair talents who obtained employment with difficulty, and gave occasion to their friends to clamour about the degeneracy of taste, the decay of art, and the starvation of artists. That there is not, in England at least, a demand for *large* pictures, arises from very obvious differences and alterations in the circumstances of climate and national habits. In Italy, especially, the state of the atmosphere allows of more exposure. Lofty apartments and a glowing sky have suffered her architects to provide freely for the admission of light, and the accommodation of extensive plans of pictorial decoration. The religion of that region, too, is one of splendour and gorgeousness, and sculpture and painting form essential parts of its pompous ceremonial. Ecclesiastics have expended their revenues on gilded roofs and painted canvas as a source of profit, by attracting the multitude to their shrines and confessionals. Princes have lavished the hard earnings of their vassals in selfish magnificence. Merchants have built palaces, and given employment to the Arts in their construction and adornment. It may, however, be suspected that this liberal expenditure was at once but an indication and an unproductive exhaustion of private wealth. It was no proof of a sound and wholesome state of society, that the progress of the Arts out-stripped the advance of agriculture and the improvement of social and political institutions.

Now it must be confessed that, in England, matters are somewhat different. Our notions of religion are not quite so gaudy, not altogether so dependent on marble, paint, and canvas, as those of the Papist. The uncertainty of our climate puts us under the necessity of excluding light; and our misty sky renders it impracticable to exhibit large paintings to advantage elsewhere than in galleries constructed for the purpose. In Italy, all is for ventilation; in England, every thing savours of the chimney-corner; and a very slight effort of reflection will shew the effect which this great distinction must have on the character of internal decoration. Perhaps, too, the predominance of our winter may, in some degree, account for the preference given to landscape. When all without is cold, leafless, and desolate, it is pleasant to be reminded of the green herb, the rich foliage, and the vernal sky.

These suggestions may assist us in accounting for the preference given in this country to pictures of a certain class; and, this point once fairly settled, we do not hesitate to affirm, that there exists a large demand for such productions of Art as are suited to our habits. Dr Turner, Flaxman, Chantrey, Wilkie, Lawrence, Calcott, Hilton, Dewint, starve for lack of

patronage? Are not a hundred other artists of talent *doing well*, as the phrase is, in their profession? Mr. Haydon, indeed, though not mentioned in this volume, may be cited as a striking instance of great powers and exemplary diligence, failing of their reward. We shall decline entering on the explanations necessary for the full comprehension of Mr. H.'s case: it is altogether *sui generis*, and is out of the limits of our present inquiry; but it would be easy to shew, that his want of success is not to be charged on any defect in the public taste, nor on any real absence of enlightened patronage. Mr. Hilton is brought forward by the present Writer, as an instance of unrequited talent.

‘A painter of greater power in invention, design, execution, and colouring, the world has not been able to boast of for a length of time. It is surely to be lamented, that talents so splendid should be suffered to exert themselves without due encouragement; and that such fine specimens as those we have lately seen from the pencil of this accomplished artist, should, for want of a patron, be taken down from the walls, successively, of Somerset-House and the British Institution, to be carried back, with their just claims to public favour, humbled, disappointed, and mortified, to no other than to those enclosing the study of him who had produced them! *O tempora, O mores!*’

We have reason for believing that these ‘syllables of dolour’ are misplaced, inasmuch as Mr. Hilton has, we have understood from good authority, been, on the whole, successful in the disposal of his pictures, and we should hope, on remunerating terms. His ‘splendid composition from *Comus*’ is, however, specifically stated to remain unsold. Though we regret the fact, yet, we think that it may be explained, partly from the subject, and partly from what at the time appeared to us the erroneous conception of the principal figure. The ‘Lady,’ if we recollect rightly, was represented as a plump, timid-looking blonde, in an attitude not peculiarly graceful, and without a trace of that majestic character that appears in her severe rebuke to *Comus*, and the decision with which she repelled his sophistical pleadings. Assuredly, there was nothing Miltonic in her form or aspect; nothing that reminded the spectator of any resemblance to her brothers.

‘Their port was more than human, as they stood:  
I took it for a fiery vision  
Of some gay creatures of the element,  
That in the colours of the rainbow live,  
And play i'th plighted clouds. I was awe-struck,  
And, as I past, I worshipped.’



In all besides, the picture was admirable; and the groupe of gloating satyrs at the Lady's right hand, surpassed, in expression and execution, every thing of the kind we have seen.

But the most overwhelming illustration of the bad taste of these evil times, yet remains to be brought forward. It seems that Mr. Wright has long had it in contemplation to publish the present essay, and that 'some years ago,' two booksellers 'of credit and renown,' declined the risk, on the plea that 'works respecting subjects connected with the Fine Arts, meet with no encouragement from the public' More recently he received from 'one of the first publishers in town,' the following note.

'From the uncertain demand for works connected with the Fine Arts, we would rather decline speculating on the publication of your work respecting Wilson; should you, however, be disposed to be at the expense of printing, &c. we will with pleasure publish it for you on the usual terms.'

We take it for granted that these courteous and prudent bibliopoles had seen the manuscript; and in that case, we can fully understand the reasons of their hesitation, without having recourse to the apathy of the public mind towards 'works connected with the fine arts.' The ostensible plea in commerce is not always the real motive, and we can imagine a very different reply, if the papers had been tendered by Hope, Ottley, Fuseli, or Shee.

One of the most interesting chapters in this volume, is that in which Mr. Wright vindicates the superiority of the British school over the continental artists, in all the leading excellencies of their profession, and especially in those connected with colour. In the limited opportunities which have been afforded us of making the comparison, we have been invariably impressed with the same feeling; and by nothing have we been more astonished, than by the precedency which appears to be universally conceded to Canova in his own specific branch. If every thing that we have seen of Chantrey's were wholly of his own production, we should have no hesitation in placing him, in some respects, decidedly at the head of his class; but we have understood, and internal evidence appears to support the information, that he has been assisted in some of his designs, by Stothard, and that the perfectly unrivalled monument in Litchfield Cathedral, was, in particular, chiefly, if not wholly, the invention of that delightful painter. Flaxman is, probably, take him for all in all, our principal sculptor. He is of unbounded fertility in design; his outlines from Dante, Homer, and Æschylus, exhibit many specimens of skilful conception and adaptation. His deficiencies seem to lie in pathos and muscular action. With the works of Canova we will not affect to be very extensively acquainted; but, if the 'Hebe' may be

ranked among his happiest productions, (and it is certainly the best that we have seen,) we can only say that it appeared to us decidedly inferior to the *Psyche* of Westmacott.

A curious and instructive account is given in this chapter, of the vagaries of a 'gentleman who was considered among the 'most able and distinguished landscape-painters of the day, 'in one of the principal cities in Germany.' This artist stood high, not only in the estimation of his countrymen, but his fame extended throughout the northern parts of Europe, though it is intimated that his works would not have obtained similar approbation in our own country. Mr. Wright, while travelling on the Continent, applied to this professor for instruction in the mechanical processes of oil-painting, and he gives a whimsical description of his tutor's enthusiastic love of nature.

'Though this artist was by no means insensible to the merits of the great masters whose productions he never ceased to extol, he was nevertheless decidedly of opinion, that it was from nature alone, after the first rudiments had been learned, that any thing valuable could be ever obtained. The research, therefore, into the beauties of nature was his continual theme, (*nach Natur, nach Natur*,\* he would often repeat,) and so indefatigable was he in his study and observation, that he was in the habit of frequently spending whole days together out of doors, in his anxious endeavours to obtain a thorough knowledge of the intricacies and combinations belonging to the different materials of which landscape is composed. There was, however, one thing about which, above all other considerations, he appeared more particularly solicitous, and that was, his very great desire to hit upon the true way of giving in his pictures that rich, glowing, and harmonious appearance which is presented in the sky, when illumined by the splendours of the rising or the setting sun; having taken it very strongly into his head, that all the great painters in landscape, not excepting Claude himself, of whom more particularly he expressed himself as being a most enthusiastic admirer, had proceeded upon entirely wrong principles, and had, consequently, as might very naturally be expected, altogether failed in their attempts to produce the desired effect. The manner in which the sun had been represented in their pictures, had, according to this artist's way of thinking, been quite defective, and produced under a perfectly mistaken idea; for, observed he, very gravely, instead of exhibiting the disk of that luminary as a *light-coloured* object, which they invariably had, he was clearly of opinion that it ought to be painted *dark*, the absolute truth of which he conceived himself to have ascertained beyond the shadow of a doubt, having repeatedly verified the fact by his own ocular observation during the course of numberless experiments.

'Though I did my best to enter into the nature of my instructor's

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\* After Nature, after Nature.

mode of reasoning; making at the same time, according to his directions, many very painful experiments, in order, if possible, to succeed, and in the practising of which I at several different times nearly half-blinded myself; so insufferable to my naked eyes were the dazzling rays of the sun; still, in spite of all my endeavours, I was never once able to see the thing in a similar light with himself. The fact seemed to be, that this worthy enthusiast, under the erroneous impression which he had imbibed, had been so long in the habit of gazing, with his eyes wide open, at the blazing orb of day, and had so repeatedly all but extinguished them, they being of a conformation essentially different in every respect from those with which the bird of Jove is supplied, that at length, as may naturally be supposed, the zealous observer could perceive nothing at all; that filtering indistinctness excepted which ever accompanies the unprotected exposure of the organs of sight to the painful and intolerable blaze of a cloudless sun.

‘Upon again visiting this good man, about a twelvemonth or so afterwards, I was quite pleased to find him perfectly elate, and in the highest spirits imaginable, he having at length succeeded, as he exultingly informed me, in discovering the grand desideratum, the object of all his labour and research. After shaking me very cordially by the hand, he, without any further ceremony, led me into his painting room: “There,” said he, as we entered, “look there, I have got it at last; now you may see exactly how the sun should be painted; there’s Nature herself.” Upon casting my eye towards his easel, I observed a landscape of considerable dimensions, in a state of much forwardness, containing a large expanse of sky, glowing, for the most part, with all the blended hues which the mixture of red, yellow, and white is capable of producing; in the very midst and most conspicuous part of which might be seen a little, round, darkish grey spot, about the size of a threepenny silver piece, and which I evidently perceived he intended for nothing more or less than the *shining* sun. The effect produced by this curious display was, as may easily be imagined, ludicrous in the highest degree.’

But it is time to regain sight of the great artist whose biography gives its title to the quarto in our hands. Richard Wilson, the third son of a Welch clergyman, was born in 1713. He seems to have exhibited a decided early preference for the art in which he afterwards excelled, since he was placed under the tuition of an obscure London portrait-painter, named Wright. In 1748, he was employed to paint ‘a large picture of his late majesty when Prince of Wales, with his brother, the late Duke of York.’ In some of his early efforts, he imitated the style of Rembrandt; but he does not appear to have advanced beyond the average attainments of his contemporaries. In 1749, he visited Italy, still bending his attention to portraits, until the following circumstance gave his talents their true and effective determination.

‘ One day, while waiting for the coming home of Zuccarelli, upon whom he had called at Venice, he made a sketch in oil from the window of the apartment; with which that artist was so highly pleased, that he strongly recommended him to apply himself to landscape-painting. Another occurrence, which happened not long afterwards, tended to confirm him in his inclination to follow that pursuit. The celebrated French painter, Vernet, whose works, at that period, were held in the highest estimation, happening one day, while both these artists were studying at Rome, to visit Wilson's painting room, was so struck with a landscape he had painted, that he requested to become the possessor of it, offering in exchange one of his best pictures. The proposal was readily accepted, and the picture delivered to Vernet, who, with a liberality as commendable as it is rare, placed it in his exhibition room, and recommended the painter of it to the particular attention of the *Cognoscenti*, as well as to the English nobility and gentry who happened to be visiting the city.—“ Don't talk of my landscapes, when you have so clever a fellow in your countryman Wilson,” was the observation of this liberal French artist.’

Wilson, though in portrait he started as an imitator, is affirmed by Mr. Wright to have avoided the subjugation of his powers to the unimproving drudgery of copying pictures of the old masters, and to have given himself up, unfettered, to the study of nature—an assertion not quite in harmony with the opinion avowed in a subsequent page, that—‘ in the beginning of his practice in landscape painting, Wilson must have very carefully observed, and in no small degree attentively studied, the works of Momper.’ If it be said, that to ‘ copy,’ and to ‘ study,’ are distinct things, it may be replied, they are much the same when carried so far as to produce a truly remarkable resemblance both in manner and colour.’ Be this, however, as it may, (and it ought not to be forgotten, that this resemblance between Wilson and Momper rests, as far as we know, upon the single observation of Mr. Wright,) Wilson, on his return from Rome in 1755, gave proof of his splendid talents by exhibiting his ‘ Niobe;’ a picture which, notwithstanding its great excellencies, Mr. Edwards's feeble defence has not rescued from the censures of Sir Joshua Reynolds. Wilson was one of the original members of the Royal Academy, and, after the death of Hayman, became librarian. Towards the close of his life, he retired into Wales, where he died, in 1782, having survived his memory and mental powers.

‘ In person, Wilson was somewhat above the middle size, of robust make, and rather corpulent, his head, at the same time, being large in proportion to the rest of his figure. During the latter years of his life, his face became red, and was covered with blotches; he had

a remarkably large nose, and was much displeased if any one appeared to observe it. This, perhaps, may be attributed, in a certain degree, to his fondness for a pot of porter, to which it was his custom not infrequently to resort, and which at all times he preferred to the more expensive beverage of wine, even though it might be placed before him. He wore a wig tied or plaited behind into a knocker or club, and a triangular cocked hat, according to the costume of the time.

After this statement, and another which we shall presently notice, it is impossible not to feel a little surprise, that Mr. Wright should step forward, in the true *drawcansir* style, as the defender of Wilson from the imputation of low, coarse, and degrading habits. He expresses the greatest indignation at such accusations, and laments that one who had not

'any known vice or immorality laid to his charge, should be handed down to posterity as a *'misanthrope,'—'a cynic,'—'a porter-drinker,'—'a coarse man, whom one would take for the landlord of a public-house,'—'a mine host.'*

All this he affects to consider as *'most unpardonable and unfair,'* after having made the concessions previously cited, and given, on unexceptionable authority, the following testimony to the same facts.

*'As the fortunes of Wilson declined, (I had it from one who, when living, knew him intimately,) his manners and language became gross and depraved; of which his appearance, as he grew old, partook. His nose became very large and red, so much so, that boys in the street would call after him *'Nosey,'* with which he was greatly annoyed.'*

Mr. Wright has, in fact, been doubly indiscreet; first, in bringing forward these minute circumstances; and, next, in endeavouring to explain them away. There was no necessity for any thing beyond a general allusion to the deplorable infirmities of a great man. The vascularity of his nose adds nothing to the general fact, except it be the wholesome but well-known moral, that the habits of a sot betray themselves in the degradation of the outward appearance, and expose the delinquent to public ridicule.

We find, in the present volume, but little of that distinct and discriminating criticism which would enable us to lay before our readers a precise and satisfactory estimate of Wilson's real powers as a painter. Of such vague terms, as *'classical, grand, and original,'* we can make nothing. A sound artist-like analysis of two or three of his best pictures, would have gone further than all the loose generalizations in which writers on Art are too apt to abound. Unfortunately, our own acquaintance

with Wilson's paintings is not sufficiently specific to justify us in venturing on the attempt to supply this deficiency; but, from what we are able to recollect, and from the fine engravings which are in every one's hands, we should infer, that, with high excellencies, he mingled marked defects. He is praised for his close observance of nature. This may be correct in respect of colouring, but, in the composition and effect of his pictures, we must confess that there is something that strikes us as mannered and artificial. There is a certain character in his distribution of objects, as well as in his management of light and shade, that reminds us of scene-painting: he has little of the playfulness and undulation of nature in his forms and outline. He is never otherwise than artist-like, but he too often wants ease. He appears to us as inferior to Gainsborough in his feeling for simple nature, as he was below Poussin in his conception of classical antiquity; though, in a kind of middle style, he might be superior to them both. Mr. Wright introduces a criticism from a little work published some years ago, which, though he is pleased to pick a quarrel with some part of it, appears to us so able, that we shall adopt a few paragraphs in supply of our own deficiencies.

' If other great masters possessed superior advantages of education, Wilson enjoyed, in the highest degree, the power of discrimination; of seizing upon the grand features of nature, and tinging them with the genuine hue of the hour and season. His objects exhibit the largest forms; his colouring and effect, the simplest modifications, and the most expansive breadth, compatible with veracity. In the materials of his composition, in his mode of thinking, and of handling his pictures, he differs essentially from Claude; but in the expression of the sun and air, he is equal to that artist, and often superior to every other master... As the detail of local colours was incompatible with the breadth of his masses and the grandeur of his effect, in his superior compositions, his hues are general. But there is a freshness in the shadowy verdure of his landscape, and a living glow in his skies, which produce all the effect of detail upon the eye..... Although, in the form of his trees, in ideas of colour, and composition, Wilson varies materially from Titian and Rubens; in decision of touch, and dauntless power of execution, he is entitled to rank with those great masters. So perfect was his sense of colour and effect, so quick the impression of the whole scene upon his eye, so voluble and full of character his pencil, that his pictures appear as if they had been produced without effort. In this he is superior to Claude, whose toil is visible amidst all the beauty and sublimity of his effect..... In what may be called the learning of his art, architectural introductions, ancient ruins, and classic embellishments, he is surpassed by Gaspar and Nicolo Poussin, by Grimaldi Bolonese, the Caracci, Domenichino, and by Claude. But this circumstance is no proof of natural inferiority in Wilson. The majority of these artists began to acquire that



species of knowledge early, and they continued their acquisitions through the whole of their course. They lived upon classic ground, among a people who loved art, and honoured its professors; and wherever they turned, the fairest remains of Grecian and Roman art met their eyes.....Contemplating such objects continually, designing from them in different views, and under every effect of light and shadow, they every hour acquired a higher sense of the highest order of forms, or, in the schoolboy's phrase, got them off by heart, and had them ready at all times, to pour upon the canvas in the moment of composition.

Wilson was fully aware of his peculiar excellence in aerial effect. He was intimate with Wright of Derby, and the latter having one day proposed an exchange of paintings—'With all my heart,' replied Wilson; 'I will give you *air*, and you'll give me *fire*.' When Wilson was painting his Ceyx and Alcyonæ, he is said to have studied the broken surface and rich tints of rotten cheese for effects of colour. He was, at least, more secure in this domestic contemplation, than in some of his rambles in search of the picturesque. He was one evening, while engaged in sketching on Hampstead Heath, rather roughly accosted by two ill-looking personages, who abruptly inquired 'what he was about.' Wilson, who could have no doubt of their sinister intentions, replied with great simplicity, that he was making drawings for the livelihood of his wife and children. 'How much,' it was asked, 'can you get for such drawings?'—'I sell them at a shilling apiece,' was the reply. Wilson's shabby attire came in aid of his dexterous invention, and these amateurs of the highway turned aside in quest of more profitable prey.

Wilson and Sir Joshua Reynolds were not on the most cordial terms; and it now and then came to a little sparring *with the gloves*. When, at an academical dinner, the latter proposed the health of Gainsborough as our best *landscape-painter*,—'The best *portrait-painter*, you mean, Sir Joshua,' was the prompt retort. Sir William Beechey, who knew Wilson intimately, gives a lamentable account of his situation at one period of his life, when the fifty pounds a year attached as salary to the office of librarian to the Royal Academy, seemed to be his only resource from absolute want. At this time, when distress compelled him to sell his drawings at half a crown, Paul Sandby, the well-known artist, highly to his honour, paid Wilson liberally for a considerable number. Such was then the state of public taste, that, while this great artist was struggling with penury, Barrett was in the receipt of two thousand a year from the sale of his pictures; and Smith of Chichester gained the prize at the Royal Society, and won the race of popularity, against the painter of the Niobe and the Meleager. The following

they are eternally pardoned. 5. That God sees no sin in believers. 6. That God is not angry with the elect. 7. That by God's laying our iniquities upon Christ, he became as completely sinful as we, and believers as completely righteous as Christ. 8. That believers need not fear their own sins, nor do any duty for their salvation. 9. That the new covenant is not made with us, but with Christ, and that faith, repentance, and obedience are conditions on his part, not on ours. 10. That sanctification is no evidence of justification, but rather darkens it. Each of these dogmas is either given in the very words, or supported by citations from the works of Saltmarsh, Crisp, and the New England Antinomians. Some of them may appear almost identical propositions, as the fifth and sixth; but there are nice shades in error, and the creed in question is held with variations. Eternal justification and imputed sanctification are, however, the two main and central articles of the system; and the fourth and tenth dogmas above cited are inferences inseparable from those articles, though all who have espoused the creed, have not gone the length of the divines who have broadly stated and blasphemously defended them.

We need scarcely inform our readers, that the Vicar of Charles and his relative are, at this time, the avowed champions of Antinomianism properly so called. Some of our readers, however, who may be acquainted only with Dr. Hawker's earlier publications, may have yet to learn that the Author of "Zion's Pilgrim" has but of late years attained to the truth in these matters. There was a period in his career when he preached and published what was deemed evangelical truth; but he was then, it seems, in the dark. Although progressive sanctification is, we are told, impossible, progressive illumination, it seems, may take place; and though Dr. Hawker has not become, by his own account, more holy, he is greatly more wise. But Mr. John Hawker is wiser still. The following language was taken down from his lips.

' The love of God is equally extended to us in our unconverted state. Men must receive Christ as a *whole* Saviour. Progressive holiness is no where inculcated in the holy Scriptures. In the time-state of our existence, there is nothing, good or bad, that is new, or that was not expected. What God has decreed must inevitably come to pass. Not all the powers of heaven, earth, and hell, can separate betwixt Christ and his church. Never was the church, in the Adam-state, separate from Christ.....It is said Enoch walked with God; that is, he had assurance. We may date our salvation before the limits of time. All was settled in the eternal and immutable decrees of God, so that we are not left on the foundation of our nature-bottom. I declare from reason as well as scripture, that no one circumstance, good or bad, even the least, can take place in time,

which was not decreed from all eternity, for, if it were, the presence of God would be impeached,' &c.

We wish only to give so much extract as will substantiate our statements. The following characteristic passage is from No. II. of the "Gospel Tract Society's" publications, entitled: 'The true Gospel; no yea and nay Gospel; a Tract affectionately recommended to the People of God, in the present low Estate of the Church. By Robert Hawker, D.D. Vicar of Charles, Plymouth,'

'And the advocates of a yea and nay gospel, all act in perfect conformity to these principles. The preachers of it are continually holding forth a motley religion, which they call the gospel, made up of law and gospel, faith and good works. Were it not for the awfulness of the subject, a man might smile, to hear what very wooing and winning words are made use of by them to gain upon the hearts of their hearers, by human persuasion. Offers of Christ; yea pressing Christ upon the congregation, are the chief topics adopted. And sometimes, from the great earnestness with which they have worked up their natural feeling to persuade, they enforce the present opportunity as if, should it be neglected, never another, perhaps, may be afforded them. And not unfrequently they call into their aid, that blessed scripture of the Holy Ghost, which the Apostle Paul hath given the church in a very different sense from what those men use it. For he saith, *I have heard thee in a time accepted, and in the day of salvation I have succoured thee. Behold, now is the accepted time! Behold, now is the day of salvation.* 2 Cor. vi. 2.

'Every one who is acquainted with the Bible, ought to know that those words in the former part of the verse, are taken from the writings of the Prophet Isaiah xlix. 8. where the prophet, under the Holy Ghost, is representing God the Father speaking to God the Son, in covenant promises, to help him on, and carry him through, in his mediatorial character, in the accomplishment of redemption. See also a further account of this, Psalm lxxxix. 19—27. What the Holy Ghost hath added in this scripture by Paul, is an affectionate application of the blessed doctrine of Christ's redemption being now finished; that the church may know, that what was then predicted by the prophet hath been accomplished by the Lord Jesus Christ: and therefore, the present time-state of the church is the accepted time, and the day of salvation, for gathering in the Lord's people. The now, both of the accepted time, and the day of salvation means, the whole day of life, in the instance of every child of God. And that, and that only, strictly and properly speaking, becomes so, when the Lord makes his people *willing in the day of his power*, Psm. cx. 3. And so far is this from being limited as the yea and nay men would have it, that if refused to-day, it may not be offered to-morrow, that it can never be said to begin in effect, until grace begins as the cause in the heart. The labourers of the *eleventh hour*, were never sent before. The *dying thief*, on the cross, was never called by sovereign grace until dying. And 'till God calls, all the wooings and winnings

of human entreaty, will leave the sinner just where it found him. It is God alone, who can persuade Japheth to dwell in the tents of Shem, Gen. x. 27. And whenever the Lord manifests this sovereign act of his grace, be the day of life what it may, this is, in the truest sense of the Apostle's words, the accepted time, and the day of salvation. How very awful must it be then in man, to limit the Holy One of Israel! How solemn a delusion, to make a yea and nay Gospel, in leaving things at a peradventure, which the Lord hath not made so. Oh, the blessedness of all those promises in Christ Jesus, *which are all yea and amen, unto the glory of God by us.* 2 Cor. i.

‘Reader! let you and I, before we prosecute the subject further, pause for a moment and contemplate the awful features of the yea and nay gospel. Sure it hath not in it a single look that is lovely. How truly opposite to what the Apostle hath elsewhere proclaimed, concerning the freeness, and fulness, and the everlasting assurance of salvation in Christ. *This is a faithful saying*, said Paul, (and well might he say so, being himself a living monument at the time, both of the freedom and greatness of it,) *and worthy of all acceptation, that Christ Jesus came into the world to save sinners*, 1 Tim. i. 15. And worthy indeed it is of all acceptation, for all need it; when it be received, as it is held forth, the free and unmerited gift of God in Christ. But if it be joined with the conditions of yea and nay; that it may be a salvation as my poor soul improves it, or a condemnation if my faith, and prayers, and tears, do not come up to such and such a standard; while any thing depends upon me and my attainments, it ceaseth to be a matter of joy and glad tidings to my heart; for very sure I am, I should come short of it. And *if righteousness came by the law, then Christ is dead in vain*, Gal. ii. 21. Reader! it is our mercy, that the yea and nay gospel was not the creed of the apostles. Paul was so offended at the very mention of it, that he speaks of it with abhorrence; nay he almost swears to it, that such was not the gospel which he, and his faithful companions preached to the church. *But, as God is true, saith Paul, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea, for all the promises of God in him are yea, and in him amen, unto the glory of God by us,*’ 2 Cor. i. 18—20.

Tract, No. 2, pp. 3—5.

In this same tract, Christ is styled ‘the one and the only one ordinance of heaven for salvation to every one that believeth.’ In No. 5, of the same series, styled ‘My Birthday,’ Dr. Hawker holds the following language.

‘Let it for a moment be supposed, that when God chose the Church in Christ, before the foundation of the world, *to be holy and without blame before him in love*, he had prevented the whole evils of the fall, in the present time-state of the Church, by creating them, and taking them to glory in Christ at once; in this case, it is true, they would never have known sin. And some, for aught I know,

may think that there would have been nothing to have regretted on this account. But I am free to confess, such thoughts are not mine. *Paul* was taught by the Holy Ghost, to thank God that the Church had been the servants of sin, Rom. vi. 17. And I find cause to bless God for the same. What happy creatures the Church of Jesus might have been in heaven, without passing through the *Egypt* state of sin in this earth, I know not. But one thing I know, that upon this ground, one sweet attribute of God would never have been known: and one most endearing name and office of Jesus would, to all eternity have been always wanting.' *Tract*, No. 5, p. 3.

In No. 1, we have the following passage.

'The scriptures of God in every part, trace the history of the people, whom the Patriarch *Jacob* predicted, should be gathered unto *Shiloh*, up to the source in the everlasting love of God in his Trinity of Persons to the Church. The origin of the people, as they were, and are, in Christ before all worlds: and as they will be in Christ, when all worlds are done away; is always to be connected in one view, for the clear apprehension of the subject. Their designation as the people, implies as much. It is not a people, or any people at a peradventure, undefined, or unknown; but the very identical people, which the Father from everlasting gave to the Son; whom the Son betrothed to himself for ever; and undertook to redeem from the ruins of the fall, during the time-state of the Church upon earth; and whom the Holy Ghost engaged to regenerate, and make willing in the day of his power. So that when the *Shiloh* was to come, and the gathering of the people was to follow that coming: all this arose, because, they were his people; not to make them his people, for that they had from everlasting been; and nothing could make them more so to all eternity. The *Magna Charta* of grace, had determined these things, in the antient settlements of eternity. For the fall did not, because in fact it could not, do away the relationship between Christ and his Church. The Church of Christ, was still the Church of Christ, amidst all her foul, and filthy, and debased state of sin. The people that are now gathered to *Shiloh*, or in the generations yet to come, will be gathered to Him; were, and are, as truly belonging to Him before they are gathered, as they are, after being gathered. Yea, the redeemed now in heaven, are not a jot more in the scale of relationship now they are there; than when below. For under all the leprous condition, to which sin hath reduced the Church; Christ was, and is, as truly her Head, and Husband; as when originally chosen by the Father, she came up in the view of the divine mind, holy, and without blame, before him in love, Ephes. i. 4. For as the sweet love song of Christ to his Church, expresseth it: many waters cannot quench love, neither can the floods drown it, Song viii. 7; so could not all the cataracts of sin, which deluged the Church at the fall, wash away the relationship, to Christ; or the love of Christ; who having loved his own which are in the world, he loveth them to the end, John xiii. 1.' *Tract*, No. 1, pp. 7, 8.

false religion, producing, according to the appointment of God, a strong delusion that they might believe a lie, and so be eternally damned.—These societies are all hastening the reign of the Man of Sin, and the sooner this reign comes, the better, that the triumphs of Satan may be over, and the true Christianity universally prevail.

‘ Give yourselves no concern about your faith. Having once had it, you cannot lose it. It is not in your own keeping ; God keeps it, and it is safe.

‘ You will never be better, or more holy, to the day of your death, than you are at this moment. [Repeated.]

‘ There is not a devil in hell that is more sinful and depraved than is every one here present. From our first thought in the morning to our last at night, there is nothing in us but what is vile and devilish. It is the same in God’s dear people, and thereby Christ is honoured in saving such sinks of iniquity. There is not a devil in hell who is more sinful.’ &c.

For many years past, Dr. Hawker has denounced missions to the heathen as ‘ a daring infringement on the sovereignty of God.’ The Bible Society, he has termed the devil’s society. The deaths of the Rev. Andrew Fuller and the Rev. Thomas Scott, he has declared to be ‘ awful deaths.’ This is speaking out. Nor can it be said, to use the words of Howe on another occasion, ‘ that herein Satan is transformed into an angel of light : his transformation is at least in this very inartificial.’

Mr. Vaughan is a man of a somewhat different stamp from the Plymouth school : he is a scholar, and, we understand, a gentleman ; far less popular and winning as a declaimer than the voluble vicar of Charles, more sternly, and elaborately, and honestly erroneous. He seems to aspire to be the Antinomian Zeno, and he presents us the metaphysics and the impieties of Bayle mixed up with misty dogmas of his own. As a specimen of his peculiar phraseology, we may take the following sentence from the preface to the sermon before us. ‘ What injustice (was there) in God’s ordaining to form such a substance as the mystical Christ—to be his chief and central manifester ?’ In his familiar pulpit expositions, it is not uncommon to hear him say : ‘ Now you see, the typicality and the mysticality of the thing is this—do you take that ?’—The Supreme Being is styled in this sermon, (p. 37,) ‘ the Restless Worker who doeth all things.’ At p. 31, this question is propounded : ‘ But is God equally guiltless and sinless in having *continued* to do the creature’s sin ?’ At p. 29, occur these words :—‘ and how he (God) continues to stimulate them to the perpetration of sin.’ At p. 4, Mr. Vaughan broadly affirms, that there is not one work, good or bad, ‘ suggested or performed, but what is according to his will, —yea, in obe-



No doctrine is so zealously, constantly, and furiously opposed by Dr. Hawker, as that of progressive sanctification. Speaking of his former ignorance on this subject, he writes :  
 ‘ Falling in with the too generally received notion in what are  
 ‘ called *gospel churches*, that a life of grace in the creature is a  
 ‘ life of progressive holiness,—like horses in a team, where  
 ‘ each follows his leader, I trotted on in the beaten path with  
 ‘ the many,’ &c. ‘ What is grace?’ he exclaims in a sermon taken down by Mr. Cottle.

‘ Grace is the Lord himself. We cannot grow in the Lord. It is said, “ Grow in grace.” Ignorant preachers don’t understand this, and misinterpret it. What says Paul? Paul had no experience of progressive holiness. Twenty-three years after his conversion, he said, “ O wretched man that I am!” ’

This is a tolerably fair sample of Dr. Hawker’s intrepidity in disposing of Scripture. In like manner, in his *Poor Man’s Commentary*, he gets rid of the Apostolic injunction, “ Follow after holiness, without which no man shall see the Lord,”—by expounding this holiness to be the imputed righteousness of Christ. On Gal. v. ver. 6—15. his *whole* comment is as follows :

‘ Great part of what is here said hath particular respect to the church of Galatia for the time then being. *On these subjects I always use shortness.* And the many passages here and there interspersed in this paragraph, are so plain as to need no comment.’

Verse 24 in the same chapter : “ They that are Christ’s, have crucified the flesh with its affections and lusts”—is passed over *without any comment.*

But these are, after all, some of the more moderate and guarded specimens of the theology of Dr. Hawker and his school. The horrible and blasphemous language which Mr. Cottle cites from the lips of some of his votaries, we dare not transcribe. We regret the necessity that such expressions should be dragged to light ; but it is necessary in order to expose the true character of this most pestilent heresy. Mr. Cottle pledges his honour, that the following sentences are absolutely verbatim from the lips of Dr. Hawker’s officiating and approved curate, in 1822, a Mr. Babb.\*

‘ People make a great noise about spreading Christianity, but it is no Christianity. Institutions and societies are all busy in spreading

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\* Mr. Babb’s successor is still plainer, if possible : ‘ Sin is good for a Christian : it is a good thing ; it keeps him down.’ *Cottle*, p. 127.

false religion, producing, according to the appointment of God, a strong delusion that they might believe a lie, and so be eternally damned.—These societies are all hastening the reign of the Man of Sin, and the sooner this reign comes, the better, that the triumphs of Satan may be over, and the true Christianity universally prevail.

‘ Give yourselves no concern about your faith. Having once had it, you cannot lose it. It is not in your own keeping ; God keeps it, and it is safe.

‘ You will never be better, or more holy, to the day of your death, than you are at this moment. [Repeated.]

‘ There is not a devil in hell that is more sinful and depraved than is every one here present. From our first thought in the morning to our last at night, there is nothing in us but what is vile and devilish. It is the same in God’s dear people, and thereby Christ is honoured in saving such sinks of iniquity. There is not a devil in hell who is more sinful.’ &c.

For many years past, Dr. Hawker has denounced missions to the heathen as ‘ a daring infringement on the sovereignty of ‘ God.’ The Bible Society, he has termed the devil’s society. The deaths of the Rev. Andrew Fuller and the Rev. Thomas Scott, he has declared to be ‘ awful deaths.’ This is speaking out. Nor can it be said, to use the words of Howe on another occasion, ‘ that herein Satan is transformed into an angel of ‘ light: his transformation is at least in this very inartificial.’

Mr. Vaughan is a man of a somewhat different stamp from the Plymouth school: he is a scholar, and, we understand, a gentleman; far less popular and winning as a declaimer than the voluble vicar of Charles, more sternly, and elaborately, and honestly erroneous. He seems to aspire to be the Antinomian Zeno, and he presents us the metaphysics and the impieties of Bayle mixed up with misty dogmas of his own. As a specimen of his peculiar phraseology, we may take the following sentence from the preface to the sermon before us. ‘ What in- ‘ justice (was there) in God’s ordaining to form such a sub- ‘ stance as the mystical Christ—to be his chief and central ‘ manifestor?’ In his familiar pulpit expositions, it is not uncommon to hear him say: ‘ Now you see, the typicality and ‘ the mysticity of the thing is this—do you take that?’—The Supreme Being is styled in this sermon, (p. 37,) ‘ the Restless ‘ Worker who doeth all things.’ At p. 31, this question is propounded: ‘ But is God equally guiltless and sinless in ‘ having *continued* to do the creature’s sin?’ At p. 29, occur these words:—‘ and how he (God) continues to stimulate them ‘ to the perpetration of sin.’ At p. 4, Mr. Vaughan broadly affirms, that there is not one work, good or bad, ‘ suggested or ‘ performed, but what is according to his will, —yea, in obe-

‘dience to, and fulfilment of it.’ Once more, at p. 25, occurs the following passage.

‘And why are we to be frightened with the bugbear and watch-word of making God *the author of sin*? Is it not obvious, that he must in *some sense* be the author of it? for how has it got into his creation without him, when the whole frame, and relations, and circumstances of the creature are *of and from and to* Him. But it is equally obvious that there is also a sense in which he is not the author of it. He has *willed*, he has *wrought*, but he has not inspired it.’

This extract will sufficiently explain the doctrine of the sermon, and shew the self-contradiction into which the Writer perpetually falls in attempting to vindicate his dogmas from blasphemy. In a note, he tells us, that he uses the term author in the passage above-cited, in opposition to his own judgement, ‘adopting the language of the gainsayer.’ ‘Originator is what I should rather have chosen.’ There is not much, we apprehend, to choose between them. That Mr. Vaughan means what he says, we cannot believe, because his words amount as nearly to bold and Satanic blasphemy, as any thing which can be found in the annals of heresy, and because his explanations shew that he is unwilling to abide by them. What he does mean, his assertions coupled with his explanations render it impossible to ascertain. But, as Mr. Owen very properly remarks, the assertions will be understood, or at least taken in their obvious import, and remembered, when their explanations will not be understood, and therefore, not remembered. One thing is clear, that the doctrine of Augustine, and Calvin, and Leighton, and Andrews, which ascribes to God the permission of sin, and repels as impious and blasphemous the notion that he was the author of sin,—does not satisfy Mr. Vaughan. This is the doctrine he has written his sermon to *oppose*. He says, God does not merely permit; he wills, works, stimulates to sin. That these words are susceptible of a good meaning, we shall as readily admit, as that any of the atheistic positions of Spinoza or Bayle, Voltaire or Payne have a good meaning. That Mr. Vaughan may have a good meaning in using them, the charity which believeth all things inclines us to hope; but, in order to come to this conclusion, we must suppose the existence, in his individual case, of some physical peculiarity of mental structure. For we are required to believe, not only that he thinks his own opinions right, but that he honestly attaches to them a fundamental importance, so that he broadly affirms, the true God is not known by Christians in general. The *true* knowledge of God in his essential character as the author of

sin, is confined to Mr. Vaughan and the Plymouth and Leicester congregations. 'I should like,' he says, 'to know what that faith is, which has not its foundation in knowledge; whether we might not as well believe in Mahomet, as in Christ; in Jupiter, as in the Father of our Lord Jesus Christ.' Such is the rash, bold, and profane style in which this unhappy man insists on the importance of his dogmas. The moral tendency of the doctrine is sufficiently obvious; but one other short extract will shew still more unequivocally, the antinomian *virus* which lurks beneath the guise of metaphysical absurdity.

'This subject is before and beyond all others. To know what God works, and how He works it; to pierce even to the dividing asunder of the joints and marrow, so as to discern the RESTLESS WORKER who doeth all things, yet hath moral creatures still—and us, of them; to have it shewn us, how these things came to be so, and continue to be so—thus to see God, God; and creature, creature—is life, and light, and love, and joy, and strength, and righteousness, that righteousness, of which the work is peace, and the effect quietness and assurance for ever. The soul which is built into THIS God needeth not man's importunity; the soul which knows him not, importune it as you may, cannot serve Him: we may bustle, and boast, and please man; but, till we know God, we neither know ourselves nor any other creature.—People talk, as if gratitude, which *they* call love; sorrow for sin, which *they* call repentance; humility, which *they* call self-renunciation; and self-denial, which *they* call holiness; might be had without THE TRUTH—nay, by a doctrine which is subversive of it—whilst THE TRUTH is a hinderer, not a producer of them. True it is, that a specious substitute for some of these gracious dispositions may; but not the genuine gift. There may be, a 'woe is me, for I am going down to hell;' an 'if I do this, I shall die;' a 'God I thank thee;' a 'without Him I can do nothing;' but what is there, in all these, of that admiring, sim-hating, self-loathing, free, joyous, triumphant subjection, which discriminates the Lord's called ones? those who are dealt with as though they had already died and risen again—who have ceased from their own works as God did from his—who receive and use, and are content to be denied and fail; the Lord being the giver and the withholder, unto His own glory in their real good—who cry Abba, Father—who have eternal life, even the first fruits of the Spirit; and are waiting, without any doubt as to the event, for their son-ship; that is, for the completion of their already doubly witnessed son-ship; to wit, the redemption of their body?' pp. 37, 8.

Towards the close of the paragraph, he expresses something like a wish, but the sentence is imperfect,—a hope it cannot be termed,—'that it *may have pleased* God to arrange that some of you be brought to this knowledge, and others of you to

‘ the increase of it, through the instrumentality of this discourse.’

Such, then, is Antinomianism, ‘ that thick-skinned monster of the ooze and the mire, which no weapon can pierce, no discipline can tame ;’—so justly and eloquently characterised by Mr. Hall, as including ‘ within a compass which every head can contain, and every tongue can utter, a system which cancels every moral tie, consigns the whole human race to the extremes of presumption or despair, erects religion on the ruins of morality, and imparts to the dregs of stupidity all the powers of the most active poison.’ Such is Antinomianism in its full-grown malignity. But we should scarcely have thought it worth while to transcribe into our pages these proofs of its true character, were such extreme cases the only form in which the disease manifests itself and propagates its contagion. *Nemo repente turpissimus.* Neither Dr. Hawker nor Mr. Vaughan started as preachers of antinomian mysticism and ribaldry. Two and twenty years ago, the former, now the virulent opposer of all missionary exertions, preached a sermon before the London Missionary Society, from which Mr. Cottle has given extracts. We shall insert two short paragraphs.

‘ “ When I look around and behold this numerous congregation, and connect with it, in idea, the grand object proposed from the assembly ; when I call to mind the promises of God, concerning the extension of the Redeemer’s kingdom in the latter ages, and stand convinced, from all corresponding circumstances, that the period is hastening fast upon us ; while the gracious commission of our departing Lord, given to his disciples in the very moment of his return to glory, still vibrates in the ear ; and while I see here an assembly of the faithful, gathered from every part of the kingdom, as if moved by one and the same principle, for this very purpose, to follow up their Lord’s command, and to send forth his everlasting gospel, from pole to pole, and from the river even to the ends of the earth ; I feel animated in the delightful prospect : I begin to anticipate the dawn of that happy day, whose sun shall no more go down : and behold already in idea, Ethiopia and Seba, with the multitude of the Isles, as stretching forth their hands unto God.

‘ “ Do not forget that the same gospel which points to the Spirit’s work, as the sole cause of glorifying the Lord Jesus, naturally implies, that God carries on his designs by human instrumentality. If ministers cannot successfully preach unless they are sent, neither can churches hear without a preacher. So that while an entire dependence is founded on the power of God, the province of man is as clearly defined. Hence, therefore, there is a call upon every heart to cooperate in so glorious a design, whenever a Mission is undertaken for the promotion of Christian knowledge. I cannot suffer myself to suppose that there is a single person present, whom the grace of God hath

inclined to attend our services this day, that can need *the least stimulus to a duty of this nature*. Who indeed can look over a vast region, 'sitting in darkness and the shadow of death,' unaffected, unfeeling, unconcerned?"

The steps of the Preacher's apostacy, we are not able to trace, but we have reason to believe that it has been a gradual process of deterioration not wholly imperceptible. There was a period of his career at which it would have been unjust to stigmatise him as a preacher of error, but there was even then something in his *preaching* extremely unlike the spirit of truth,—a dogmatism, an unhallowed familiarity, an absence of feeling, and a grossness of expression, indicating a morbid state of the affections. Now, though two systems cannot be more distinct than Calvinism and Antinomianism, which are confounded only because there is a scriptural phraseology common to the advocates of either, but used with opposite views and for an opposite purpose,—yet, the process by which one becomes substituted for the other in the mind of the individual, is analogous to what takes place in other sorts of petrification: particle by particle, the decayed living matter is replaced by stone, while the outward shape remains the same. The incipient Antinomian has not changed his sentiments, but he has undergone, or is undergoing, a change of feeling, as the result of which, certain sentiments naturally dry up and fall off as foreign to the mind of which they once formed a part. There is a change of meaning which insinuates itself in a preacher's discourses, long before he ventures on a broader style of expression. This is what renders it so peculiarly difficult to deal with Antinomianism in its milder stages, when it seems to amount to nothing beyond a certain mode or style of preaching what is substantially evangelical doctrine. All heresy begins with an exclusive attachment to detached truths; and in the statement of the truths they hold, the abettors of the most pernicious heresies, may be, to a certain extent, correct and eloquent. In the Tracts written by Dr. Hawker, from which we have given extracts, there is contained much that must be approved, taken by itself, apart from the vulgar coarseness of the expression, and the scope and spirit of the whole. And were it not that, now and then, these men speak out, it would be difficult to convince many good people, that this class of 'sweet preachers' are chargeable with any thing worse than being a little unguarded, and having their peculiar forte—the usual apologies made by their votaries to excuse their dwelling exclusively on a ring of topics, and using, occasionally, strong language.

To enter into controversy with a rabid Antinomian, were to



cast pearls before swine ; but there are hundreds of persons, who are in danger of imbibing the poison, because they are incredulous as to the existence of the disease, to whom it is possible that such an exposure of its character may be salutary. We do not apprehend that we have many such persons among our readers ; yet we are anxious to offer a few remarks which may assist in detecting and dealing with this baleful epidemic in its earliest stage.

The excellent old divine already referred to, assigns four causes of Antinomianism. They are, 1. The anguish of a perplexed conscience leading persons to snatch at the relief held out by such doctrines. 2. Zeal against popish errors relative to the doctrine of Justification. 3. Separating the Spirit from the word. 4. Injudiciousness meeting with zeal.—We have reason to believe that most of these causes are still in full operation. Among those of simple heart who are “deceived by the good words and fair speeches” of the men who “cause divisions and offences” in our day,\* are many persons of melancholic temperament and vivid imagination, to whom the whole subject of religion has presented an appalling aspect. They are not unbelievers, their bias is the opposite of a sceptical habit, but a vain and restless speculation troubles them, and prevents the exercise of faith almost as much as the sceptic’s doubts. They find as great a difficulty in believing what they cannot imagine, as others do in assenting to what is not demonstrable, or what they cannot, as to its mode, understand. Theirs is a want of the imagination, which the simple exhibition of the Gospel message is insufficient to satisfy. If they could receive the *whole* influence of religion, so as to have their affections brought into full play, and their minds occupied with “the hope of glory,” this would effect a cure. But, in the case supposed, either their imperfect information on the subject of religion, or the imperfect character of their conversion, intercepts the genial influence of Christianity. To persons thus dissatisfied and bewildered, the Antinomian teacher presents himself with the smooth words, plausible phrases, and strong cordials of a spiritual empiric. He begins, as the medical quack does, by telling his patient that he has made the disease his particular study, knows all his symptoms, and the fact is, the individual has been improperly treated for the complaint. No one preaches the Gospel but the Antinomian teacher : the novice is readily led to believe this, for now he can shift the blame of all the per-

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\* Rom. xvi. 17, 18.

plexity he has suffered, off from his own conscience to his former teachers and friends. He knows he has not embraced the Gospel hitherto, but all compunction is precluded by the conviction instilled into him by his new master, that for this he is to be pitied, not blamed; he never heard it, and, though he read his Bible, never understood it. This flattering unaction laid to his self-love, acts at once as a philtre and a narcotic on his imagination; and henceforth, all his angry feelings are reserved for those who shall dare attempt to break his repose.

As an illustration of this not imaginary or unfrequent case, we are tempted to transcribe some admirable remarks from Andrew Fuller's tract on Antinomianism, the perusal of which we beg leave strongly to recommend to all our readers. No man had better opportunities than he had for tracing its source, nature, and tendency.

'The origin of this species of religion in individuals,' he remarks, 'will commonly, I fear, be found in a radical defect in their supposed conversion. True Scriptural conversion consists "in repentance towards God and faith in our Lord Jesus Christ." But, in many of these conversions, there is no appearance of one or the other. With regard to repentance, the system goes in a great measure to preclude it. The manner in which it represents and dwells upon the fall of Adam, so as nearly to remove all accountableness from his posterity, together with its denial, in effect, of the Divine authority over the heart, leaves no room for repentance, unless it be for a few gross immoralities. The sins of not loving God and neglecting his great salvation, are entirely kept out of sight. Hence, though you may sometimes see in such conversions great terror of mind, and great joy succeeding it, yet, you will rarely perceive in the party, from first to last, any thing like ingenuous grief for having dishonoured God.

'As repentance towards God has little, if any place in such conversions, the same may be said of faith toward our Lord Jesus Christ. The true believer, in his first looking to the Saviour for life, stands upon no higher ground than that of a sinner ready to perish. Whatever evidence he may have afterwards of his being one of God's chosen people, he can have none at that time; nor is it in this character that he applies for mercy. The gospel is that which first comforts him, or Christ's having come into the world to save sinners. But the conversions in question commonly originate in some supposed revelation to the party, that he is of the number of God's elect, that Christ had died for him, and that of course he shall be for ever happy. Considering this as coming from God, he believes it, and from thence reckons himself possessed of the faith of God's elect. If afterwards he be troubled with the dictates of conscience, he calls these temptations, or the wakings of unbelief, and supposes that the enemy of souls wants to rob him of his enjoyments. Neither his faith nor his unbelief has any respect to revealed truth: his whole concern is about his own safety.....Stupified by the intoxicating potion, he dreams of being a

favourite of Heaven; and, if any attempt to disturb his repose, it is commonly without effect. Such, or nearly such, is very frequently the beginning of Antinomian religion.\*

There are some cases of a peculiar character, in which this stupefaction passes off, and the mind gradually awakes to a juster view of religion. If we may carry on the figure, we should say, that the deleterious effects of the poison have been carried off by the pre-existing disease. In plain words, Antinomianism has wrought a cure upon the disturbed and perplexed imagination, without having taken permanent possession of the heart. In cases of genuine conversion, this may be expected to ensue; and nothing is more delightful than to mark the gradual restoration of such a person to the sobriety of Scriptural views and humble, devout, ingenuous feelings. Yet, it will be a long time before such persons will be prepared to admit that Antinomianism is an error and a pestilence: it formed an ingredient in that exhibition of truth which was to them medicine.

Again, there are others whose minds appear to be so singularly constituted, that they can convert preaching of the most pernicious tendency into nourishment. They can listen to Antinomian teachers, translate what they hear into sound doctrine, and come away under the impression that what they heard was quite another thing from the reality. They fasten on the topic, which is of course Scriptural, and Scriptural language is copiously used in illustrating it; this topic is a favourite with them, it may be, not from any exclusive views, but from certain habits of reading or other circumstances; and they are intellectually gratified by hearing it descanted on. The preacher who dwells on these topics becomes a favourite; and possibly, no worse effect follows from an attendance on his ministry, in their case, than a distaste for all other preachers. They will not echo the Antinomian slang and scandal, that no other ministers preach the Gospel, but they 'hear no one else 'with so much pleasure.' Such persons, without being infected with the Antinomian heresy, go to swell the ranks of Antinomian congregations.

We refer to these cases, because we think they will suggest the necessity of a wise discrimination in treating the subject in question. Among those who "separate themselves" schismatically from the evangelical part of the Christian Church—(one of the most prominent traits of this party, and the rest of the character described† aptly applies to the mass)—we must "on

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\* Works, Vol. IV. pp. 178, 9, 183.

† Jude, 19.

“ some have compassion, making a difference.” Most important, in this reference, is the caution given by the Rev. Mr. Cooper in his excellent letter on Antinomianism, already cited in our pages. ‘ From the fear of countenancing, or being suspected to countenance, the abominable conclusion which Antinomianism involves, the opposer of this system is strongly tempted to depart from that full exposition of the doctrines of grace which he has been previously accustomed to maintain. To avoid the charge of preaching imputed sanctification, he may almost desist from asserting the necessity of justification by faith only, as if he were become ashamed of the Gospel of Christ, or had forgotten that it is “ still the power of God unto salvation.”’ . . . . ‘ Wherever,’ adds Mr. Cooper, ‘ the preachers of the word of God thus suffer themselves to be driven from that purity of doctrine, and to be spoiled of that unction from the Spirit, which formerly characterised their ministry, then, the triumphs of Antinomianism are complete; then it produces its full measure of mischief, and gratifies to the utmost the malicious designs of its diabolical author.’\*

Without lending ourselves to the atrocious calumnies vented by Dr. Hawker and his sect against Christian ministers at large, as not preaching the doctrine of justification by faith only, we must be permitted to express our apprehension, that individuals have been driven into the toils of Antinomianism by not hearing this cardinal article so fully and unreservedly maintained, as is requisite to meet the exigencies of certain states of feeling and descriptions of character. By the might of this doctrine, be it remembered, the Reformers triumphed. Perhaps, those who have never served an apprenticeship to the Popish doctrine of Justification, who have never tried and struggled to obtain peace of conscience without submitting the pride of their self-righteousness to God’s method of justification, are not aware either of the necessity or the efficiency of the most unembarrassed, unqualified exhibition of this doctrine. Why should Hawker, or Huntingdon, or any other wretched perverter of God’s truth, more explicitly, more fearlessly uphold this doctrine, than the evangelical minister? On this point, they are not palpably heretical, except as they mingle with their statements an unintelligible jargon about eternal justification; but Huntingdon more especially, in some of his printed works, states the doctrine of the Reformers on

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\* Cooper’s *Letters to a Serious Inquirer*. 12mo. London, 1817. See *Eclectic Rev.* N.S. Vol. IX. p. 553.

this cardinal article with that Cobbett-like clearness and force in which he occasionally excelled. It is this circumstance which, in many quarters, makes Antinomianism go down where otherwise it would not. There can be no occasion to guard or qualify this doctrine, if the other doctrines of religion are as scripturally preached. Never let it be forgotten, that Christianity builds on the ruins of self-righteousness, and that the method of reconciliation is the threshold to the temple.

We wish we could suppose that 'zeal against popish errors' had any share in misleading the Antinomian teachers of the present day. No such excuse can be made for them. But a zeal on the part of their hearers, against an inefficient mode of stating the Protestant doctrine, has doubtless operated, in some instances, to their advantage, and indirectly contributed to the spread of their dogmas. The chief source of Antinomianism, however, is, we apprehend, ignorance in combination with spiritual pride. In some persons, indeed, it seems to spring from a passion for the extravagant and paradoxical; in others, it is received on the faith of some theological oracle of orthodoxy; in not a few, there is too evident reason to believe, that it has been taken up from the necessity of the case, which required that the creed should be made to square with an Antinomian practice.

But there is, as we have already remarked, a style of preaching which, though not justly chargeable with Antinomian error, both indicates a leaning to such doctrines, and acts as a predisposing cause of their reception. It is often characterised as high Calvinism; it might be more properly styled ultra-Calvinism, for these men soar far higher than Calvin. In the preaching of these individuals, the doctrine of Election is, for the most part, made to take the place of the Atonement as the basis of the Christian system; the covenant is substituted for the cross of Christ; and Justification is made the ultimate end of religion, instead of its beginning,—the essence of regeneration, instead of an attendant on it. Yet, few positions will be advanced, that can be controverted or regarded as in themselves objectionable; but the effect of the whole is to leave an impression which, though the variation of outline is scarcely perceptible, proves the doctrine to be counterfeit. Things go on, however, very comfortably, the congregation pleased with the preacher, and the preacher with the people,—till something arises to trouble the waters, and they are found to be stagnant. Let the minister who has fondled this congregation into listlessness be removed, and another of a different stamp take his place; the practical effects of such preaching will then too unequivocally manifest themselves. Surely, the state in which a minister leaves a congregation over whom he

has had the oversight for a term of years, is some criterion of the character of his instructions, unless it has ceased to be a just axiom, "By their fruits ye shall know them."

The distinguishing feature of Antinomianism in all its forms and stages, is justly pronounced by Mr. Fuller to be *selfishness*. 'Such is,' he remarks, 'the doctrine, and such the spirit it inspires.' Whatever doctrine inspires this spirit, then, we may safely pronounce to be of Antinomian character. In the following portrait, this judicious Writer has succeeded in fixing some of those general traits which, like a family likeness, run through all the various species of religion which bear an affinity to this monstrous corruption of Christianity.

'The love of God *as God*, or an affection to the Divine character *as holy*, is not in this system, . . . . Love, as exemplified in its patrons, is mere favouritism. God having, as they conceive, made them his favourites, he becomes on that account, and that only, a favourite with them. Nor does it appear to have any thing to do with good-will to men *as men*. The religion of the Apostles was full of benevolence. Knowing the terrors of the Lord, they *persuaded* men, and even *besought* them to be reconciled to God. Jesus wept over the most wicked city in the world, and Paul, after all that he had said of the doctrine of Election, in the ninth Chapter of his Epistle to the Romans, protested that his heart's desire and prayer to God for Israel was, that they might be saved. He did not pray for them *as reprobates*, but *as fellow-sinners*, and whose salvation, while they were in the land of the living, was an object of hope. In his treatment of the most decided enemies of the truth, though he sometimes rebuked them sharply, and used an authority which was committed to him as an extraordinary character; yet, there is no malignant bitterness or low abuse in his language. But the religion of which I speak is, in all these respects, the very opposite. It beseeches not the unconverted to be reconciled to God, because it is God only who can turn their hearts. It refuses to pray for their salvation, as not knowing whether it would not be praying for the salvation of the non-elect. It has no tears to shed over a perishing world, but consigns men to perdition with unfeeling calmness, and often with glee. And as to its adversaries, it preserves no measures of decency with them: personal invective, low scurrility, and foul abuse are the weapons of its warfare.

'Nor is it less a stranger to the love of Christians *as Christians*. The love which this species of religion inspires is mere party-attachment, the regard of "publicans and heathens," any of whom could love those who love them. If any man oppose their opinions, whatever be his character for sobriety, righteousness, and godliness, he is without hesitation pronounced graceless, a stranger to the new birth, and an enemy of Christ.'

'Another mark of this species of religion, is, a disposition to interpret all favourable events in providence as proofs of their being favourites of heaven, and all unfavourable events towards their adversaries as judgements for their conduct towards them, and, as it were, an avenging of their quarrel. This is a natural and necessary effect



of a selfish religion. From wishing everything to be subservient to the gratification of self, it is an easy transition to think it is so; for opinions are greatly governed by desires. Hence, if an adversary be unsuccessful in business, it is the blast of God upon him; if afflictions befall him, they are the arrows of the Almighty discharged at him; or, if he die, he is cut off as a monument of Divine displeasure; and all because he has offended God by offending this his peculiar favourite.'

'Antinomianism, having annihilated moral obligation, might be expected to lead its votaries to the denial of sin; yet, strange as it may appear, there is scarcely any people who speak of their sins in such exaggerating language, or who make use of such degrading epithets concerning their character as they. But the truth is, they have affixed such ideas to sin as divest it of every thing criminal, blameworthy, or humiliating to themselves. By sin, they do not appear to mean their being or doing what they ought not to be or do, but something which operates within them without their concurrence. In all the conversations that I have had with persons who delight in thus magnifying their sins, I cannot recollect an instance in which they appeared to consider themselves as inexcusable, or indeed ever the worse on account of them. On the contrary, it is common to hear them speak of their sinful nature with the greatest levity, and, with a sort of cunning smile upon their countenances, profess to be as bad as Satan himself; manifestly with the design of being thought to be deep Christians, thoroughly acquainted with the plague of their own heart.'

By such persons, the Writer remarks, the spiritual principle and its opposite, "the new and the old man," are considered as agents, and the man himself not an agent, but a passive spectator of their conflicts. And "natural men" are despised, as though destitute of common understanding. Thus, there is not left a single tenet of the Christian system, but is wrested to an application the very opposite of its native purpose and tendency. And yet, no one tenet is outwardly renounced; but truth is exaggerated into error, till it reaches the consummation of a most diabolical orthodoxy, the vampire of the moral world.

But we should greatly err, we should be ourselves chargeable with Antinomian bigotry, were we to consider all persons who cherish notions belonging to this system, as destitute of true religion. 'It is not for us,' remarks the same excellent writer, 'to pronounce upon the degree of error which may be permitted to accompany the truth. I have no doubt,' he adds, 'that many good men have been deeply tainted with these principles, though it is not from them that their goodness has proceeded.' Others have perceived the real tendency of the system, and have receded. The only preservative is, to take alarm at its earliest symptoms. A zeal for orthodoxy apart from its practical influence; a fastidious,

critical temper in hearing ; a sectarian attachment to our own church or party ; a morbid passion for religious excitement ; a diminution in the strength of our natural affections and attachments ; and an indifference to missionary exertions and objects of general benevolence ;—these are some of the sure indications that the deteriorating influence of selfishness has begun to operate within us. But “ the wisdom that is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

Mr. Cottle's strictures are written in an excellent spirit, and we give him full credit for being reluctant to lend a wider publicity to the horrid expressions which he cites. His book forms altogether an important but revolting document. Mr. Birt's tract is a mild and argumentative exposure of the defective character of Dr. Hawker's theology. We have seen no publication more proper to be put into the hands of any serious person who is in danger of being beguiled by Antipomian subtlety.

Art. IV. 1. *Memoirs of India*, comprising a brief Geographical Account of the East Indies ; a succinct History of Hindostan. By R. G. Wallace, Esq. 8vo. pp. 504. London. 1824.

2. *Historical Essay on the Rise, Progress, and probable Results of the British Dominions in India*. By John Baptist Say. 8vo. pp. 86. London. 1824.

3. *Memoir of the Operations of the British Army in India*, during the Mahratta War of 1817, 1818, and 1819. By Lieut. Col. Valentine Blacker. 4to. pp. 527. With a Volume of Maps and Plans. London. 1821.

OUR attention has of late been much taken up with works relating to our Indian possessions, and we have, in our recent Numbers, brought down to the present period, the general summary of information respecting those extensive and important regions. Other publications on the same general subject have since come to hand, which, though they do not enable us to continue the series of historical facts to a later date, will afford us a desirable opportunity of adverting to a few points, which we have, of necessity, either left untouched, or illustrated from imperfect documents.

We regret exceedingly that we were induced to form our estimate of the general state of India on the work of Mr. Prinsep, rather than on that of Colonel Blacker. The latter is incomparably the superior writer ; he thinks for himself, and though he gives his opinions in a cautious manner, they are from that very circumstance entitled to the more regard. He

is a military man, evidently well versed in the various branches of his profession, and his book may serve, if we may be allowed the phrase, as a sort of *clinical* lecture on the conduct of an Indian campaign. Mr. Prinsep is, as we observed in our review of his volume, 'a courtly writer,' and talks of our achievements much in the style of the Government Gazette. But Col. Blacker writes with discrimination and independence: careful of reputation, he yet does not hesitate to criticise with firmness, though with fairness. From the extreme complication of the details connected with the complete history of the Pindarry and Mahratta war, his book requires much attention in the reading; it is not adapted for the window-seat, nor for an after-dinner lounge; but, by those who will give it a regular perusal, it will be found full of interest and instruction. Its value is much enhanced by the volume of clear and admirably executed maps and plans.

In our review of Mr. Prinsep's book, in the October Number, our attention was chiefly directed to the three most conspicuous features of the singular contest which originated in the necessity for putting down the predatory system that had been so extensively organised by the Pindarries, and of which the leading powers of India had availed themselves to make one more desperate effort against the galling yoke of a foreign power. The attacks made on the respective residencies of Poonah and Nagpoor, and the decisive battle of Mehidpoor, were distinctly described by us, and though we could add some interesting particulars from Colonel Blacker's details, we shall only advert to them incidentally. The great victory of the campaign seems to have been mainly achieved by the intrepidity of Sir John Malcolm. The 'well-contested action' of Meheidpoor, says Mr. Wallace,

'continued from noon till three o'clock, during which time the enemy's cavalry pressed upon the reserve, and several times attacked the baggage, but the Mysore auxiliaries behaved with great spirit, and met their charges in every direction. Seventy pieces of cannon were taken, together with the whole of the enemy's camp equipage, and the plain was strewn with upwards of 3000 of their killed and wounded. The success of this battle was, in a great measure, owing to the chivalrous conduct of Sir John Malcolm, who led the most desperate of the attacks on the left, and cheered the troops by the most fearless personal exposure. His noble and commanding figure was seen by the whole line to outstride their ardour, and his lofty plume, often waved by his right hand, was a banner of union to the line. Great in his political character, and renowned as an elegant writer, this scientific soldier has, on various occasions, displayed an unsurpassed intrepidity, and a coolness of judgment in the hour of danger,

which promise future increase of glory, if opportunity be afforded to the exercise of the great talents which he possesses as a statesman, philosopher, and warrior.' pp. 283, 4.

There are, however, two or three points on which we make little or no comment; and the first to which we shall refer, is the conduct—we will not say unjustifiable, but we must take leave to say, that we have not yet seen any adequate justification—of Sir Thomas Hislop, commander in chief of the army of the Deccan, towards the Killedar, or commandant, of the fort of Talnier. Colonel Blacker's account is more precise and distinct than that of Mr. Wallace, but they agree in the main particulars, and we much prefer the feeling in which the latter animadverts on the transaction.

‘Sir Thomas, when within a march of Talnier, had received intimation that the Killedar of that place intended to resist the occupation of his fort by British troops, although he had received the order of his sovereign to surrender it, and, upon the approach of the advanced guard, some guns, and a number of matchlocks, were fired from the walls. The fort was surrounded by deep ravines, and quite inaccessible to reconnoissance by cavalry. It was however, closely approached by the engineers covered by light infantry; and the Killedar having returned no answer to an attempt at negotiation, the field-pieces were brought into position, and the defences of the gateway demolished to such a degree, that Sir Thomas determined upon storming it, in the hope of at least making a lodgment within. For this purpose a column of attack was formed and pushed forward to the gate. The Killedar, being alarmed at these preparations, sent out a flag of truce and solicited terms; upon which he was desired to open his gates and surrender himself and his garrison unconditionally. After some little delay, the two outer gates were opened, and the head of the column entered. At the third gate the Killedar came out through the wicket, and surrendered himself to the adjutant-general, Colonel Conway. A party of grenadiers was then pushed forward through the wicket, and still further through another gate, but they were at length stopped by the fifth entrance being shut. The Arabs within were clamorous to have some terms mentioned, before they delivered themselves up to the mercy of Europeans; but after some delay, the wicket of this gate was also opened from within, and Lieutenant Colonel Murray, Major Gordon, and two or three other officers entered it, followed by ten or twelve grenadiers of the Royal Scots, upon which they were attacked by the Arabs, and, before aid could be afforded, cut down. Major Gordon and Captain M'Gregor were stabbed to the heart, and Colonel Murray and two other officers wounded in several places with daggers. The gates being burst open, the storming party entered the fort, and the Arabs retreated to the stone buildings, where they continued to defend themselves until all the garrison, about 200 Arabs and Hindoos, were put to the sword. “A severe example.”

says Sir Thomas Hislop, in his report to the governor-general, "indeed, but absolutely necessary, and one which I have no doubt will produce the most salutary effects on the future operations in this province. The Killedar I ordered to be hanged on one of the bastions, immediately after the place fell. Whether he was accessory or not to the subsequent treachery of his men, his execution was a punishment justly due to his rebellion in the first instance, particularly after the warning he had received in the morning." pp 291—3.

Well may Mr. Wallace exclaim—'The coldness of this language freezes the heart;' and we perfectly agree with him, that the conduct of the garrison is probably to be attributed more to the 'precipitate' and 'imprudent' manner in which our officers entered the wicket, than to premeditated intention. We have no wish to pass judgement on a case of which all the circumstances are, possibly, not before us; but of the transaction, as stated, there can, we think, be but one opinion. Sir Thomas Hislop appears to stand high in the estimation of his fellow soldiers. Lord Hastings, on another occasion, praises his 'temper and forbearance;' and Colonel Blacker eulogizes his 'unassuming character.'

The two most important subjects of consideration which present themselves in connexion with our Indian empire, are, first, its security, and, secondly, the responsibility it entails on its possessors. It is idle to treat, in any other way than as of difficulty equal to its importance, the question of suitable policy and effective government; at the same time that it is selfish in the extreme, to consider the matter of occupancy as nothing more than a problem in general politics. The 16th chapter of Sir John Malcolm's admirable Memoir of Central India, contains a brief but able and interesting inquiry into the nature and probable permanency of our establishment in India. From the moment that the English authorities adopted the system of Dupleix, and interfered, for their own ends, in the quarrels of the native princes, their plans became those of aggression and aggrandizement. For a long series of years, the question of government was merged in that of conquest and military ascendancy; but, when our possessions became of truly Asiatic dimensions, and the great Indian powers were, one after another, blotted out of the map, it was necessary to inquire whether the old regime should be, as far as possible, preserved and perpetuated, or what new influence should be substituted in its place. Lord Wellesley first, we believe, adopted and applied the plan of subsidiary alliances. Insulating, as far as practicable, the major states, and maintaining on one frontier a commanding force, he pressed on the other with a cordon of minor principalities, dependant for their ex-

istence on their strict alliance with the Supreme Government. This plan is still adhered to, with the addition of the maintenance of a controlling force at the capitals of such potentates as may still retain enough of political power and influence to make them formidable. It is quite obvious, that such a scheme of government as this, must involve jealousies, antipathies, remonstrances, and struggles, without end. No monarch is disposed to acquiesce in a state of virtual thralldom, consequent on the presence of a foreign garrison in the heart of his dominions; and hence the necessity of increasing vigilance, undeviating caution, and unrelaxing preparation.

‘ We have been reluctantly compelled,’ observes Sir John Malcolm, ‘ by events far beyond our power to control, to assume the duties of Lord Paramount of that great continent; and it is now confessed by all, that our dominion can rest upon no secure basis but the general tranquillity of India. Our present condition is one of apparent repose, but full of danger. With the means we had at our command, the work of force was comparatively easy; the liberality of our government gave grace to conquest, and men were for the moment satisfied to be at the feet of generous and humane conquerors. Wearied with a state of continued warfare and anarchy, they hardly regretted even the loss of power; halcyon days were anticipated, and men prostrated themselves in hopes of elevation. All these impressions, made by the combined effects of power, humanity, and fortune, were improved to the utmost by the character of our first measures. The agents of government were generally individuals who had acquired a name in the scene in which they were employed: they were unfettered by rules, and their acts were adapted to soothe the passions, and accord with the habits and prejudices, of those whom they had to conciliate or to reduce to obedience. But there are many causes which operate to make a period like this, one of short duration; and the change to a colder system of policy, and the introduction of our laws and regulations into countries immediately dependent upon us, naturally excite agitation and alarm. It is the hour in which men awake from a dream. Disgust and discontent succeed to terror and admiration; and the princes, the chiefs, and all who had enjoyed rank or influence, see nothing but a system dooming them to immediate decline and ultimate annihilation. This view of the subject applies only to the countries under our immediate sway. That government of influence and control which our condition forces us to exercise over many of our allies and dependents, presents more serious difficulties.’

Such a state of things as that so strongly and yet so correctly exhibited in this extract, is, obviously, one of extreme difficulty and delicacy. It would be easy enough to gall the dependent powers into a state of mutiny, and then to amalgamate them into the mighty mass of appropriated territory; but



this, as Sir John emphatically observes, 'is the very evil against which we have to guard. Increase of territory will, in spite of all our efforts, come too rapidly ; but, to be at all safe, the march must be gradual towards a crisis which cannot be contemplated without alarm.' The peculiar character of the British power in India, destitute of all 'natural root in the soil,' allows of no toleration to resistance. There can be no concession, no admission of weakness ; every thing must be carried fairly through, since, when victory leaves our standard, our Indian supremacy will become a shadow and a name. Whether this is a desirable state of things or not, is a different question ; but, that it actually exists, there can be no reasonable doubt, though we are by no means sure that Sir John Malcolm and those who think with him, take the right view of the policy demanded by the crisis.

We much fear that there is forming, if not actually matured, a spirit of most formidable opposition to the efforts of Christian missionaries. We do not allude to the miserable effusions of such men as Bowen and Dubois, but to the opinions of calculating and influential politicians ; to the decided negative given by Mr. Elphinstone, in answer to proposals for introducing native schools into the conquered territories of the Peishwah, and to a similar reception which proposals of the same kind, in reference to Central India, met with from Sir John Malcolm. The latter expresses himself upon the subject with great apparent moderation, admits that 'no mischief *may* have resulted from institutions of the same kind in other parts of India long subjected to British authority, but deprecates interference with the prejudices existing in countries newly conquered, and just emerging from a state of anarchy. We confess that this excessive overstraining of the doctrine of political expediency appears to us of unfavourable augury ; it awakens a suspicion of primary and radical disaffection to the great cause. Nothing, as it should seem, could be better adapted to remedy the evils of anarchy, than the gift of knowledge. Without instruction, there can be no permanent civilization ; and no time should be lost in communicating the blessings which Providence, by crowning our arms with success, has rendered it imperative on us to confer. If this excessive timidity is to prevail, the natives will soon discover our weak side ; and the very policy which is designed to conciliate and confirm, will debilitate and destroy.

'The efforts,' writes Mr. Wallace, 'which are now making in India to educate the natives, are, perhaps, the most effectual towards the interests of the Christian religion of any that have yet been made. But it is my humble belief, that if the British missionaries were permitted to locate the converted Hindoos upon the waste lands in our pro-

vinces, either in conformity to ancient Hindoo civilization, or to plans found practicable in Europe for bettering the condition of the poor, such a foundation for native Christian society would be laid, as could never again be shaken by the attractions of idolatry. Round such a nucleus the native population would gradually congregate, till civilization extended from the mouths of the Ganges to the Indus, and from the Himalaya mountains to Ceylon.' pp. 374.

Mr. Wallace has brought together a large collection of important materials, and has displayed considerable skill in compressing and arranging them. Having spent a considerable part of his life in India, as a military officer, he has had many opportunities of personal observation, and he appears to have neglected no opportunity of adding to his own proper store, the information afforded by others. His work is designed both as a *vade mecum* for the traveller, and as a book of easy reference for the general reader. It is not invariably written with good taste, nor is it always accurate\* in its details, but it is altogether a useful, interesting, and accessible volume, and it stands, we think, a fair chance for popularity. The book is divided into the distinct departments of Geographical, Historical, and Miscellaneous, with an Appendix of interesting matter. As a specimen of his general style, we shall extract a few anecdotes illustrative of the romantic valour of the brave men who established and extended the Portuguese empire in the East.

‘ During an overwhelming attack made by the Egyptian fleet that had passed down the Red Sea unexpectedly, on a small squadron under Laurence D’Almeida, after a most determined resistance, his vessel struck on a flat. It was impossible for the other vessels to get near him, for Hocenus, the Egyptian admiral, with his native auxiliaries, surrounded the wreck, assailing this unfortunate ship on all sides. The battle continued during a whole day, and at night a boat was sent to bring off the Portuguese admiral, but he replied, “ I shall never leave those who have been my companions in danger, nor desert this ship whilst hope or life remains to defend and save her for my country.” Next morning the battle was revived, and one of Almeida’s thighs was shot away, but he ordered himself to be placed in a chair on the deck, and continued to give his orders with coolness till another ball carried away part of his breast and ribs, when he expired. The Egyptians then boarded the vessel, when Laurence Catus, a servant of the deceased admiral, who was wounded in the eye with an arrow, and who had thrown himself on the body of his master, started up,

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\* We could give several instances of inaccuracy, but one or two shall suffice. The mistress of Holkar is called his ‘ sister;’ and Sir David Ochterlony is, we believe, very erroneously represented as the commander-in-chief of the army employed against the Ghoorkas.

and with his sword killed several of the assailants, while another sailor, named Andrew Van Portua, who had lost his right hand, and received a musket-ball in his shoulder, fought to the last with his left, dealing destruction around. When Almeyda's father heard of his son's death, he said, "It is mine to sustain his place," and, brushing away the tear of mortal weakness, he proceeded with a fresh force to attack Hocenus, destroyed his whole fleet in the harbour of Diu, took that important little island, and amazed the continent by his valour and humanity.

'In this engagement the brave Nonnius Vasques Pereira was killed; he passed through the enemy's batteries that lined the shore with his single ship, and boarded Hocenus amidst his own fleet.

'Old Almeyda did not live to see the termination of his commenced success, for having fallen into disgrace with king Emanuel by some misunderstanding, he was recalled, and killed at the Cape of Good Hope, by a pointed stick having been run through his body, in an affray between some of the natives and his sailors. But Nonnius Acunia took the fort of Diu, and the fortified island of Betel, where the desperate Turks, having burned their wives and children, being determined to receive no quarter, rushed upon the Portuguese like lions, maddened by revenge, and were not destroyed till they had slaughtered seventeen officers and one hundred and fifty men belonging to the force under Nonnius.' pp. 173—5.

M. Say's pamphlet is written with the laudable motive of correcting the erroneous views entertained by continental politicians, on the subject of our Indian possessions. Vague notions of wealth and power, connected with the tribute and the commerce of Asia, seem to float in the heads of the eminent persons who direct the machinery of European governments, until they fix it in their minds as a settled axiom, that to assail England in the East is to strike at a vital point.

'There appears to me to be a general mistake on the Continent of Europe with respect to the British Dominion in India. The question is often asked—How did it arise? Who exercises it? Is it the East-India Company—the military—or the parent state? It seems to be taken for granted, that India is the principal source of British wealth. Even governments most interested in entertaining correct ideas on subjects of political economy, share, in this respect, the opinions of the vulgar. They imagine that the nations of India groan beneath the yoke of England, and that they have only to appear in arms, and overthrow a hated and unstable power. This was Bonaparte's intention by the expedition to Egypt, and it has twenty times occupied the cabinet of St. Petersburg.'

*Say, pp. 5, 6.*

With the design of counteracting these inaccurate opinions, M. Say gives a succinct but clear statement of the history and actual condition of the East India Company, and shews that,

on a fair estimate of profit and loss, it is embarked in a losing concern, borrowing money to pay its dividends, accumulating debt instead of realizing property, and setting off fictitious credits against a real deficit. He makes it appear, that even the profits made by the servants of the Company, are of no advantage to the mother country, in as far as they are spent in India; and in short, he presents our Asiatic concerns under such an aspect as is well calculated to deter hostile monarchs and ministers from entering on schemes for the invasion of Hindostan.

‘Supposing any foreign prince or usurper should procure a few willing or reluctant partizans, he would have still fewer means of resisting British power and intrigue than the princes who governed India before the English, and who, nevertheless, have been forced to submit to the superior tactics of Europe and the superior policy of England. A European army would appear in India under great disadvantages. It would not find a people incensed against their rulers, ready to second it, as has been asserted. The princes, rather than the people, were the enemies of the English; and independent princes no longer exist. European forces could only be sent by land; and let any one calculate the delay, the expense, and the loss which must attend an army in such an expedition! Not to speak of the nations it would have to fight with on its road, of the men, horses, and artillery lost in the burning sands, the trackless swamps, and impassable rivers,—it would have to encounter, on its arrival, a well-established power, defended by an army of 160,000 men, disciplined like Europeans, and with the facilities of receiving by sea all necessary reinforcements and supplies.’ *Say*, pp. 32, 33.

M. Say contends that British India is, on the whole, well governed; but we do not clearly understand him when he observes, that

‘The English have totally abandoned all idea of correcting the prejudices of the Hindoos, or of converting them to Christianity. It is even their policy to prefer that they maintain their present opinions. They are either Mahometans or followers of Bramah. Mahometanism renders its votaries resigned and docile. The religion of Bramah, by the inflexible rigour with which it adheres to its hierarchy of *casts*, trains them to subordination. The most perfect religious toleration exists, therefore, in British India; and if we add, that peace reigns over the vast countries formerly torn to pieces by a hundred despots, who pillaged them at their pleasure,—that industry is protected, and every one may now enjoy the fruits of his labour, and amass wealth in security,—we shall be forced to admit, that the situation of Hindostan was never happier than at the present moment.’ *Say*, pp. 30, 31.

To the greater part of this paragraph we can, of course,

make no objection; but the qualification of Mahomedism is beyond our comprehension. We should have supposed that, of all the classes of British subjects in India, the votaries of the Prophet would be found least entitled to the distinctive epithets, 'resigned and docile.' On the general question as to the probable permanency of English supremacy, the opinion of M. Say leans to the affirmative; and we shall cite the closing paragraphs of his tract as giving a summary of his views on the ultimate condition of Asia.

'In every case the freedom of India seems impossible; but ought we to wish, for the interests of humanity, that Europe may lose its influence over Asia? Ought we not rather to wish that it should increase? Europe is no longer what she was in the days of Vasco de Gama and Albuquerque. She is arrived at a state in which Asia has nothing to fear from her influence. With her despots and superstitions, Asia has no good institutions to lose, while she may receive many from Europe.

'The nations of Europe, from their enterprising spirit, and the astonishing progress they have made in all the branches of human knowledge, are, no doubt, destined to subdue the world, as they have already subdued the two Americas;—I do not mean by force of arms. Military preponderance is, and ever will be, accidental and precarious. Europe will subjugate the world by the inevitable ascendancy of knowledge, and the unceasing operations of her institutions. It is no longer necessary to employ arms against the American Indians. Asia needs longer time on account of her immense population, and the inertia which long-rooted and immoveable customs oppose to every species of innovation. But the march of events is inevitable. The religion of the Magi has given place to Mahometanism; that of Bramah has lost half its votaries; and Mahometanism will wear itself out in turn like every thing else. The facilities of communication by water are becoming every day more perfect. In our own times, the voyage to India by the Cape of Good Hope has been lessened one half, both in ease and celerity, since 1789. The other passages to the East will indubitably become more short and practicable. The liberation of Greece will lead to that of Egypt; and civilization, gaining ground, will level the obstacles to communication; for the more civilized nations become, the more will they perceive that it is their interest to communicate with their neighbours. We may then have a faint idea of the future state of society; but time is a necessary element in all great revolutions.'

Say, pp. 34—6.

We must recur to Mr. Wallace for the purpose of enforcing the necessity of a thorough revision and condensation in the event of a second edition. Such a work is so much wanted, that it is well worth while to take pains in its composition, since, without it, details are valueless. Accuracy is indis-

pensible. We believe Mr. W. is incorrect in giving to Great Britain the possession both of the Isle of France and that of Bourbon. The Mauritius alone is ours: if we may trust our recollection, the other was restored. We shall trespass on Mr. Wallace's pages for one more extract, containing a most interesting statement.

' Bengal is bounded on nearly its whole eastern line by the wild and extensive district of Tipperah, the mountains of which are inhabited by savages, who have now scarcely any knowledge of the Brahmanical code, nor indeed of any other, although, in ancient times, this was the seat of an empire which brought armies into the field of 200,000 infantry. From this region and Chittagong, the government of India recruit their establishment of elephants, purchasing none under nine feet high. The inhabitants of Rajemal, a northern district of Bengal contiguous to this tract, are mostly of low stature, but stout and well proportioned. Many of them are not taller than four feet ten inches, with small eyes, flat noses, and thick lips. These savage men were reclaimed and civilized by the noble exertions of Mr. Cleveland, their judge and magistrate, who has a monument in the form of a pagoda, erected to his memory near Boglipore: he died at the early age of 29. An idea of his worth may be entertained from the tribute paid to his memory by the governor-general and council of Bengal, and which remains for a testimony to future times, engraved over his mortal remains. There he lies—"Who, without bloodshed, or the terror of authority, employing only the means of conciliation, confidence, and benevolence, attempted and accomplished the entire subjection of the lawless and savage inhabitants of the Jungleterry of Rajemal, who had long infested the neighbouring lands by their predatory incursions, inspired them with a taste for the arts of civilized life, and attached them to the British government by a conquest over their minds." To my understanding, this is one of the most honourable monuments that ever was erected, and worthy of being perpetuated till time shall be no more.'

We wish that such monuments as these were more thickly planted.

Art. V. *The Christian Ministry: or Excitement and Direction in Ministerial Duties*. Extracted from various Authors. By William Innes, Minister of the Gospel. 8vo. pp. 358. Price 8s. Edinburgh. 1824.

**T**HE abridgement of some large works of practical divinity, has communicated the essence of highly valuable books to a numerous class of readers, who could not afford the expense either of time or money which the originals would claim. But



the task of abridging is not without its difficulties, and, like that of translating, has frequently fallen into incompetent hands. Even at the best, he who has leisure to peruse an original work of merit, suffers loss, if induced by an abridgement to decline its perusal. We are therefore disposed to give the preference to that exercise of literary industry, by which the treasures of pious learning are explored with a view to selection and compilation. Such productions have not the same tendency to deter the reader from resorting to the originals when opportunity may offer. An abridgement, like an engraving, gives the outline and composition of its original; and, after examining it, we are sometimes less concerned to become acquainted with that which, except as to its colouring, seems already known to us. But they who extract, bring us specimens from a mine: we cannot be sure that they have chosen the very best, or the most adapted to our particular use. If we are gratified and enriched by these, perhaps we might be yet more by others. And it is the more probable that we may be disposed to argue thus, when the specimens produced, as in the work before us, are chiefly of one particular kind. Indeed, we consider this mode of compilation, which brings into a distinct work what has been said by several writers upon one subject, as preferable to the miscellaneous extracts from one author that are often presented. At least, the great importance of the duties which belong to the Christian ministry, fully warrants the appropriation of one or more volumes to the production of the counsels of those who have eminently fulfilled it.

Mr. Innes states, that his design 'has been, to furnish a volume as full of useful matter as possible; a volume which may lie with advantage on the table of every minister of the gospel, and into which he cannot even occasionally look without finding some useful hint, either in the way of direction or excitement in the important work in which he is engaged.' This design is judiciously executed, by extracts from Baxter, Watts, Alleine's life, Witherspoon, Erskine, Martyn's Memoirs, Brainerd, Cecil, and Hall. No one who justly appreciates the characters of these divines, can doubt that the extracts are valuable. There will, indeed, in such a series of selections necessarily occur some repetition of the same thoughts in different forms; but this will be more than tolerated by the reader who wishes to have them practically fixed in his heart. The home-striking energy of Baxter cannot fail of producing some serious impressions, except on the most dull and thoughtless minds. Fine instances of it appear in the extracts, of which the following are portions.

'It is a palpable error in those ministers that make such a dis-

proportion between their preaching and living, that they should study to preach exactly, and study little or not at all to live exactly. All the week long is little enough to study how to speak two hours, and yet, one hour seems too much to study how to live all the week. They are loath to misplace a word in their sermons, or to be guilty of any notable infirmity, (and I blame them not, for the matter is holy and of weight,) but they make nothing of misplacing of affections, words, and actions, in the course of their lives. O! how cautiously have I heard some men preach, and how carelessly have I seen them live.' p. 11.

'I confess, I think necessity should be a great disposer of a minister's course of study and labours. If we are sufficient for every thing, we might fall upon every thing, and take in order the whole Encyclopædia. But life is short; and we are dull; and eternal things are necessary; and the souls that depend on our teaching are precious. I confess, necessity has been the conductor of my studies and life. It chooseth what book I shall read, and tells when and how long. It chooseth my text, and makes my sermon, for matter and manner, so far as I can keep out my own corruption. Though I know the constant expectation of death has been a great cause of this, yet, I know no reason why the most healthful man should not make sure of the *necessaries* first, considering the shortness and uncertainty of all men's lives.' p. 30.

Notwithstanding the superior correctness and polish of style, combined, indeed, with piety and truth of sentiment, which appear in most of the other authors here cited, we feel more fully from Baxter's juxtaposition with them, how effective is the nervous plainness of that venerable non-conformist. If, as the Compiler intimates, a favourable reception of this work should induce him to add a second volume, we wish that an equal portion of it may be allotted to further selections from that powerful writer. Much will be found in this volume to humble, as well as to direct and incite the conscientious pastor. We can conceive that some parts of it may even, in certain minds, produce discouragement. Such persons will feel the force of a remark of Archbishop Leighton's, quoted by Dr. Erskine in a discourse on the difficulties of the pastoral office, from which extracts are given:

'Even the best would have cause to faint and give over in it, were not our Lord the chief shepherd, were not all our sufficiency laid up in his richfulness [qu. rich fulness?], and all our insufficiency covered in his gracious acceptance.' p. 227.

Art. VI. 1. *Treatises upon the Life, Walk, and Triumph of Faith.* By the Rev. W. Romaine, A. M. With an Introductory Essay by Thomas Chalmers, D. D. 2 vols. demy 12mo. pp. xxiv, 372, 364. Price 9s. Glasgow. 1822.

2. *The Imitation of Christ*: in three Books. By Thomas à Kempis. Translated from the Latin, by John Payne. With an Introductory Essay, by Thomas Chalmers, D. D. 12mo. pp. lxii, 334. Price 4s. Glasgow. 1822.

3. *The Works of the Rev. John Gambold, A. M.* Late one of the Bishops of the United Brethren. With an Introductory Essay, by Thomas Erskine, Esq. Advocate, Author of Remarks on the Internal Evidence for the Truth of Revealed Religion. pp. xxviii, 286. Price 4s. Glasgow. 1822.

**T**HE spirit of trade is to be watched with a jealous eye in its influence upon religious publication; for, no doubt, things sacred are always in danger of being profaned, corrupted, and depraved, while they are in the hands of those,—whether dignitaries, authors, or booksellers, who find that “godliness is gain:” and truly no man—no, not a barefooted friar, with a knapsack of indulgences on his shoulders—has better right to whisper a hearty Amen to the text, than a *Publisher* in these days, whose capital, and connexions, and knowledge of the religious world, and general intelligence in theological matters, enable him to supply the wishes of the thousands and tens of thousands in the three kingdoms, who are constant consumers of good books. Looking at the subject only on one side, one might fear that the simple-hearted and unwary buyers of godly books were exposed, without protection, to every pestilent corruption that should promise to fatten the press, and those who live by it. But there are some effectual securities against any very serious or wide-spreading mischief from this source. For though there are flagrant exceptions, yet, still it is a maxim understood, and acknowledged, and generally acted upon by those whose trade is in books, that the best things sell best; and that if you wish to provide for the *mass* of readers, you must publish what is of unquestioned reputation, and of plain and obvious utility. There have indeed been some designedly *vicious* enterprises, and many *ill-judged* enterprises in this line of business; but, for the most part, capital employed in this department of literature will select, by mere mercantile tact, the very works which would have been selected, if disinterested and well-informed piety had been the sole guide in the choice.

But, besides this, it is far from being a justifiable presumption, that, because a man is a tradesman, he has no views beyond those of a tradesman. Still further from the language of candour, and, we will add, from that of a thorough knowledge of the

world, is it to impute a species of simoniacal baseness of intention to every man who *deals* in Religion. On the contrary, we fully believe, that many enterprises similar to that of which the volumes before us are specimens, have been undertaken from motives altogether becoming to a Christian man of business. And, to say truth, we have good reason to believe that this is actually the case in the present instance.

The form of these republications is commodious, the price reasonable, and their appearance creditable to the parties engaged in the work. It is neither with the merits of the Authors chosen, nor with the propriety of the choice, that we need concern ourselves here ; for, in such undertakings, it is the public, not the publishers, that really makes the choice ; and it is, in fact, the voice of the mass of readers that thus breathes into our past writers the breath of a second life. To that part of the plan which regards the Introductory Essays, we might object on several grounds ; yet, after all, if this sort of flourish of trumpets is found to promote the circulation of good books, perhaps we should not do well to be angry. But certainly, consulting our own feelings, we should at once say, that these *expedients* of the school of “ Day and Martin,” of Bish and Hazard, are *inexpedient*, and, in the end, injurious to the cause they are intended to serve, and perhaps, also, in some slight degree, to the respectable names that are borrowed for the occasion. We have read with great pleasure these Essays by Dr. Chalmers and Mr. Erskine ;—they are quite equal to what these writers might be expected to produce under the *given circumstances* of requisition, and limitation, and task-work. But, though twenty or thirty pages of the full-toned writing of the one, or of the vigorous reasoning of the other, will certainly gratify the reader—meet with it where he may—yet, he feels that the “ Essay” has the slenderest connexion possible with the book to which it is prefixed ; that it yields him no important aid in the perusal of the Author, and, in a word, that the true and sole reason why it is there, is because the words ‘ *With an Introductory Essay by, &c.*’ must appear in the title-page. Now we think that the feeling of this sort of trick having been played upon them, will disgust a greater proportion of readers than the publisher has reckoned for in his calculation. For example ; in projecting the scheme, he may have presumed that one reader in five hundred would understand the thing just as he understands it—as a mere means of pushing the sale of the books, but that the four hundred and ninety-nine would take it all for good. Now we verily believe that, supposing the lowest class of readers to be excluded from the estimate, (and such are not the purchasers of works of this sort,) these tricks of trade

are *now* understood by, and offensive to, three fourths, or perhaps one half of the reading public in England. And being, therefore, *understood*, they are worse than useless. There is no prejudice which *traders* in wares of every sort, cling to more fondly, than the notion, that all the world but themselves may be gulled; yet, it is a prejudice that must be discarded by all but purblind understandings and sordid tempers. For our own parts, we confess that we indulge the hope that, if knowledge holds on its course among us, *charlatanism*, in all trades, will find that it has done its work,—and that it must die.

We have ventured this hint to the publishers of this series of religious classics. Perhaps they may find that, having gained circulation for the work, no other means are requisite to secure the public favour, than the continued exercise of a sound discretion in the selection of their authors, and of the pains and cost which have made the undertaking hitherto creditable and advantageous to themselves...

Art. VII. 1. *The Enchanted Flute, with other Poems; and Fables from La Fontaine.* By E. P. Wolferstan. 8vo. pp. 440. Price 12s. London, 1823.

2. *Eugenia: a Poem.* In four Cantos. By E. P. Wolferstan. 8vo. pp. 62. Price 3s. 6d. London, 1824.

**L**A FONTAINE, had he written nothing but his fables, would be a poet which we might almost envy the French. He is our Gay with more vivacity and point, Swift, with more playfulness, amiableness, and grace, but he has a character distinct from either, inasmuch as he is perfectly French. Perhaps, our Peter Pindar comes the nearest to his style of humour, as well as his freedom of versification; and if the topics he had chosen had been less identified with the political scandal of the day, his works, cleaned and weeded, would have deserved a higher place than they can now maintain in that class of English poetry.

Mrs. Wolferstan (we believe we are correct in so designating her) has adventured on a difficult task. We have always considered La Fontaine as untranslatable—unless by Dr. Wolcot; but we frankly admit, that she has executed many of these fables with equal fidelity and spirit. If she will pardon our not giving the preference to her original poetry, we are willing to assign her no ordinary merit as a translator, and we think that these Fables will very generally and deservedly please. Every one recollects La Fontaine's fable of the Grasshopper and the Ant, the first in his book, beginning

‘ *Le cigale, ayant chanté  
Tout l’été,  
Se trouva fort depourvue,  
Quand la bise fut venue,*’ &c.

Save and except the ‘ *silver song*’ assigned to the insect, and the cheering influence ascribed to it, we think the fable very happily rendered as follows :

‘ **THE GRASSHOPPER AND ANT.**

‘ A Grasshopper, whose silver song  
Had cheer’d the fields the Summer long,  
A sad reverse of fortune knew  
When the chill winds of Winter blew ;  
For not an atom could she find  
Of Fly or Worm of any kind.  
At length she went, compell’d by want,  
To the snug dwelling of the Ant,  
Entreating her as neighbour, friend,  
A small supply of grain to lend ;  
Just to support her fainting frame,  
Till future, happier seasons came.  
“ Trust me,” she cried, “ I’ll pay you all,  
“ Both interest and principal,  
“ If there is faith in Animal.”  
The Ant, who never was a Lender,  
For which some worthy souls commend her,  
Just ask’d the Borrower her employment  
In Summer. “ O ! ’tis all enjoyment !  
“ One changeless course of pure delight !  
“ I sing by day, I sing by night !”  
“ Indeed ! how very gay and pleasant !  
“ Well then, suppose you dance at present.”’

pp. 150—151.

The following spirited version of ‘ *Le Rat de ville et le Rat des champs*,’ is more free, and yet true to the spirit of the original.

‘ **THE TOWN AND COUNTRY MOUSE.**

‘ A London Mouse of noble race  
Sent to invite his Country Cousin  
To dine with him in Grosvenor Place,  
On crumbs of Cake—their Rump and Dozen.  
‘ Spread on a Turkey-carpet lay  
The rich, Epicurean treasure ;  
I leave to Fancy to portray  
The happy meeting at her leisure.  
‘ O fly not yet ! ’tis just the hour  
For little Mice who love the Moon !  
But Pleasure, like a midnight flower,  
Just peeps and smiles, then closes soon.



• “ Hark ! heard you not that op’ning door ?”  
The Mouse of London cried, and started—  
They staid not for one warning more,  
But with the lightning’s speed departed.

• “ All, said the host, “ again at rest,  
“ We’ll finish our repast, however.”  
“ Alas !” replied the rustic guest,  
“ My appetite seems gone for ever.

• “ But ere to-morrow’s moon shall cease,  
“ Come and partake my frugal diet ;  
“ I boast not luxuries like these,  
“ Ambitious most of ease and quiet.

• “ My scrap of cheese, my barley-meal,  
“ I eat in peace, enjoy at leisure,  
“ And taste delight we cannot feel  
“ When terror mingles with the pleasure !”

pp. 165—166.

• ‘The Rats in Council’ is a very free translation ; but our readers will not be the less pleased with it.

#### • THE RATS IN COUNCIL.

• A certain Cat, one Kouli Khan by name,  
Dealt to the Rats so many a mortal blow,  
It seem’d his namesake, once of murd’rous fame,  
Did on his teeth and claws some charm bestow ;  
He sent such thousands to the shades below.

The poor surviving remnant dared not stray,  
Dared not forsake their holes by night or day.  
Such skeletons they were, that could you see ’em,  
You’d think them subjects meet for a museum.  
Now Superstition is the child of Fear,

In Rats perhaps as man ;  
For this redoubted Kouli Khan  
They thought a demon from the nether sphere.

At length it did arrive  
That he was gone to wive,  
Or to a rabbit-warren rambled forth,  
As gentlemen go shooting to the North.

O ! these were halcyon days !

But that Destruction’s sword,  
Suspended by a cobweb cord,  
Darted on ev’ry fur-clad head its glancing rays.

A Parliament was called the case to treat on,  
And all the worthy members not yet eaten,  
Soon fill’d their station,

Happy again to meet,  
To take their oaths and seat,  
And quarrel o’er the miseries of the Nation.

A Rat of eloquence—one who could measure ye  
 Six hours upon his legs,  
 Descanting on the Weasel sucking eggs,  
 Arose, and begg'd the Barn would give attention  
 To something he had come prepared to mention.  
 He was, as any member there,  
 Free to declare,  
 That, spite of all that Ministers could plan,  
 The Nation suffered from this Kouli Khan.  
 But he had now a measure to disclose  
 That Opposition's self dared not oppose.  
 ("Hear! hear!" not quite unmix'd with laughter,  
 Came from the opposition rafter,)  
 And then he pledg'd himself in words pathetic,  
 And tone and manner truly energetic,  
 Did they but act as he should urge,  
 To free his Country, his dear Country, from the scourge.  
 He did propose to hang a Bell  
 Around the neck of this strange Imp of Hell;  
 And by that simple toy's assistance,  
 They should descry him at a distance:  
 Then who so cowardly to fear him,  
 When ev'ry Rat alive might hear him?  
 The counsel met with loud applause;  
 And such the universal joy,  
 The rafters rattled with their claws.  
 How will not Hope the spirits buoy!  
 They seem'd a tribe of children loos'd from school,  
 Or *auncient* England's Nobles at *misrule*.  
 Silence at length restored—they ask  
 What friend will undertake the task,  
 Who his dear Country loved so well,  
 Just simply to tie on the Bell!  
 Alas! tho' each a patriot hearty,  
 They found no Curtius of the party.  
 One wanted strength, another skill;  
 This Rat was nervous, that was ill.  
 And thus this admirable scheme,  
 So well imagin'd, so profound,  
 Prov'd nothing better than a dream,  
 And fell (hard fortune!) to the ground.  
 The Bill, to use the words they said.  
 Was *this day six months to be read*.  
 But let us nurse and keep it warm,  
 'Tis so like *Radical Reform*:  
 Something, that who attempts shall rue it—  
 Fine—but impossible to do it.  
 Now, laying Politics aside,  
 A simpler Moral we'll provide.

Experience has confirm'd the fact :  
'Tis easier to advise than act.' pp. 197—202.

We must make room for one more, and the following presents itself.

• THE JUG AND THE KETTLE.

• Iron Kettle said one day,  
    " Earthen Jug, we'll take a ramble."  
" No," said he, " excuse me, pray ;  
" I was never formed to amble :  
" On my shelf, beside the fire,  
" I have all my heart's desire.  
" If my friend abroad should take me,  
" Know, the slightest blow would break me.  
" For yourself, indeed, proceed  
" Where gay Fancy chance to lead.  
" Go to France and see the Louvre,  
    " Cross the Alps, ascend Mont Blanc ;  
" You will never want *Vancouver*,  
    " Be the Journey short or long.  
" Go where Gaiety invites you,  
" And the merry dance delights you :  
" Strength you have, if you have skill,  
" Both for Waltzing and Quadrille.  
" Chimney Corner, still and snug,  
" Better suits an Earthen Jug."  
    • " No, my friend, I cannot settle,"  
Said the kind, warm-hearted Kettle,  
" Thus to roam and take my pleasure,  
" While you mope at home at leisure ;  
" Come with me, and I'll protect you,  
" To the smoothest path direct you,  
" And ere mischief can ensue,  
" Take the blow design'd for you."  
    • Earthen Jug no more, I wist,  
Could the flatt'ring call resist.  
Side by side they jog together,  
Nothing heeding hours or weather ;  
Thro' square, and street, and lane, and row,  
Clitter clatter on they go.  
Sometimes this thing, sometimes t'other,  
Strikes the friends against each other.  
Ev'ry loosen'd stone's attack  
Causes Earthen Jug a crack ;  
Till ere long, his doom unravels,  
Smash he goes, and ends his travels.  
Learn the Moral from the Sequel :  
Still associate with an Equal :

If you mingle with the Great,  
Like the Jug's will be your fate.' pp. 323—325.

With regard to the original poems, they display the same easy flow of versification, they abound with excellent sentiments, and they sometimes reach the spirit and playfulness of the translations; but the Author reminds us of a fine penman who cannot write well unless his paper is ruled, or has lines under it. The 'Enchanted Flute' professes to be a poem in seven cantos: it consists in fact of two poems, one inserted in the middle of the other, occasioning the interruption, without answering the purpose of a parenthesis. The transition 'from gay to grave, from lively to severe,' is by far too violent; and the poem is not only without unity, but without harmony. Cantos 2, 3, 4, detail an affecting story, possibly not an imaginary one, such as Crabbe delights to tell, but Mrs. Wolferstan's graver style is deficient in nerve, and point, and pathos. Catherine's adventure by itself, were the four cantos which it occupies, retrenched of about a third of the number of lines, would make a very pleasing poem. But our Author must positively resist the temptation to write long poems. 'Urania and Ellen' seemed to us an instructive tale, but we could not get through it. By far the best long poem in the volume is entitled 'Three Weeks after Marriage,' which we commend to the perusal of all whom it may concern: it does equal credit to the sterling qualities of the Writer's mind, and her command of easy verse. The sonnets only serve to confirm our opinion that the Author should not attempt the graver measures, especially so long as she can gratify her readers with poems of a lighter kind so spirited and pleasing as the following.

• TWO VIEWS OF THE SAME SUBJECT.

\* \* \* \* \*

' Ladies who own an income clear  
Of full twelve hundred pounds a year,  
Though time has dimm'd the sparkling eye,  
And ting'd the skin with darker dye,  
Nor giv'n those better charms instead,  
Which live when loveliness is fled,  
May still find courtesies as plenty  
As in the smiling bloom of twenty.  
This did Olinda, matron sage,  
Though passing forty years of age.  
But ancient Poets, to attain  
More Bardlike and imposing strain,  
Were wont to seek those valleys green  
Where flows th' inspiring Hyppocrene,

Then call from their Aonian glades  
The Nine well-educated Maids :  
(Like families of modern days,  
One draws, one sings, another plays.)  
Her *I* invoke, if such there be  
In thy fair flock, Mnemosyne !  
Who simple Truth and Nature prizes,  
And all who woo them patronizes.

' 'Twas in that season when the rose  
Through her green kerchief crimson shews,  
When gales delicious odours bring,  
And new-fledg'd thrushes try the wing,  
Olinda, as our legends say,  
Had slept four balmy hours away  
Since the proud Sun, in crimson state  
Had canopied his Eastern gate ;  
Now, far diffus'd, and mounting high,  
His golden glories fill'd the sky,  
And heard was Bennet's gentle knock,  
Preceding " Ma'am, 'tis eight o'clock."  
The drop-bolt rattled, and the maid  
Not one of all the duties paid  
That daily ask her powerful aid,  
(The flowry chintz is scarce withdrawn,  
The shutters yet defy the dawn,)  
Began, in accents might awake  
The fishes of the Stygian lake,  
Or make the seven sleepers start,  
Or chill Tydides' val'rous heart,  
" O, Ma'am ! poor Martha's pretty hen,  
" You've prais'd it o'er and o'er again !  
" Spotted and speckled, like a pheasant !  
" (It was her dear young Lady's present)  
" The sweetest, tamest, gentlest thing,—  
" She did not even cut its wing.—  
" Where'er she sat, it nestled to her,  
" One could have almost sworn it knew her—  
" Well, Ma'am ! this very, blessed night,  
" That barbarous fox, as if for spite,  
" Has taken the good old creature's pet.  
" The poor soul cried, is crying yet.  
" For my part, I should straight determine  
" To kill at once these odious vermin ;  
" And were you, Ma'am, to say the same,  
" I wonder who would dare to blame !  
" Constant vexation ! endless losses !  
" Merely to please men, dogs, and horses."  
' Olinda waited for the tide,  
And then in calmer tones replied :

" All this, perhaps, is very true,  
 " But, Bennet, what am I to do?  
 " My neighbours are extremely kind,  
 " And we should ever bear in mind  
 " Civilities ourselves receive.  
 " We cannot what is lost retrieve.  
 " Martha should take more care, and then  
 " She would not thus have lost her hen.—  
 " I have this moment in the house  
 " A present of a brace of grouse.  
 " Then we should all things weigh and measure:  
 " They hunt for health as well as pleasure.  
 " Sir Reginald, to name no more,  
 " Might lay his dropsy at my door,  
 " Should I, when people are annoy'd,  
 " Have the poor animals destroy'd.  
 " You know that all the doctors cry,  
 " Sir Reginald must ride or die;  
 " And but for hunting, would he ever  
 " Leave his arm-chair and sofa? never.  
 " So that his case, to go no further,  
 " Would fairly make my conduct murther!  
 " And then how very kind they were  
 " When John was here for change of air!  
 " He brought no horse,—they lent him one:  
 " Sir Reginald had bought his son.  
 " The creature threw him, it is true,  
 " And broke a leg and rib or two,  
 " But things will sometimes happen cross—  
 " 'Twas very kind to lend the horse;  
 " 'Twas kind to shew my nephew sport,  
 " And he, poor fellow, thank'd them for't."  
 ' Bennet had nothing more to say;  
 Like gamesters when they lose at play,  
 She prudently threw up the game:  
 Her eloquence had miss'd its aim.  
 Not so when one devoted morn,  
 The sun had half his beams withdrawn,  
 And many a louring cloud was seen  
 To gather on the blue serene—  
 (For authors evermore importune  
 The skies to usher in misfortune;  
 " The dawn was overcast" when Cato,  
 Inclined to read, turn'd over Plato)—  
 Well, then, the heavens portentous frown'd,  
 And boding swallows skimm'd the ground,  
 When hapless Bennet, breathing woe,  
 Her mouth drawn down like bended bow,  
 Told how the hen-house, spite of locks,  
 Was enter'd by the wily fox,



And nine sweet turkeys, at the least,  
 Were taken for the monster's feast !  
 " My turkeys ! all my turkeys gone !"  
 Olinda cries—" No ; there is *one*."  
 " *One* turkey !—only one d'ye say ?  
 " I saw them all but yesterday,  
 " And was just thinking as they past,  
 " The pretty things were growing fast,  
 " And one should go to John this year,  
 " The other nine be eaten here.  
 " O Bennet, Bennet, 'tis a shame !  
 " But somebody must be to blame !  
 " Lock'd do you say the hen-house door ?"  
 " Yes, but he enter'd thro' the floor—  
 " Foxes are witches, I've no doubt,  
 " One vainly tries to keep them out."  
 " Well ! this is not to be endur'd,  
 " The mischief must and shall be cur'd.  
 " What is the value of a present  
 " Of hare, or even grouse, or pheasant ?  
 " Ven'son, which epicures adore,  
 " I care not if I touch no more—  
 " Indeed, by choice, or my ill luck,  
 " They oftener send me doe than buck,  
 " And when the keeper's had his fee,  
 " 'Tis all that's worth, 'twixt you and me.  
 " But why on trifles waste a word ?  
 " *Humanity* should first be heard.  
 " Poor John, since that ill-fated day,  
 " Has always limp'd, and always may ;  
 " And ev'ry night before it rains  
 " Is tortur'd with rheumatic pains.  
 " Sir Reginald will leap a gate,  
 " In spite of his amazing weight,  
 " And should his horse receive a check,  
 " No one can answer for his neck.  
 " So, when you've given me my cap,  
 " Bid Robert Grundy set the trap." ' pp. 89—96.

We should imagine that the translations from La Fontaine would be very acceptable if reprinted separately in a smaller size. In our humble opinion, they should have taken the lead in the title-page. We exhort the Author to prosecute the task of presenting the lively Frenchman in an English dress.

Thus far had we written, when we found ourselves called upon to notice a second publication from the same pen, which we receive with pleasure as affording ground for presuming that the first has not proved unsuccessful. 'Eugenia' is certainly very superior in interest to any of the longer poems in Mrs. Wolferstan's former publication ; and it has somewhat

raised our estimate of the Author's powers, highly as we were disposed to rate them in some respects. Eugenia, a clergyman's widow, is reduced to the necessity of becoming a village school-mistress.

—' Shall one whom Nature form'd to climb  
Where only tread the gifted, the sublime,  
Watch vacant dullness, with mistake absurd,  
Misread, the twentieth time, the same poor word  
See the wet thumb squeeze up the dirty leaf;  
Hear drawls more torturing than their noisiest grief;  
While, if she try to break the horrid spell,  
And in her own soft tones the story tell,  
'Tis every line sung out, with all its former yell !'

This is graphic.—The widow has three sons: the eldest is adopted by a rich uncle; the second is educated by another relative; the third remains at home. They first meet again in the mother's humble cottage as youths; the scene is very naturally described, and their differing characters are well discriminated. They grow up. Arthur, the eldest, becomes, on his uncle's death, Sir Arthur, and neglects his mother. Frederick, who becomes the hero of the tale, after carrying off college honours, obtains leave to accompany a friend on a tour to Rome, where he falls into the toils spread for him by a divorced adultress, and, without knowing her history, marries her. An *eclaircissement* taking place, the unhappy woman swallows a deadly draught.

' " There !" said her barb'rous mother, " there she lies !  
" This is *your* work—enjoy her agonies.  
" Nothing can save her—art in vain were tried—  
" And your revenge will soon be satisfied."  
" Revenge !" I cried ; " alas ! may Heav'n be free  
" Forgive my sins, as I her wrongs to me !"  
She heard not—thunders might have spoke in vain,  
Amid that fever of delirious pain ;  
Till, faint and fainter grown, she silent lay,  
Unclench'd her pale, cold hands, and died away.  
You might have rouz'd a marble form as soon  
As broke the torpor of that death-like swoon.  
But Nature, strong in youth, holds fearful strife,  
Ere stops the crimson current, warm with life.  
She woke and saw me. O ! that dying look !  
" My Fred'ric here ?"—and then her poor frame shook—  
" Say you forgive me—speak that blessed word—  
" How kind, how welcome death, those accents heard !"  
" If *I* forgive, Sophia ? what am I ?  
" A poor, frail mortal—all infirmity :

" One born in sin, and impotent as frail !  
 " For pardon sue where pardon may avail.  
 " If Heav'n some dear, some precious moments spare,  
 " Hold fast the treasure, give thy soul to prayer.  
 " Cling to the Cross ! Redeeming mercy crave !  
 " Certain to hear, omnipotent to save.  
 " Who spared the thief on the accursed tree,  
 " May purge thy crimes, may turn and look on thee."  
 A supernatural strength she seem'd t'have gain'd;  
 She kneel'd upright, though not an arm sustain'd.  
 Her wretched Mother strove to drag her back.  
 O ! then what agonies my spirit rack !  
 " Touch, touch her not," I cried, " see, see, she prays !  
 " Eternity's at stake !" Pale with amaze,  
 The creature dropp'd upon her seat : that o'er,  
 I saw and heard, remember'd *her* no more.  
 Waking or sleeping, still my thoughts review  
 The fearful scene ; and still, with terrors new,  
 It seems to seize on my bewilder'd mind.  
 Her outstretch'd arms were rais'd, her fingers intertwin'd,  
 Her eyes turn'd upward, though they seem'd as blind.  
 Her pale lips quiver'd—she appear'd to speak,  
 But not a whisper did the awful stillness break.  
 Her hands unclasp'd at length, th' orison done,  
 She dropp'd upon her pillow—she was gone.' pp. 48—50.

Such things are ; and there is an air of fact about the tale, which makes us forget that we are reading poetry. We must, however, inform our readers, that it ends, as a morning of sorrow sometimes does, and as a poem always should, very happily.

The above extract will shew, that Mrs. Wolferstan has at least one advantage over the lively Frenchman whose spirit she has so successfully caught : she has attained to a higher wisdom than that which speaks in the apologues of the old Phrygian, to truths which leave far behind the sublimest strains of ancient or modern fable.

Art. VIII. *Sketches of Field Sports as followed by the Natives of India*, with Observations on the Animals. Also, an Account of some of the Customs of the Inhabitants and natural Productions. A Description of the Art of catching Serpents, with Remarks on Hydrophobia and Rabid Animals. By Daniel Johnson, formerly Surgeon in the Hon. East India Company's Service, and Resident many Years at Chittrah in Ramghur. 8vo. pp. 262. Frontispiece. Price 8s. London, 1822.

**I**N a work on Indian Field Sports, we scarcely expected to find the Author losing the scent so completely as to break

off from the pursuit of tigers and leopards to run down—the Missionaries. The worthy Surgeon's opinions as to the inexpediency of any attempts to 'change the religion' of the Hindoos, should, however, have passed unnoticed, had he not startled us by introducing the following citation from Sir Wm. Jones, as an authority for his own opinions.

' Sir Wm. Jones, in his Account of the Gods of Greece, Italy, and India, makes the following observations. " We may assure ourselves that neither Musselmans nor Hindoos will ever be converted by any mission from the Church of Rome or any other Church." '

In justice to the memory of that great and good man, we transcribe the whole of the passage in which this very unguarded statement occurs.—' We may assure ourselves, that  
' neither Musselmans nor Hindus will ever be converted by  
' any mission from the Church of Rome, or from any other  
' Church; and the only human mode, perhaps, of causing so  
' great a revolution, will be to translate into Sanscrit and Persian, such chapters of the Prophets, particularly of Isaiah,  
' as are indisputably evangelical, together with one of the Gospels, and a plain prefatory discourse containing full evidence  
' of the very distant ages in which the predictions themselves,  
' and the history of the divine person predicted, were severally  
' made public; and then quietly to disperse the work among  
' the well-educated natives; with whom, if in due time it failed  
' of producing very salutary fruit by its natural influence, we  
' could only lament more than ever the strength of prejudice  
' and the weakness of unassisted reason.'

Now, from the entire passage, improperly garbled by Mr. Johnson, it is quite clear, that what, in the first part of the first sentence, Sir William Jones seems to declare impossible, cannot be the same thing which, towards the close, he holds out as a probable and hopeful result of the measures he recommends. Sir Wm. had the good sense to perceive, that the Romish missions had made no impression on either the Hindoo or the Mussulman population,—that the converts of such evangelists as the Abbé Dubois for instance, were Hindoos and Mussulmans still; and that any mission from any church, conducted after their example, must fail in bringing about a moral '*revolution*' in the country. The very terms prove that he is not speaking of individual conversions, nor could he be ignorant that both Mussulmans and Hindoos had been converted by the Apostolic Swartz and other Missionaries. But it is observable, that 'the only human mode' which Sir William considered as likely to be efficient, is that which the agents of the Bible Society and the Missionary Societies are now adopting.

Had that excellent man lived to witness the labours of Carey and of Martyn, we can easily imagine with what enthusiasm as an Orientalist, and with what purer joy as a Christian, he would have hailed the realization of the plan he here in part suggests. We cannot but believe that he would have been among the foremost to promote every such attempt to 'change the religion' of the Hindoos, strongly as he was inclined to view in the most favourable light their institutions, and sanguine and credulous as, in some instances, he shewed himself in receiving the representations of the artful Brahmins. Thus much is at all events indubitable, that the sentence cited by Mr. Surgeon Johnson from a paper written above thirty years ago, could not have been written by Sir Wm. Jones, nor by any man of competent information and integrity, had he been living in the present day.

'We should not,' Mr. Johnson says, 'hastily condemn the customs of the Hindoos because they are not agreeable to our way of thinking. It would ill become a man who is fond of hunting and shooting, to condemn as a foolish prejudice their not liking to take away the life of any animal.' And he proceeds to compare their customs, with our wearing wigs, false teeth, stays, or hair-powder. Does Mr. Johnson imagine that it is the object of the Missionaries and Priests, to change the national customs of the Hindoos,—to induce them to adopt the English costume and to love field-sports? Or does he mean to include among the Hindoo customs which we ought not hastily to condemn, the practices of suttee, infanticide, prostitution, and the rites of Kalee, Veeshnoo, and Juggernaut?

But how comes it that there are 'field sports followed by the natives of India,'—in a country where there exists this dislike to taking away the life of any animal? The answer would be, that the Mahommedans are the sportsmen. But how came the Hindoos to turn Mahommedans? It would seem that two false religions may agree very well together, and that the conversion of a Hindoo into a Moslem is no very difficult process. Why then should it be deemed a thing impossible, that a Hindoo may become a Christian? All the field-sports of India, however, are not confined to Christian and Mussulman hunters. For instance:—

'Shecarries are generally Hindoos of a low cast, who gain their livelihood entirely by catching birds, hares, and all sorts of animals; some of them confine themselves to catching birds and hares, whilst others practise the art of catching birds and various animals; another description of them live by destroying tigers.

'Those who catch birds, equip themselves with a frame-work of split bamboos, resembling the frame of a paper kite, the shape of the

top of a coffin, and the height of a man, to which green bushes are fastened, leaving two loop holes to see through, and one lower down for their rod to be inserted through. This frame work which is very light, they fasten before them when they are in the act of catching birds, by which means they have both hands at liberty, and are completely concealed from the view of the birds. The rod which they use is about twenty four feet long, resembling a fishing rod, the parts of which are inserted within one another, and the whole contained in a walking stick.

‘ They also carry with them horse-hair nooses of different sizes and strength, which they fasten to the rod ; likewise bird-lime, and a variety of calls for the different kinds of birds, with which they imitate them to the greatest nicety. They take with them likewise two lines to which horse-hair nooses are attached for catching larger birds, and a bag or net to carry their game.

‘ Thus equipped, they sally forth, and as they proceed through the different covers, they use calls, for such birds as generally resort there, which from constant practice is well known to them, and if any birds answer their call, they prepare accordingly for catching them ; supposing it to be a bevy of quail, they continue calling them, until they get quite close, they then arm the top of their rod with a feather smeared with bird-lime, and pass it through the loop-hole in their frame of ambush, and to which they continue adding other parts, until they have five or six out, which they use with great dexterity, and touch one of the quail with the feather, which adheres to them ; they then withdraw the rod, arm it again, and touch three or four more in the same manner before they attempt to secure any of them.

‘ In this way they catch all sorts of small birds not much larger than quail, on the ground and in trees. If a brown or black partridge answers their call, instead of bird lime, they fasten a horse hair noose to the top of their rod, and when they are close to the birds, they keep dipping the top of their rod with considerable skill until they fasten the noose on one of their necks, they then draw him in and go on catching others in the same way. It is surprising to see with what cool perseverance they proceed. In a similar manner they catch all kinds of birds nearly the size of partridges.’

pp. 25—28.

Another caste or tribe is elsewhere mentioned, a class of Pariahs, resembling the Africans in their physiognomy.

‘ The inhabitants of the hills near *Monghier* and *Baughlepore* called *Pahariahs*, are of short stature, with large flat noses, and their hair is like wool ; altogether they resemble the Africans on the coast of Guinea. In small *Nagpore*, the people are much of the same stature, with the same kind of hair, and are called *Coles* and *Daungers*. In the intermediate part of the same range of hills forming the district of *Ramghur*, the inhabitants appear to be a mixture between the before mentioned people, and the inhabitants of the lower part of Bengal ; their hair being long, and their noses



not remarkably flat or sharp. The greater part of them are known by the appellation of *Buoyeahs* and *Bouctas*, who according to their tradition were the aborigines of that country, but from appearances, I should judge that they descended from an intercourse between the hill people with woolly hair and flat noses [who I imagine were the aborigines of that country] and the *Bengalees*.

‘ These are *Hindoos*, and probably their casts go by other names in the *Shaster* or *Barren Sunker*. They have a great veneration for *Brahmins*, but eat of almost every kind of animal food, and few of them object to drink spirituous liquors.’ pp. 139—141.

The following explanations of some of the Oriental customs may be new to most of our readers.

‘ I shall begin with observing the custom which females have of colouring the palms of their hands, soles of their feet, and nails, *red*; which they do by pounding the leaves of *mindy* or *hinnah* (a species of myrtle), mixing it with lime, and applying it to those parts, where it remains some hours. This is considered an ornament, but I imagine it was first used to check the inordinate perspiration in the hands and feet, which prevails to a great degree with the natives of India, giving their hands a very disagreeable cold, clammy feel, like the sensation produced by handling a frog, and which the application alluded to, entirely removes.

‘ The next I shall remark is, their blacking their eye-lids with powdered antimony: this custom must be of great antiquity, as it is mentioned in the bible. It produces a strange contrast to the whites of their eyes, which are exceedingly clear. This, also, I conceive not to have been first used for ornament, but to cure or prevent the *ophthalmia tarsi*, and it is one of the best remedies I know for it.

‘ Again, females, after they attain a certain age, or get married, use an application to stain their teeth black. This, I also believe, was, and is used to destroy the tartar, and preserve the teeth and gums, which it certainly does. The time of life at which they first begin to use it, is when tartar collects most, and were it used solely for ornament, the young would all have their teeth black, which none of them ever have. This application is called “*Micee*,” and what it is composed of, I cannot say;—whatever it is, it destroys the tartar, hardens the gums, and makes the teeth of a jet black, without destroying the enamel.’ pp. 244—6.

The rest of the multifarious contents of this volume, tigers, snakes, hydrophobia, witchcraft, manufactures, &c. &c. we must pass over. The volume is sufficiently amusing, though a somewhat dear eight-shillings worth. For all its defects, however, literal or literary, we are offered an ingenuous apology, which disarms severity.

‘ In this book there are many faults. All such as are in the printing, I hope will be overlooked, under the consideration that the greatest part of the book was composed by a child not more than

eight years and half old, Caroline Fowler, a daughter of the printer. EGO may be thought too conspicuous throughout. To describe what I have seen and felt,—what I have heard,—what I knew,—and what I thought; it was necessary to have frequent recourse to the monosyllable *I*; but I hope it will not be thought that I have used it in any instance from vanity. I have borrowed occasionally from other books, but I have done it entirely with the view of corroborating, or elucidating my own observations. My sole motive for writing the book, has been to wile away a few of the many tedious hours during a long sickness, with an anxious desire to amuse the public, and to fulfil the duties of a professional man, by exerting the little ability I possess, for the good of my fellow creatures.'

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Art. IX. *The Eternity of Divine Mercy established, and unconditional Reprobation discarded*: in Remarks upon Dr. Adam Clarke's Sermon published in the Methodist Magazine, for Sept. 1824. By William Catton, Pastor of the Baptist Church, Uley, Gloucestershire. 8vo. pp. 32. London. 1824.

NOT having seen the sermon of Dr. Clarke which is alluded to, we do not feel competent to pronounce upon its merits or demerits; but we should not have deemed the position animadverted upon by Mr. Catton, liable to serious objection, had what we presume to be the Dr.'s meaning been couched in other words. The position is, that 'there are attributes which now belong to God, which are not essential to his nature: he is merciful, but, before the fall of man, this could not have been one of his attributes.' Dr. Clarke must mean, that there are manifestations of the Divine benevolence which could not have taken place before the entrance of sin. For what is mercy, but benevolence exerted towards the miserable? A man, on becoming a parent, has a new direction given to his affections; but it would be strange to represent him as acquiring a new attribute. Should his child prove disobedient, and, as the consequence of his own folly and crime, draw down on himself misfortune and suffering, this individual is subjected to a distinct and peculiar exercise of his parental affection: does this invest him with a new attribute? If it does not, it must be incorrect to speak of Mercy in the Divine Mind, as a new attribute of the Perfect, Unchangeable Godhead. But, instead of treating Dr. Clarke's position as a theological error, candour requires us to consider it as a mere verbal inaccuracy, which we are nevertheless surprised that he should have fallen into.

It is not for the sake of the refutation which this sermon supplies of the position supposed to be maintained by Dr. Clarke, that we are induced to notice it, but for the sensible

remarks which it contains on the second subject noticed in the title-page.

‘ Who is it,’ asks Mr. Catton, ‘ that holds the doctrine of unconditional reprobation? Dr. C. does not say. I believe that he would not wilfully misrepresent the sentiments of any Christian, or of any body of Christians. At the same time, would not many of his hearers understand what he said, as being applicable to the Calvinists? Would they not think, that he was exposing an article of their creed? However, let Dr. C. mean what he would, and his hearers conclude as they would; be it known that the Calvinists have long discarded the doctrine of *unconditional reprobation*. And I do not believe that this tenet is held by any denomination in the present age, the Antinomians alone excepted. And I hope that the difference between a Calvinist and an Antinomian is understood by Dr. C. and by every Christian in Britain.

‘ Some ministers, who call themselves Calvinists, sometimes denounce Arminianism as being a most damnable heresy. And if we hear many who call themselves Arminians, they vociferate loudly and long against Calvinism, as being most horrid and monstrous. I know that I am but of yesterday; yet I would say, brethren, you are engaged in a work,—

“ Which might fill an angel’s heart,  
And fill’d a Saviour’s hands.”

You are called to be fellow-helpers; to be the messengers of the churches, and the glory of Christ; to turn many unto righteousness, that you may shine as the brightness of the firmament, and as the stars for ever and ever! And can you thus prostitute your office? Is it right to spend your strength in exciting bad dispositions in your hearers, instead of edifying them with the truths of the “common salvation?” Alas! is it in this manner that the ministers of Christ discharge their duty? One would suppose that a minister had enough to do in the pulpit; seeing that he has to oppose the common enemy, to teach the truths of the law and the gospel of God, and to prepare his hearers for an everlasting heaven. If he attended to these things as he ought, he would find no opportunity for caricaturing the sentiments of his fellow Christians. Think, while the Calvinist is declaiming against the Arminian, and the Arminian against the Calvinist, a fellow creature sinks into destruction, and exclaims, “No man cared for my soul!”’ pp. 20—22.

Mr. Catton states as his reasons for discarding the doctrine referred to, 1. That those passages of Scripture which have been cited in proof of it, have no reference to it whatever; 2. That it is inconsistent with the goodness of God; 3. That it is inconsistent with the equity of the Divine government; 4. That it is inconsistent with Scripture; 5. That it is inconsistent with future rewards.

Excepting an expression or two at p. 14, about risible powers, the sermon is written in a very becoming and catholic spirit.

Art. X. *Journal of a Horticultural Tour through some Parts of Flanders, Holland, and the North of France, in the Autumn of 1817.* By a Deputation of the Caledonian Horticultural Society. 8vo. pp. xvi., 536. Price 16s. Edinburgh, 1823.

**A** GARDENER'S tour in search of—not the picturesque, but—other objects of taste; the esculent and the aromatic, flowers and fruit! Surely, here we have completely realised, the *omni tulit punctum*. We have had botanical travels, agricultural travels, geological travels, classical travels, and why not a horticultural tour? The foreigner who should come to visit England, and return without seeing Kew Gardens and Covent Garden market, would have missed two of the fairest sights the neighbourhood of the metropolis affords. Her gardens are the pride of England, as her gardeners are the boast of Scotland; and when the two meet together, a good English garden and an intelligent Scotch gardener, neither the land of tulips, nor the vine-covered hills of France, can match with Britain in these productions of Art.

We have been not a little entertained in accompanying our worthy Horticulturist on his continental tour. He takes us out of the dusty high road, spreads flowers in our path, and makes us feel at home with Nature, the universal mother, where every thing else is foreign. Instead of dry catalogues of Guido's, and Correggio's, and Canova's, he leads us through gallery after gallery of beauties that mock the rivalry of Titian's colouring, and not seldom makes our mouth water at the description.

To those readers who have a garden of their own, in which they can pursue what Cowley styles 'the pleasantest work of human industry,' and who have

' In books and gardens placed aright  
Their noble, innocent delight,'

this volume will be highly acceptable. For the benefit of others, we shall endeavour to glean from the Author's pages a few matters of more general, if not higher interest.

The Deputation landed at Ostend, and proceeded to Bruges, Ghent, and Antwerp. The latter city was once distinguished for its gardens, but all its botanists and florists have passed away. All the large trees round the city were felled by order of Carnot, in 1814, but great numbers of young ones have since been planted; and Mr. Neill remarks, that 'the inhabitants of this part of the Continent undoubtedly excel us in attention to arboraceous decoration.' In the Low Countries, we are told, different kinds of forest trees, particularly elm and

ash, are trained in a particular way in the nurseries, with the view of being planted on the sides of streets or by the highways. We cannot forbear expressing the wish that this formed part of our improved system of road-making. But Mr. M'Adam is no friend to trees by the road-side, his principles leading him to decline the shade. The 'same kind of taste' that leads the worthy Antwerpers to rear trees on the margin of their quays, induces them also to train vines and ornamental shrubs along the front of their houses in the streets. One ancient vine, described by Mr. Neill, extended its two main horizontal branches about thirty feet in each direction, while some of the vertical branches reached to the eaves of the roof, a height of from 30 to 40 feet. The only newspaper which Antwerp affords, is the '*Journal constitutionnel, commercial, et littéraire de la Province d'Anvers.*'

'It comes forth daily, but consists only of a small folio sheet, which does not contain as much matter as one page of our common English newspapers. Each publication seldom displays more than a dozen of advertisements. The articles of news are always written in French; the advertisements frequently in Flemish. This Antwerp Journal, in what may be called its leading article, constantly evinces the greatest antipathy to Britain. In this way, it contrives to give vent to the regret felt for the overthrow of Bonaparte; an event which, notwithstanding his arbitrary measures, seems to be very generally deplored by the Brabantines.' p. 113.

The theatre was open, and the play-bills announced a new piece under the title of '*La Femme à vendre, ou le Marché Écossais,*' the author supposing Smithfield to be in Scotland! Judging from external appearances, Mr. Neill says, superstition is more prevalent here than even at Ghent.

'The corner of almost every street presents a Madonna and Child, the former generally with a dress of glaring colours, and with a gilded glory round the head. These figures are not erected at the public expense, but result from the piety or the repentance of individuals, who appropriate sums of money for these purposes. It is somewhat strange, that *they were all swept from the streets by Bonaparte*, and have been *restored* since the accession of the present Protestant King of the Netherlands. Within an inclosure not far from the church of St. Calvary, there is a very extraordinary groupe of figures as large as life: the subject is the crucifixion, and the cross rises more than twenty feet high. The design and the workmanship appear to be good; but the effect on our mind was too painful to permit us to examine the thing as a work of art. One of us entering the cathedral this afternoon, witnessed the vesper service, and the celebration of mass at one of the side altars. Here, for the first time, were to be seen, a few well-dressed females; for so much do the re-

mains of Spanish customs still regulate the practice of the Antwerpians, that it is unusual for ladies to appear in the streets, or even on the *Penipierre*, or principal promenade.' p. 111.

In proceeding through this 'land of meadows and waters,' the Travellers made inquiry after the storks, who visit Holland in the breeding season. They found that the great flock had taken its departure about ten days before; that is, about the middle of August.

- 'We observed several of their nests, set like wicker baskets on the roofs of the dwelling-houses; and we had the good fortune to see one solitary dam still covering her brood, on account probably of the young one not having been sufficiently fledged to enable it to accompany the main body. We persuaded the conductor to allow us to get out of the carriage, and examine this rarity. The bird shewed no sort of alarm, the *ooyevaar* (as our Dutch friends called it) being privileged in Holland. In many places, where a new house is built, a nest-box is erected on the gable, or on the ridge of the roof, partly to invite the bird to make a settlement, and partly, perhaps, to save the thatch of the roof, in case it should come without invitation. Previously to the great migration, the storks assemble in large groupes, and make an unusual noise. It is known that they winter chiefly in Egypt. Pope has finely alluded to this remarkable instinct:

"Who calls the council, states the certain day?"

"Who forms the phalanx, and who points the way?"

In the beginning of May, they return, like swallows, to their former haunts, the old birds carefully seeking out their accustomed nests. Sometimes, though rarely, a stray stork crosses the Channel, and is seen on the English coast. It is there incessantly persecuted. It commonly perches on the roof of some thatched farm-house, where its experience leads it to hope for protection; but it is not the dwelling of a quiet Dutch boor: some *pseudo* sportsman or a farmer shoots the poor bird while at roost.' pp. 117, 18

Among the Dutch, the stork appears to be held almost as sacred as by the Mahomedans. At the Hague, four tame storks were seen stalking up and down in the fish market, where a small house resembling a dog's kennel is appropriated to their use. They were in full plumage, and did not appear to have been pinioned, so as to disable them from flying. A solitary stork was seen stalking in a marshy meadow near Haarlem, and the Travellers were told, that a few *ooyevaars*, generally spend the winter in that neighbourhood. How comes it that the Batavian poets do not appear to have noticed this social and picturesque bird?

At Rotterdam, to which the Deputation proceeded from Antwerp, there are now no nurseries of any note; the fruit-shops are few and ill-supplied; and in the book-shops, they



were unsuccessful in procuring any work whatever on the gardening of Holland. They were told, that no publication on any branch of horticulture had of late years issued from the Dutch press. The *Tulipomania*, too, has completely passed away, although this gorgeous flower is still the favourite of the Hollanders; and at Haarlem, no little attention is given to their cultivation. But there is no longer any occasion for a 'sumptuary law limiting the price of tulip-roots.' The general price of choice bulbs now varies, we are told, from about 5s. to 17s.: a few kinds are valued at from 16s. to 33s.; and the most select new, and consequently rare varieties, seldom fetch more than from 30s. to 80s. The principal florists have their favourite breeders, and private lists are yearly published, in which it not unfrequently happens that the same variety of tulip or hyacinth receives different appellations.

'The heterogeneous nomenclature thus produced,' adds Mr. Neill, 'is amusing for its pomposity, and for the ingenuity with which it is contrived to catch the notice of the great, or to flatter the prejudices of foreigners. The *Sovereign van de Nederlanden* is now brought forward as a finer flower than the *Koning van Holland*; and *La Reine Hortense* is this year superseded by *la Duchesse de Berri*. A loyal Englishman is supplied with *Georgius Tertius* of several different colours, or with *Guillaume Pitt* or *Mynheer Fox*, as he may incline; while *General Washington* and *Mynheer Franklin* are at the service of those who come from the other side of the Atlantic.' p. 198.

The bronze statue of Erasmus at Rotterdam is described as still producing an imposing effect, but, in its present state, it does no credit to either the taste, the feeling, or even the cleanliness of Mynheers the Rotterdammers. The work has been disfigured by some ignorant painter, 'who has passed his unhallowed brush over the bronze;' and while the inhabitants are scrupulously nice in keeping the streets opposite to their own doors perfectly clean, 'they suffer the space around the pedestal of this fine statue to be contaminated in the most offensive manner.' We suppose that it is *nobody's* business to see to it. The trees of Rotterdam are of venerable aspect: the quays are adorned with elms and limes of more than a century's standing. They are generally about fifty feet high, with boles extending nearly to half of their height. 'With the exception of Yarmouth,' remarks Mr. Neill, 'scarcely any of our British ports possess trees on their quays; and whoever has seen the trees on the quays at Yarmouth, will admit that they are highly ornamental.'—Nothing is more characteristic of a nation than its amusements. While the Author was at Rotterdam, he went one evening to visit the *Schouwburg*.

'The inscription on this place of amusement struck us as peculiarly characteristic of a plodding commercial people: *Door yver vrugt vaar*, Through diligence riches. Certainly no where but in Rotterdam would such a motto be considered as 'appropriate to a theatre.'

At Leyden, our Travellers found little to interest them, except the old Botanic garden, of Clusius and Boerhaave, which does not greatly exceed two English acres. The greatest curiosity in it, is 'the palm of Clusius,' which is more than 220 years old, as Clusius undertook the direction of the Leyden garden in 1592, and died in 1609. Under his bust is the following elegant compliment:

'Non potuit plures hic quærere Clusius herbas,  
Ergo novas campis quærit in Elysiis.'

A very remarkable flowering ash, grafted on a common ash stock, it is said, by Boerhaave himself, was another object of peculiar interest to our Horticulturists. At Leyden, the once majestic Rhine, greatly diminished in size, is literally lost among the numerous canals, no branch of it entering the sea under that name. The high street, the fine effect of which is increased by the curvature of its line, reminded the Travellers of Foregate-street at Worcester.

'To the praise of the English town,' they say, 'it may be added, that, in neatness and cleanliness, it is not surpassed by its Dutch rival; and it must be admitted, that the Severn at Worcester is a much finer river than the Rhine at Leyden.'

At Amsterdam, the chief object of interest, next to the Botanic Garden and the Green Market, is the *Stadt-house*. No visitant, Mr. Neill says, will ever find his expectations balked, or complain of exaggerated descriptions of this noble building.

'The difficulty of forming a sufficiently sure foundation' (in the midst of a salt-marsh) 'for so massive a structure, must have been inconceivably great; and the distance from which all the materials had to be brought, must have vastly swelled the expense. This grand building was well calculated to convey to the mind of a stranger an exalted idea of the wealth and public spirit of the merchants of Amsterdam. But the glory has departed: this splendid edifice is no longer the Stadt-house of the Batavian Republic, but a palace of the King of the Netherlands. It was usurped by King Louis; and possession is retained by the present Royal Family. At the restoration in 1814, it was, in due form, offered back to the city; but little faith, we are given to understand, was placed in the sincerity of the tender; and the burghers and merchants of this emporium of commerce, after rearing a public edifice which has been classed among the wonders of the world, are now content to hold their municipal

councils in apartments comparatively dull, dirty, and incommodious. We could not help remarking, that the open area surrounding the palace is not kept in a neat or even cleanly state; while the spaces in front of private residences in the principal streets are in the trimmest order. The proportional smallness of the main door, and the want of a portico, did not fail to strike us, and immediately recalled to our recollection our having long ago read some just criticisms to that effect. We readily procured admission; and at once pronounced the Marble Hall to be by far the finest public room we had ever beheld. But a detailed description of the interior of the building has been thought worthy of occupying two splendid volumes in folio; and we could add nothing to the abridged accounts to be found in every book descriptive of Holland. The view of Amsterdam from the roof is interesting; here only did we form a correct estimate of the multitude of shipping in the port. Having lately seen the comparatively deserted harbour of Antwerp, we could not help reflecting on one cause of the contrast, and regretting the injustice done to the Brabantines in the closing of the Scheldt. In a tower on the roof is a set of musical bells, the chimes of which are excellent; very superior indeed to those of St. Giles's at Edinburgh.' pp. 228, 9.

Mr. Neill was much impressed, in passing through the Jews' Quarter, with the appearance of this portion of 'the royal people.' In consequence of a fair, several thousands were now in the streets.

'The women were walking about in their holiday dresses: many of them had very considerable claims to beauty, their features being regular and striking, and their complexions good: even the poorest of these Jewesses, we remarked, were adorned with rich laces. Many of these last were flower-girls: but the flower-market was at this time nearly deserted; Sunday, after morning service, being the chief day for nosegays, and Monday for the sale of showy plants and shrubs in flower-pots. The sallow complexion, the large nose, and the sonorous voice of the men, at once betrayed their origin. We experienced no more difficulty here in distinguishing the tone of a Jew, although he spoke Dutch, than in recognising the voice of an old-clothes-man in the streets of London. We felt that we witnessed a standing miracle,—the separation of this ancient "peculiar people" from the various nations among which they are scattered; while the descendants of the Romans, who conquered the whole known world, who sacked Jerusalem itself, are already irretrievably blended with the inhabitants of all the countries of Europe.

'Amazing race! depriv'd of Land and Laws,  
A general Language, and a public Cause;  
With a religion none can now obey,  
With a reproach that none can take away:  
A People still, whose common ties are gone;  
Who, mix'd with every Race, are lost in none.''

As far as he had opportunity of observing, it appeared to

Mr. Neill, that the descriptions of the Dutch towns, generally, given by Mr. Ray in 1663, Dr. Brown in 1668, Mr. Misson in 1687, and Dr. Northleigh in 1702, are applicable in almost every particular to the same towns at the present day: 'so comparatively stationary,' he remarks, 'has Holland been, or so averse the people to changes.' That part of Holland which they visited, left an impression exactly corresponding to the characteristic description given long ago by Sir William Temple. 'It is like the sea in a calm, and looks as if, after a long contention between land and water, which it should belong to, it had at length been divided between them.' The following observations are important.

'Metelerkamp remarks, that Holland was defended with dikes too soon. In former ages, the Rhine, at its embouchure, spread over a great surface of country, and the clay suspended in the waters was slowly and equally deposited over the whole. At the present day, this deposit must take place chiefly in the flat part of the alveus of the river itself, and in the bottom of the lakes and canals in which it is lost. The progress of this silting up is universally acknowledged in Holland: in some places, the bottom of the river or of the canal is ascertained to be already considerably higher than the meadows or corn-fields on each side. This unnatural condition cannot well endure for another age. The principal Dutch engineers, we understand, have projected a general reform in the *waterstadt*, on liberal and enlightened principles. Instead of allowing, as at present, rich individuals and monied companies to heighten at pleasure the embankments for defence of their private properties, it has been proposed to open a free course to the ocean in the lowest parts of the country, by having regard only to the natural course of the outlets, by keeping down all private dikes there, and by raising very considerably the grand embankments. In the execution of this project, much temporary inconvenience must doubtless result to individuals occupying the lowest districts; but in this way only can any prospect be indulged of the former state of things being restored. The soil or mud annually left by the overflowing of waters, would not only meliorate the lowest meadows and corn-lands, but would gradually raise them: while the main dikes would afford far greater security to the inhabitants in general.' pp. 262, 3.

The orchards and gardens of Holland are, on the whole, well managed. The Dutch excel the Flemings in producing vegetables, but are inferior to the cultivators for the London market. 'If, therefore, says Mr. Neill, 'Fowler, in his *Worthies*, be correct in saying that kitchen-gardening crept from Holland into Kent, the English, it must be admitted, have greatly improved upon the lesson they thus received.' But not only does England carry away the palm with regard to such plebeian commodities as vegetables: Paris itself must yield to

Covent Garden market in the patrician delicacies which it supplies. The quantity of *ripe* grapes exhibited for sale in that market from the middle to the end of July 1821, would, if told, Mr. Neill says, surpass the belief of Parisian cultivators. At Paris, ripe grapes are not to be procured, at that season of the year, for any sum.

‘On the 14th of August, Prince Leopold, then on his way to Italy, dined with the English ambassador, when a splendid dessert was desirable; but ripe grapes could not be found at Paris. A price equal to 12s. per lb. was paid for some *unripe* bunches, merely to make a show, for they were wholly unfit for table use. On the 21st of the same month, the Duke of Wellington being expected to arrive to dinner, another search for ripe grapes was instituted throughout Paris, but in vain.’

When pine-apples are wanted for the Ambassador's table, they are generally procured from Covent Garden Market, ‘by means of the Government messengers who are constantly passing between the two capitals.’!!

Upon the whole, it appears to be the result of the inquiries of the Deputation, that, in the practical science of horticulture, in its various branches, our countrymen have little to learn from their continental neighbours; but, in ‘arboraceous decoration,’ they set our citizens an example which we should be glad to see followed under the direction of scientific phytologists.

Art. XI. *Australia*, with other Poems. By Thomas K. Hervey, Trin. Coll. Cambridge. f. cap 8vo. pp. 142. Price 6s. London. 1824.

**P**OETRY, in some minds, attains sufficient vigour to put forth its blossoms, but, not being indigenous to the soil, never fructifies. There is efflorescence enough, in the present instance, to excite the expectation of more substantial produce; but it remains to be seen what Mr. Hervey's poetry may ripen into. He is, judging from his volume, a young man, and a clever young man, but one who has not yet become, in the Cambridge sense, a reading man. It will be well if poetry should not divert him from the strenuous prosecution of severer studies. If he has genius, his taste will purify itself, provided he do not yield himself to habits of intellectual dissipation. But he has much to learn and to unlearn. If the alliteration with which his poems abound be accidental, it is unfortunate: if designed, it is a bad omen. For instance:

‘Like legacies, the holiest and the last’—

‘The vistas which his spirit loves to view’—

‘ Bright as that beauteous bud of rain-bow dyes.’

‘ Borne by the billows, wafted by the breeze,  
Thy forests float’—

‘ Where the long lizard on the herbage lies’—

‘ Thy merry masques, and moonlight carnivals.’

Lines of this kind occur perpetually, and the effect is at all events very unpleasing.

Another fault which a young poet is almost sure to fall into, is the perpetual occurrence of some favourite word or epithet, —either his harp or his heart, starry or heavenly, magic or moonlight. Mr. Hervey's favourite word is holy. Thus we have ‘ the holy twilight hour,’ the ‘ holy gleam’ of moonlight ;

—‘ echo breathes a holier tone ;’

a lady's sigh is holy, for we are told, that

‘ The evening gale that wanders by  
The rose is not so holy.’

A little extravagance is pardonable, but Mr. Hervey's maturer taste will revolt from such expressions as ‘ the heaven of thy heart’ (addressed to Ellen),—

‘ — Starlight is a gate of the skies,’

and again, speaking of Van Diemen's land,

‘ — adventure's younger child  
Sits, like a bud of beauty, in the wild.’

This is Darwin out-Darwinized. The best passage in the leading poem is the following.

‘ Isles of the orient—gardens of the east !  
Thou giant secret of the liquid waste,  
Long ages in untrodden paths concealed,  
Or, but in glimpses faint and few revealed,  
Like some chimera of the ocean-caves,  
Some dark and sphinx-like riddle of the waves,  
Till he — the northern Œdipus — unfurled  
His venturous sail, and solved it to the world !  
Surpassing beauty sits upon thy brow,  
But darkness veils thy all of time, save now ;  
Enshrouded in the shadows of the past,  
And secret in thy birth as is the blast.  
If, when the waters and the land were weighed,  
Thy vast foundations in the deep were laid ;  
Or, 'mid the tempests of a thousand years,  
Where through the depths her shell the mermaid steers,  
Mysterious workmen wrought unseen at thee,  
And reared thee, like a Babel, in the sea ;



If Afric's dusky children sought the soil  
 Which yields her fruits without the tiller's toil;  
 Or, southward wandering on his dubious way,  
 Came to thy blooming shores the swarth Malay:  
 'Tis darkness all:—long years have o'er thee rolled,  
 Their flight unnoted, and their tale untold:  
 But beautiful thou art, as fancy deems  
 The visioned regions of her sweetest dreams;  
 Fair as the Moslem, in his fervour, paints  
 The promised vallies of the prophet's saints;  
 Bright with the brightness which the poet's eye  
 Flings o'er the long-lost bowers of Araby;—  
 The soul of beauty haunts thy sunny glades;  
 The soul of music whispers through thy shades;  
 And nature, gazing on her loveliest plan,  
 Sees all supremely excellent—but Man! pp. 20—22.

The minor poems are elegant. The least promising is 'My Sister's Grave:' the subject should have inspired something much better. The Bacchanalian song at p. 124., ought not to have appeared in a volume dated from Trinity College, Cambridge; and Mr. Hervey ought to reserve adoration (p. 113.) for higher objects than departed spirits, even if they be those of the "just made perfect." To convince him that we throw out these hints with no unfriendly feeling, we make room for one of the most pleasing poems in the volume.

#### SERENADE.

'Tis love's own hour!—for the gentle moon  
 Has girdled herself in her silver zone;  
 And wandered forth, where the winds are still,  
 To her shepherd's home on the dewy hill;  
 And the lily bows, with a sigh more sweet,  
 Beneath the touch of the huntress' feet!

And the voiceless tale of the visionless breeze  
 Is told, in sighs, to the jasmine trees;  
 And the zephyr woos the lake to bliss,  
 And kisses the stream with a lover's kiss;  
 And the stars look light on the deep-blue sea,  
 Whose waves reflect it slumberingly!

And far in the quiet grove away,  
 The night bird utters his lonely lay;  
 And viewless echo repeats the tale  
 To his lady-love in her distant vale;  
 And the rose looks up, with a tearful eye,  
 And lists to its music silently!

And the gossamer weaves, in the holy light,  
 His scarce seen web, like a far delight.

A curtain hung 'twixt earth and sky,  
 As fair and frail as a phantasy!  
 And myriad forms, in the moonbeam pale,  
 Dance in the maze of the mystic veil!

' And spirits are flitting on shadowless wings;  
 And sounds are hushed into murmurings;  
 And each low gale, as it wanders by,  
 Seems fraught with the breath of a young heart's sigh;  
 And beautiful things are all gliding about,  
 And all that is fair—save the fairest—is out!

' Awake my love!—'tis love's own hour!  
 His spirit is breathed upon every flower;  
 His oracles lie all around,  
 In every sight, and on every sound;  
 And over heaven and earth is thrown  
 A spell of beauty—like thine own!' pp. 81—83.

**Art. XII.** *A Narrative of the Conversion and Death of Count Struensee, formerly Prime-Minister of Denmark.* By Dr. Munter. Translated from the German in 1774, by the Rev. Dr. Wedderborn. With an Introduction and Notes. By Thomas Rennell, B.D. F.R.S. Vicar of Kensington, &c. 8vo. Price 8s. 1824.

**T**HE history of the accomplished and profligate Count Struensee, up to the period of his apprehension and imprisonment, together with the fact of his execution, must be well-known to our readers; but few among them are, perhaps, aware that, like Lord Rochester, whom he resembled in his life, he died a believer and a penitent. The present volume is a re-publication of a scarce book, written by the clergyman appointed to visit the Count during his imprisonment, and giving an account of the conversations which were the means of his conversion. Mr. Rennell, the Editor, enjoins upon his readers to bear in mind, that 'this is no high-wrought tale of instantaneous conversion, nor was it written for the sake of serving any fanatical purpose, or of producing effect;' an intimation not unnecessary, perhaps, considering that the class of readers whom it was wished to conciliate, would stumble at the very word conversion.

'It has not,' he adds, 'even the peculiar solemnity and eloquence to recommend it, which we find in Bishop Burnet's account of the death-bed of Rochester. It is a plain and simple diary of the occurrences which took place at each interview, which Munter regularly recorded after leaving the Count.'

Dr. Munter had a task of no ordinary delicacy, of which he

appears to have acquitted himself with equal prudence and ability. At the first interview, the Count received him 'with a sour and gloomy countenance, in the attitude of a man who was prepared to receive many severe reproaches, with a silence that shewed contempt.' His benevolent visiter succeeded, however, in gaining his confidence so far as to obtain from him the following declaration of his infidel creed.

'It was true, he was very far from being a Christian, though he acknowledged and adored a Supreme Being, and believed that the world and mankind had their origin from God. He could never persuade himself, that man consisted of two substances. He looked upon himself and all other men as mere machines: he had borrowed this system, not from de la Mettrie, whose book he had never read, but had formed it by his own meditation. It was God that first animated this human machine; but, as soon as its motion ceased, that is, when man died, there was no more for him either to hope or fear. He did not deny that man was endowed with some power of liberty, but his free actions were determined only by his sensations. Therefore, man's actions could be accounted moral, only as far they related to society. Every thing that man could do, was in itself indifferent. God did not concern himself about our actions, and if their consequences were in man's power, and he could prevent their being hurtful to society, nobody had a right to reproach him about them. He added, he must own that he was sorry for some of his actions, and, in particular, that he had drawn others into his misfortunes; but he feared no bad consequences or punishments after this life. He could not see, why such punishments were necessary to satisfy the justice of God, even though he allowed that God regarded our actions. Man was punished already enough in this world for his transgressions. *He himself was certainly not happy during the time of his greatest prosperity.* He had, at least during the last months of it, to struggle with many disagreeable passions. One of his principal objections against Christianity, was, that it was not universal. If it were really a divine revelation, it absolutely should have been given to all mankind.' pp. 10, 11.

Such are the vague, gratuitous assumptions which form the creed of the credulous sceptic; the result, as Mr. Rennell justly remarks, not of investigation, but of indolence, not of knowledge, but of ignorance. Struensee frankly confessed, at the second interview, that his views were nothing more than a 'philosophical hypothesis;' but his mind was not composed or serene enough, he alleged, in his present situation, to examine his principles: 'it was now *too late.*' He consented, however, to read a volume of religious meditations, which his Visiter left with him. The perusal of this book seems to have made a very favourable impression. 'Oh, I hope now,' he exclaimed at the next interview, 'and wish for immortality.' Dr. Munter,

satisfied with this concession, judiciously desisted from prosecuting the philosophical argument. 'I was afraid,' he says, 'that these speculative truths might detain us too long, and mislead us to various researches which are but little adapted to make the heart better.' He now endeavoured to convince the Count, that, in that future life which he hoped and wished for, he could not promise himself an agreeable fate; that even according to his own principle, he would be unable to account for his actions at the bar of God. Perceiving that he was not by any means so much grieved at thinking he had offended God and made himself miserable, as that he had entailed ruin on his friends, Dr. Munter 'laid hold on this sensation,' and endeavoured to support and increase it. 'I hoped,' he says, 'his pain might by degrees become more general, and extend itself over his other crimes.' The Editor's remarks on this point in the narrative are highly judicious.

'This view of Munter is quite correct and worthy of attention. All attempts to eradicate confirmed infidelity by abstract argument alone will be fruitless. A sceptic has seldom any objection to enter into discussions respecting the nature, the immateriality, the immortality of the soul, or such sort of subjects, as they give him ample scope for the display of his sophistry and ingenuity. And even if by an able opponent he should be utterly defeated, he is still as far removed from conviction as ever. His pride, the very enemy whom it is our object to subdue, is flattered and increased by the contest. If infidelity proceeds ultimately from corruption of the heart, the heart must be the object of attack; otherwise, the understanding, influenced as it always is in such cases by the passions, will never have free play, nor come to an unbiassed determination. Some good feeling which yet remains, must be awakened and brought into action. Such was the course pursued by Munter in the case before us. He touched the heart of Struensee upon one of the few good points which yet remained—his affection for his friends; and we see the beneficial result.'

Struensee was evidently much softened by this interview. Touched by Dr. Munter's reference to his friends, he burst into tears, and owned that he found himself in this respect very culpable, asking if the Dr. did not think that God would forgive him on the ground of such 'philosophical repentance.' He was answered:

' "According to my notions of repentance, I can give you no hopes. I know but one way to receive God's pardon, and that is, not by a philosophical, but a Christian repentance. I cannot yet produce the reasons why I am obliged to think so; but if you reflect on God's mercy, in which you trust, you will find that it is this very mercy which makes it necessary for him to be just, and to shew his

aversion to moral evil. Such mercy as that of God, which cannot degenerate into weakness, must no doubt be very terrible to him who has offended against it.”

On Dr. Munter's expressing his hope that the Count would even yet, upon good grounds, think himself pardoned by God, and be able to die with comfort and hope, the unhappy man with a deep-fetched sigh exclaimed, (the first accents of genuine prayer, probably, his lips had ever uttered,) ‘May God grant it.’ His visiter took advantage of it, to urge the necessity of prayer, at first in indirect terms, reminding him that ‘favours are not forced upon any body,’ and that it was natural for him to look out for the greatest that could be bestowed upon him. On his urging this point, the Count asked, whether a hearty wish addressed to God was not prayer. The Dr. assented. It was not the time to represent, that in order to prove that it came from the heart, and partook of the character of prayer, it must be followed up by the reiterated expression of devout desire.

At the next interview, the Count recurred to the idea, that it was now too late to beg for God's mercy, and that perhaps he sought it, in his present situation, only out of necessity. He expressed an anxiety that the book which Dr. Munter had lent him, should be read by some of his infidel friends.

At the seventh conference, these hopeful symptoms having been followed by the most ingenuous confessions of his past crimes, Dr. Munter drew from his pocket a letter from Struensee's father, which he had had for some days in his pocket. This letter is one of the most touching and admirable specimens of piety, tenderness, and fidelity we ever met with. The Count was entirely subdued by it. We cannot pursue the details of the successive conferences. He declared at this interview, that he already frequently prayed.

Dr. Munter was introduced to the Count, March 1, 1772. On the 28th of April, their last conference (the 38th) was interrupted by the entrance of the officer who came to convey him to the place of execution. His faithful and benevolent friend attended him to the last, received his dying confession of faith, and was in the act of directing his mind to the Saviour, when the ax fell. Appended to the narrative, is a paper drawn up by Struensee himself, giving an account of his conversion.

We have no room for further remarks on this highly interesting volume; and the respected Editor is gone beyond the reach of our acknowledgements.

## ART. XIII. SELECT LITERARY INFORMATION.

Early in December will be published, in thick 8vo. the Plenary Inspiration of the Scriptures asserted; the Principles of their composition investigated: and objections to their divinity proved to be unfounded; in six lectures (very greatly enlarged) delivered at Albion Hall, London Wall, by Samuel Noble.

In the press, Pascal's Thoughts on Religion, and other important subjects.

Translated by the Rev. Edward Craig, A.M. with a biographical Memoir, foolscap 8vo. It will be the only complete and faithful translation ever published.

A New Edition of Doddridge's Family Expositor, in one very large volume, super royal octavo, with a beautiful portrait on steel.

## ART. XIV. LIST OF WORKS RECENTLY PUBLISHED.

## THEOLOGY.

*The Mourner's Companion*: containing Flavel's Token for Mourners—Cecil's Visit to the House of Mourning—Shaw's Welcome to the Plague, Farewell to Life, and the Angelical Life. With an introductory essay, by Robert Gordon, D.D. Edinburgh. 12mo. 4s.

Essays and Sermons of the Rev. John

M'Laurin. With an introductory essay, by the Rev. John Brown, Edinburgh. 12mo. 6s. 6d. boards.

An Essay on the Obligations of Christians to observe the Lord's Supper every Lord's-Day. By J. M. Cramp. 8vo. 2s.

On the Use of Music in Devotion: a Sermon. By the Rev. J. Topham, M.A. F.R.S.L.

## TO CORRESPONDENTS.

COMPLAINTS have reached us from some esteemed correspondents respecting the article on Hinton's Life of Hinton, in our September Number. It has been thought that the *suaviter in modo* was not sufficiently united to the *fortiter in re*, in handling the abettors of strict communion. As this opinion has been expressed by some of our Baptist friends who unite in our sentiments and principles on this point, we owe it, perhaps, to them, to offer a few words in explanation.

We beg to state in the first place, that had we not considered the subject as forced upon our notice by the passage referred to in the volume under review, and the disingenuous use which had been elsewhere made of it, we should gladly have declined touching on so delicate a point; and we hope to gain credit for this reluctance when it is recollected, that Mr. Hall's masterly Reply to Mr. Kinghorn has been suffered, perhaps unjustifiably, to remain unnoticed in our Review. It was assuredly from no idea that any thing could be added to the force and persuasiveness of his arguments, that the few cursory remarks were thrown out which the subject seemed to call for. Will it be contended that we ought to have carried our forbearance so far as still to have maintained a total silence; since to touch a morbid part, however gently, must inevitably give pain? We believe that no mode of expression, how ingenious soever, could render our propositions palatable in certain quarters; but we much regret if they have assumed a form unnecessarily offensive.

The Reviewer describes the tenet in question as assigning to schism a place among the articles of faith. In this assertion, he was not conscious of either originality or extravagance. Mr. Hall has said much the same thing, though he has said it better. 'If they



(Pædobaptists) are admitted to be a part of the universal church,  
 and he (Mr. Kinghorn) still contends for their exclusion, this is  
*formally to plead for a schism in the body.* On this principle, the  
 pathetic exhortations to perfect cooperation and concord, drawn  
 from the beautiful analogy betwixt the mystical and natural body,  
 insisted upon in the first Epistle to the Corinthians, are completely  
 superseded; and one member, instead of being prohibited from  
 saying to another, I have no need of thee, is taught to shrink from  
 its contact as a contamination.' p. 192. 'Let this principle be  
 once established and fairly acted upon, and there is no question but  
 that divisions will succeed to divisions, and separations to sepa-  
 rations, until two persons possessed of freedom of thought will  
 scarcely be found capable of walking together in fellowship; and  
 an image of the infinite divisibility of matter will be exhibited, in  
 the breaking down of churches into smaller and smaller portions.  
 An admirable expedient, truly, for keeping the unity of the Spirit  
 in the bond of peace!' p. 178. Once more, 'The true state  
 of the question is, whether that Article of the Apostles' Creed  
 which asserts the *communion of saints*, is to be merged in an exclusive  
 zeal for baptism, and its systematic violation to remain unchecked  
 in deference to party feelings and interests.' p. xiv.

The Reviewer ventured to say, that we can only cease to wonder  
 at such a test's obtaining advocates among good men, when we  
 recollect that Pascal believed in transubstantiation, and Fenelon in  
 the authority of the Pope. Mr. Hall has used similar language.  
 'Let him (Mr. Kinghorn) reflect on the enormous impropriety of  
 demanding a greater uniformity among the candidates for admission  
 into the church militant, than is requisite for a union with the  
 church triumphant,—of pretending to render a Christian society  
 an enclosure more sacred and more difficult of access, than the  
 abode of the Divine Majesty,—and of investing every little Baptist  
 teacher with the prerogative of expelling from his communion,  
 a Howe, a Leighton, or a Brainerd, whom the Lord of Glory would  
 welcome to his presence. *Transubstantiation presents nothing more  
 revolting to the dictates of common sense.*' p. 265.

The Reviewer has characterised the spirit of the cause as both an  
 intolerant and a malignant spirit. Stronger language has been used  
 by Mr. Hall on this point. 'I cannot,' he says, speaking of the  
 abettors of strict communion, 'sufficiently express my surprise at the  
 loftiness of their pretensions, and the arrogance of their language.  
 In their dialect, all Christians besides themselves, are "*opposed to  
 a Divine command,*" "*refuse subjection to Christ, and violate the  
 laws of his house.*"' p. 21. He cites from Mr. Kinghorn the fol-  
 lowing astonishing and appalling sentiments: 'What is the meaning  
 of the term condition? In whatever sense the term can apply to  
 the commission of our Lord, or to the declarations of the Apostles  
 respecting *repentance, faith, and baptism*, is not baptism a con-  
 dition either of communion, or of salvation, or of both? Do the  
 conditions either of salvation or of communion, change by time?  
 Are they annulled by being misunderstood?' Here, as Mr. Hall  
 remarks, it is plainly intimated, that baptism is as much a condition

of salvation as faith and repentance. But further, Mr. Kinghorn contends that the mere absence of a ceremony, or, if you please, an incorrect manner of performing it, is of itself sufficient, exclusive of every other consideration, to incur the forfeiture of Christian privileges,—of *the privileges in general* which arise from faith. It is not, according to him, merely the forfeiture of a title to the Eucharist which it involves; *that*, he informs us, is not more affected by it than *any other privilege*: it is the universal privation of Christian immunities which is the consequence of that omission.\* p. 90. In perfect unison with the sentiments here cited by Mr. Hall from Mr. Kinghorn, are the following declarations respecting the duty of excommunicating all pædobaptists, from another pen.

‘ If Christ has given such a power (of discipline) to his churches, they must have an undoubted right to exercise it, and be culpable in neglecting it; and so, the whole church at Corinth are blamed for tolerating *the incestuous person*. If a single private trespass committed against a brother, must, without repentance, exclude from the communion, according to Matthew xviii. 17., by what rule are we to receive into our communion such as *neglect or despise* a plain and public institution of the Lord Jesus Christ? This would be to assume a dispensing power, to connive at their neglect, and to become *partakers of their sin*; nay, in many respects, we should be *more guilty* and inconsistent than they. More guilty, as knowing more of the obligation, nature, and importance of baptism than they are *supposed* to do.\* It is added in a note to the next page: Several Baptist congregations admit unbaptized persons into their communion. Mr. Booth has fully exposed the absurdity and inconsistency of such a heterogeneous communion, especially on the part of the Baptists; though I think he pays too great a compliment to their *sincerity, conscientiousness, and integrity*.’

Shall we, then, be thought to have used too strong language, in describing the spirit manifested towards those Baptist churches that have dared to act upon the principle of Christian communion, as both intolerant and malignant?

At p. 272. line 19. there is an inaccuracy which ought to have been noticed as an *erratum*: the designation *particular*, is used in opposition to national churches. The remark applies to ~~congregational~~ churches generally; but the words should have run,—‘ and strict Baptist churches.’

One word more, with regard to that part of Mr. Hinton’s life which suggested the Reviewer’s observations. Would it not be a happy circumstance for our churches, if their pastors were exposed to no severer trials than those which arise from the deprecated union of Baptists and Pædobaptists? Had Mr. Hinton accepted the call which he received from the London church referred to, might he not have had to contend with sources of uneasiness far more serious than any which he experienced at Oxford? Let the history of the two churches supply the answer, and decide which system is most conducive to the prosperity of a church, and the promotion of the interests of religion.

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\* M’Lean’s Works, Vol. III. p. 356.

# GENERAL INDEX.

## VOL. XXII. NEW SERIES.

*Abbey, Westminster, Mr. Burke's reflections on first visiting it, 317; his remarks on Lady Nightingale's monument, ib.*

*Adam, remarks on his naming of the animals, 436, 7; difficulties of the subject considered, ib.*

*Amazon river, Spix and Martius's voyage along the banks of it, 390; see Brazil.*

*Amusements for the poor, 470.*

*Antinomianism, modern, 508, et seq.; misapplication of the term, 509; consequences of it, ib.; Flavel's creed of the Antinomians exhibited in ten articles, 509, 10; the two main articles of the system, ib.; the vicar of Charles and his relative, the avowed champions of Antinomianism, ib.; progressive sanctification asserted to be nowhere inculcated in the Scriptures, ib.; extract from a tract of Dr. Hawker's, called 'no yea and nay gospel,' 511, 12; further extracts from the Dr.'s tracts, &c. ib. et seq.; his explanation of what grace is, 515; Mr. Babb's declaration that 'sin is good for a Christian,' ib. note; other similar statements of Mr. B., 516; Dr. H.'s opinion that the bible society is the devil's society, ib.; sentences exhibiting the peculiar phraseology of Mr. Vaughan, ib.; extract from Mr. Vaughan's sermon, shewing the evil principles of antinomianism, 518; extract from Dr. Hawker's sermon, before the London Missionary Society, 519; the apostasy of the preacher a gradual deterioration, 520; the four causes of antinomianism, 521; the antinomian teacher's mode of proceeding, ib.; extract from Andrew Fuller, on the origin of antinomianism in the individual, 522; different effects of antinomian preaching upon minds of different stamps, 523; important caution of Mr. Cooper, in regard to making a full exposition of the doctrines of grace, 524; further remarks*

*on the ill effects of not preaching fully the doctrine of justification by faith only, ib.; on that style of preaching called high calvinism, 525; the distinguishing feature of antinomianism pronounced by Mr. Fuller to be selfishness, 526; illustrative extract from a sermon of Mr. Fuller's, 526, 7. Aurora-Borealis, Capt. Parry's fine description of it in the northern regions, 703, 4.*

*Australia, and other poems, 567, et seq.*

*Bal-costumé, description of one for children in Paris, 448.*

*Barneel, Bahr-al-Nil, course of this river, 280.*

*Barry, the painter; Mr. Burke's constant friendship for him, 324, et seq.*

*Barton's poetic vigils, 49, et seq.; extract from an ode to the owl, 51, 2; sabbath days, 53; Dives and Lazarus, 54, 5; memorial of James Naylor, 56, et seq.; home, 59, 60; prefatory sonnet, 60*

*Bath of Montezuma, 146, 7.*

*Beauchamp on the independence of Brazil, 286, et seq.; Brazil, the safeguard of old Europe and of the new hemisphere, 286; extent, population, &c. of the empire, &c. 287.*

*Bible, Harris's natural history of, 454, et seq.*

*Bingley's biography of celebrated Roman characters, 84, et seq.; names of those Romans whose lives are treated of in the present work, 84; remarks on the former publications of the author, 85.*

*Birds forbidden to be eaten by the Mosaic law, metrical catalogue of them, 462.*

*Birt on the moral government of God, in the dispensation of the gospel, vindicated, 508, et seq.*

*Blacker's, lieut. col. memoir of the operations of the British Army in India,*

# I N D E X.

- the late Mahratta war, 528, see India.
- Practica Sacra*, 359, *et seq.*; de- of the present work, 359; *advice the author to his readers*, 360; his chief object, *ib.*; Bishop Lowth's opinion of the origin of the parallelisms of the Scriptures, 360; and of their great importance, 361; his definition of parallelism, *ib.*; the three classes of them, *ib.*; examples of each, 361, *et seq.*; example of the introverted parallelism, 363; parallelism not a peculiarity of Hebrew poetry, 364; considered by the author as the key to the arrangement of the Apostle's writings, *ib.*; *illustration*, *ib.*; the author's high opinion of the results to be expected from an attention to the parallelisms of Scripture, 365, 6.
- Brahmins, their influence over the minds of the Hindoos is diminishing, 64, 5.
- Brazil, Beauchamp on the independence of, 286, *et seq.*
- travels in, 385, *et seq.*; era of the first settlement on the Brazil coast, 387; progressive improvement of the colony, *ib.*; causes of its late rapid advance, *ib.*; route of Prince Maximilian, 389; route of Von Spix and Martius, 389; *voyage along the banks of the Amazon*, 390; *settlements on the river*, *ib.*; *Rio Negro*, *ib.*; extent of their *voyage up the river*, *ib.*; *description of a Brazilian forest*, 391; *animal population of the forest*, 392, *et seq.*; *a plain in the province of Minas Geraes described, with its various animals*, 394; *Mawe's character of the Indian*, 395; his general habits, *ib.*; *description and habits of the Paries*, 397, *et seq.*; *their arms and huts*, &c. *ib.*; prevalence of cannibalism among them, 399; *character of the Botucudoes*, 399, 400; *their general appearance*, *ib.*; further proofs of the existence of cannibalism among them, 401; remarks on the various mutilations practised by the savage tribes, 401, 2; *the botoque*, *ib.*; contents of Mrs. Graham's journal, 403; *her description of a Brazilian court drawing room*, 404.
- Brown's exercises for the young, on important subjects in religion, 87.
- Bryant, his opinion of alphabetical writing, 339; of the literature of the Egyptians, *ib.*
- Bull-fight, description of one at Lima, 47, 8.
- Bullock's six months' residence and travels in Mexico, 140, *et seq.*; *description of Vera Cruz*, 140, 1; *Xalapa*, 141, 2; *volcanic soil near Xalapa*, 142, 3; *Puebla de los Angeles*, 143; *splendour of the high altar in the cathedral*, 143, 4; approach to, and description of Mexico, 144, 5; *cast taken of a colossal statue of the chief deity of the Mexicans*, 145, 6; *bath of Montezuma*, 146, 7; *pyramids of the sun and moon*, 147, *et seq.*; tête in the Indian village of Tilotepic, 149.
- Burnet's, Bishop, history of his own time, 481, *et seq.*; history of the notes appended to the present volume, *ib.*; periods at which the bishop finished the different parts of his history, 482; remarks respecting the suppressed passages, and inquiry into the cause of their suppression, 482, 3; character of Charles I. as given in a restored passage, 484; its perfect consistency with other passages in the printed volumes, 485; change in Burnet's political principles at a later period of his life, *ib.*; inquiry into the historical veracity of Burnet, 487; his conduct in the attainder of Sir John Fenwick considered, 488; his total silence respecting Locke, *ib.*; increasing merit and value of the bp.'s history, 489; *note of Lord Dartmouth on the character of Burnet*, *ib.*; the present editors' remarks on his lordship's charge against the bishop's veracity, 490; excellent character of Burnet as a bishop and as a man of benevolence, *ib.*; *specimens of the Dartmouth notes on Mary, daughter of Cromwell*, 491; on Burnet, *ib.*; on precedent, *ib.*; church property, 491, 2; archbishop Tennyson, 492; creation of peers, *ib.*; bishop Atterbury, 492, 3; conclusion of the editors' preface, 493; two notes of Speaker Onslow on Burnet's preaching, *ib.*; character of Swift's notes, 494, 5; *specimens of them*, 495; *Speaker Onslow's character of Swift*, 497.
- Cannibalism, its prevalence among the Botucudoes, in Brazil, 399, *et seq.*
- Cape Coast, progress of the schools at that place, 276.
- Caraites, account of them, 262.
- Cary's birds of Aristophanes, 217, *et seq.*; great difficulties attending the translation of Aristophanes, 218, 19; character of his comedies, 219; plan of 'the Clouds,' 221; magnificence of the Athenian theatrical spectacles,

# I N D E X.

- 221; materials of the modern drama, 222; peculiarities of the ancient drama of Athens, 223; character of the author's translation, 224; *Massinger, a model of comic versification*, 225; difficulty of translating the *jeux d'esprit*, &c. of Aristophanes, 226, *et seq.*; the 'Clouds' not written to defame Socrates, 228; reasons for excluding Aristophanes's writings from our seats of literature, 228, 9; remarks on his licentiousness, 229; secluded life of the Athenian ladies, *ib.*; *Schlegel's character and outline of the 'Birds,'* 230, *et seq.*; analysis of scene the fourth, act the first, 232, 3; objection to the substitution of English analogies for certain peculiar Greek words, 233; extracts from the 'Birds,' 234, &c.
- Catton's eternity of divine mercy established, and unconditional reprobation discarded, 558, *et seq.*; remarks on Dr. Clarke's position that mercy was not an attribute of the Deity before the fall of man, 558; *the doctrine of unconditional reprobation held only by the antinomians in the present day*, 559; the author's reasons for discarding this doctrine, *ib.*
- Caxton, the first printer in England, 370.
- Chalmers's sermons, preached in St. John's, Glasgow, 154, *et seq.*; character of Dr. Chalmers's sermons, 156; remarks on the appropriate style for sermons, 156, 7; topics of Dr. C.'s present series of discourses, 159; *introductory remarks to a sermon on 'pre-destination,'* 159, 60; *on the sin against the Holy Spirit*, 162, 3; remarks on Dr. C.'s mode of treating this subject, 163, 4; *exordium to the discourse on the reasonableness of faith*, 153, *et seq.*; the materialism of the new earth, 165, *et seq.*
- Champollion's hieroglyphic system of the ancient Egyptians, 330, *et seq.*; design of the author, 330; *examination of his mode of applying his alphabet*, *ib.*; objections to it, 331, 2; his alphabet applied to the cartouches, 332, 3; *his formation of the word Psammus*, 333; Ramses the Great, 334; the author's system a true one, 335; real cause of his failure, *ib.*; Persian epoch of hieroglyphics, *ib.*; the alphabet, 336; author's superior qualifications in regard to hieroglyphical learning, *ib.*; *the monuments of the Pharaohs*, 337; *those of the Greek and Roman epoch*, *ib.*; the author's opinion of the African origin of the literature and the religion of the Egyptians, *ib. et seq.*; *monuments of Nubia*, 337; *of Ethiopia*, *ib.*; probability of the Asiatic origin of the Egyptian literature, &c. 338; Egypt peopled from Arabia, *ib.*; the Pyramids free from hieroglyphics, probable reason of it, *ib.*; first Hebrew letters probably formed by Moses, from Egyptian signs, 339; Bryant's opinion of alphabetic writing, *ib.*; and of the literature of the Egyptians, *ib.*
- Characters, Roman, Bingley's biography of, 84, *et seq.*
- Charles I., character of, as exhibited in a restored passage of Burnet's 'own times,' 484.
- Church, Greek, state of it, 478.
- Cleveland, Mr., monument raised to his memory by the governor general and council of Bengal, 538.
- Cochrane, Lord, appointed to the command of the Chilian navy, 46; *admirable instance of his intrepidity at the head of some British seamen, in the port of Callao*, 46, 7.
- Coke, Sir Edward, his character, 195, 6.
- Cole's philosophical remarks on the theory of comets, 423, *et seq.*; great uncertainty in regard to the accuracy of astronomical calculations, 424; remarks on the danger apprehended by some astronomers, from the expected near approach of one of the comets to the earth, *ib.*; author's opinion that comets make the whole range of the universe, 425; *accounts of some comets*, *ib.*; *calculations tending to shew that they move in hyperbolas and not in ellipses*, 426; the author's remarks on light considered, *ib.*
- Comets, Cole's philosophical remarks on the theory of, 423, *et seq.*
- Companion, library, by the Rev. T. F. Dibdin, 417, *et seq.*
- Conti, character, &c. of the prince of, 428, 9.
- Coquerel's tableaux de l'histoire philosophique du Christianisme, ou études de philosophie Religieuse, 1, *et seq.*; comparison between the present age and that which preceded the Reformation, 2, 3; Europe not more effectively christianised than Asia, 3, 4; great moral changes among mankind have not been produced by human agencies designedly directed to the

# I N D E X.

- accomplishment of them, 4, 5; the obvious duty of British Christians, in the present day, 5, 6; remarks as to the probable mode of benefiting the really pious in France, 6, 7; duty of the agents of British religious societies, in their intercourse with the pious agents of foreign societies, among the Romanists, 7, 8; timidity of the author in his mode of treating his subject, 10, 11; *his objection to one of the fundamental regulations of the Bible Society*, 12, 13; *plan recommended by the author, in distributing the Sacred Scriptures*, 13; a sect in France who follow the opinions of Mad. de Staël, 14; opinions of this sect, *ib.*; probable advantages that would result from disseminating a concise history of the church in that country, during the last seven centuries, 16.
- Cottle's strictures on the Plymouth Antinomians; see Antinomians.
- Cromwell, Godwin's remarks on his character, 204, 5.
- Crowther's critical dissertation on Acts xvii. 30. 452, *et seq.*; *the author's opinion of the meaning of the passage*, 452; *his inference*, 452, 3; the tendency of the passage a plea for Christian missions, 453.
- Cunningham's sermons, 154, *et seq.*
- Customs, female, in India, of colouring their nails, teeth, &c.* 557.
- Dale's tragedies of Sophocles, translated into English verse, 289, *et seq.*; Æschylus the father of Greek tragedy, 289; character of his genius and composition, 290; *contrast between Æschylus and Sophocles*, 290, 1; origin &c. of Sophocles, 292; character of his plays, *ib.*; *the translator's prefatory remarks on the Œdipus Tyrannus*, 293, 4; improbability in the plot of this piece, not noticed by the translator, 295; *monstrosities of this piece*, *ib.* *et seq.*; *the translator's criticism on the Œdipus Coloneus*, 299, 300; account of the death of Œdipus, 300; *choral odes of the Coloneus*, 301, 2; *translator's prefatory remarks to the Electra*, 302, 3; plot of the Chœphoræ of Æschylus, 304; fatalism the moral sentiment of the Greek tragedies, 305; the doctrine of Dicé, or the retaliation of punishment for crime, another character of the Greek tragedies, *ib.*; *invocation of Electra*, 306, 7; *her remonstrance to her sister*, 307, 8; character of the Ajax, 308; genuineness of the *Tæchmiliæ* doubtful, *ib.*; Philoctetes the most perfect of the author's tragedies, *ib.*; circumstances of the pieces, and extracts, 308, *et seq.*
- Daniell's meteorological essays and observations, 133, *et seq.*; prognostics of Theophrastus, 133, 4; meteorology assumes the character of a science by the labours of Saussure, De Luc, &c. 134; important atmospheric observation of Pliny, *ib.*; author's experiments to elucidate the relation of air to vapour, *ib.*; apparatus used for obtaining with accuracy the dew point, 135; description of the author's hygrometer, 135, 6; mode of using it, 136; *its application to the purposes of a weather-glass*, 137, 8; best hours for making diurnal observations, 139; other subjects treated of by the author, *ib.*
- Dartmouth's Lord, notes, on Burnet's history of his own time, 489. 491.
- Dekhan, new arrangements of its territories, after the late war, 356, see India.
- Dibdin's library companion, 417, *et seq.*; his statements of the merits of his own book, 417; *anecdote of Mr. Upcott and the Evelyn letters*, 418. 9.; *Evelyn's Kalendarium discovered*, 419; author's remarks on Robert Hall, and the Eclectic Review, 419, 20; his high eulogy of Hyde, lord Clarendon, 421; *proofs of the talent of his lordship for ready invention*, 422; the author's estimate of Chamberlaine's portraits from Holbein, 422; *reason for supposing that some of them are faithless*, 423.
- Drawing-room of the Brazilian court, description of one, 404.
- Dubois, the Abbé, Townley's answer, and Hough's reply to his letters, 61, *et seq.*; remarks on his position that God has predestinated the Hindoos to eternal reprobation, 62; native missionary society at Serampore, 63; *Hindoo literary society at Calcutta*, 63, 4; proofs that the influence of the Brahmins over the minds of the Hindoos is diminishing, 64, 5; religious prejudices of the Hindoos shown to be not insurmountable, 65; female infanticide abolished without producing any dangerous commotion, *ib.*; *Hindoo devotees forbidden to drown themselves*, *ib.*; *Brahmins executed by the British magistracy, for exciting disturbance*, 65, 6; *Brahmins and Pariahs stand in the line and march together*, 66; two instances



# I N D E X.

- of widows saved from burning by British interference, 66, 7; account of some further innovations upon ancient usages, 68, 9; excellent anecdotes of Swartz, 73; proceedings of the Roman Catholic missionaries, *ib.* and note; *Hindoo system admits of bloody sacrifices*, 71; *specimen of a translation of the bible, according to the taste of the Abbé Dubois*, 72, *et seq.*; further exposure of the Abbé's calumnies, 74; state of the schools for Hindoos, *ib.*; the propagation of Christianity in British India, an imperative duty on the East India Company, 75, *et seq.*; testimony of the author in reference to the practicability of the conversion of the Hindoos, in opposition to the opinion of the Abbé Dubois, 78.
- Duncan's Travels through part of the United States and Canada, in 1818, and 1819, 79, *et seq.*; result of his observations, 79; the two most formidable evils with which America has to contend, 80; demoralising influence of the slave system, on the whole population among which it prevails, 80, 1; evil of universal suffrage, 81; author's opinion of the cause of the general inferiority of American literature, &c. 82; character of the *North American review*, and of the scientific journal, 83; American universities successful rivals of the Scotch, *ib.*; rare instances of despatch in printing, 84.
- Earth, the new, Dr. Chalmers on the materialism of it, 166, *et seq.*
- Egyptians, ancient, their hieroglyphic system, &c. 330, *et seq.*; see Champollion, &c.
- Erastianism, remarks on, 202, *et seq.*
- Expenditure, rural, Slaney's essay on the beneficial direction of, 464, *et seq.*
- Fairfax, Lord, Godwin's character of, 204, 5.
- Footpaths, evils felt by the poor, from the bad state of them, 467; footpaths should be made on the north or the east side of the road, 468.
- Forest, Brazilian, description of one, 391; the animal population of it, 392.
- Gambold's works, with introductory essay by Thomas Erskine, 541.
- Garden, the peasant's excellent hint concerning it, 472.
- Godwin's history of the common-wealth of England, &c. 193, *et seq.*; character of the common-wealth's-men, 194, 5; Sir Edward Coke, 195, 6; flippancy of Mr. Hume's remarks on Hampden, Pym, &c. 196, 7; his charge against the parliamentary preachers disproved, 197; character of Hampden, *ib.*; baseness and impolicy of Charles's abandonment of Strafford, 198; Mr. Fox's remarks on Strafford, *ib.*; author's opinion of Archbishop Laud, 199; author's account of the independents, 200; on the different forms of church government, 201, 2; further account of the independents, *ib.*; on Erastianism, 202, *et seq.*; characters of Fairfax and Cromwell, 204, 5.
- Government, Church, Godwin's remarks on different kinds of, 201, 2.
- Graham's, Maria, journal of a Voyage to Brazil, 385, *et seq.*
- Greece in 1823 and 1824, by Col. L. Stanhope, 475, *et seq.*; the author goes to Greece as agent of the Greek committee, 475; state of parties in Greece, 476; leaders of the three parties, and their characters, *ib.*; account of the executive body, 477; the legislative body, *ib.*; prefects, *ib.*; primates, 478; state of the Greek church, *ib.*; the author's remarks on the Greek navy, 478.
- Guttemburgh, junior, the inventor of printing, 368.
- senior, produced the first printed book, 368.
- Hall's extracts from a journal written on the coast of Chili, Peru, and Mexico, in the years 1820, 21, 22, 40, *et seq.*; object of the voyage, 41; appearance of Cape Horn, *ib.*; Bay of Valparaiso, *ib.*; state of political feeling among the lower orders of the Chilians, 42, &c. expedition from Buenos Ayres against the royalists of Peru, 44; character of San Martin, 44, 5; battle of Maypo, and restoration of independence to Chili, 45; San Martin appointed to command the liberating army of Peru, *ib.*; Lord Cochrane appointed to the command of the Chilian navy, 46; admirable intrepidity of some British seamen under his lordship, in the port of Callao, 46, 7; description of a bull-fight, at Lima, 47, 8; anecdote illustrative of the progress of education in this country, 48; slight sketch of the character and conduct of Iturbide, 49.
- Hampden, his character, 197.
- Harris's natural history of the bible, &c. 454, *et seq.*; remark on the arrangement

# I N D E X.

- of the work, 456; *on Adam's naming the animals*, 456, 7; difficulties on this subject examined, *ib.*; on the Mosaical distinction of animals into clean and unclean, 459; *the author's opinion of the immediate and primary intention of the law*, *ib. et seq.*; *metrical catalogue of the birds forbidden to be eaten*, 462; *diet of John the Baptist*, 463; author's mistake respecting the dromedary, *ib.*
- Heber's whole works and life of Jeremy Taylor, 17, *et seq.*; arrangement, &c. of the present work, 18; some remarks on the Rev. H. K. Bonney's life of Jeremy Taylor, 18, 19; *character of Dr. Rowland Taylor, the martyr*, 20, 21; *Jeremy Taylor enters as a college sizar*, 21; *great change that has taken place in respect to the intervals between the domestics and the other members of a family*, 21; *author's remarks on some questions connected with the dissenting controversy*, 22, *et seq.*; objections to his statements, 24, 5; *letter of Jeremy Taylor to Evelyn, on the death of two children*, 25, 6; on Jeremy Taylor as a writer, 26; objections to the present arrangement of his works, 26, 7; *character of his life of Christ*, 27; proved not to be a translation of a foreign work, *ib.*; *his quaint description of the journey of the Virgin Mary to see her cousin Elizabeth*, 28; *on the names of Jesus*, 28, 9; his work entitled, *Christian Consolations*, 29, 30; *character of his sermons*, 30; *author's remarks on the style of preaching at, and prior to the time of Taylor*, 30, 1; Taylor's sermons deficient in regard to clear views of evangelical doctrine, 31; *extract illustrative of his wild, excursive style*, 31, 2; just sarcasm of Dr. South on his style, 32, 3; literary character of South, 33; *Taylor's exordium to his sermon on the validity of a death-bed repentance*, 33, 4; controversy between Taylor and Jeane, 35; his casuistical writings, *ib.*; abuse of auricular confession, 36; *character and style of his casuistical writings*, 37, *et seq.*; *his remarks on 'probable arguments'*, 38; *author's opinion of his 'Ductor dubitantium'*, 39.
- Hervey's *Australia*, &c. 567, *et seq.*; *extract*, 568, 9; *the serenade*, *ib.*
- Hieroglyphics, Egyptian, see Champollion, &c.
- Hill's, Rev. Noah, sermons, 154, *et seq.*; *the author's remarks on preaching*, 170; *subjects of the present series of discourses*, 171; *concluding appeal in a sermon on a general fast*, *ib. et seq.*; *on the man who hath not made God his strength*, 173, *et seq.*; *extract from a sermon on an "old disciple"*, 175, 6.
- Hinton's biographical portraiture of the late Rev. J. Hinton, 266, *et seq.*; *local peculiarities attaching to Oxford, as the station of a dissenting church*, 267; *state of the church when Mr. H. undertook the charge*, *ib.*; *his statement of the result of his practical labours after a ministry of thirty-six years*, 268; *unequivocal indications of his genuine spirituality*, 269; difficulties occasioned by the constitution of the church as being composed of persons differing on the subject of baptism, 270, 71; remarks on the subject of strict communion, 272, 3; *hostility from persons inimical to evangelical religion*, 273, 4; *courage of Mr. Hinton in a case of imminent danger*, 274, 5.
- '*Historyes of Troye*,' the first book printed in the English language, 370.
- Holbein, Chamberlain's portraits from, *reason for supposing that some of them are faithless*, 422, 3.
- Horn, Cape, its appearance, 41.
- Hough's reply to the letters of the Abbé Dubois, &c. 61, *et seq.*
- '*How it strikes a stranger*,' 440, *et seq.*
- Hyde, Lord Clarendon, *proofs of his talent for ready invention*, 421.
- Independents*, Godwin's remarks on them, 201, 2.
- India and the Malwa, &c. 115, *et seq.*; remarks on the two different systems of administration, lately in operation in British India, 115; hasty sketch of the British wars in India, 116, 17; *description of the Thugs, a predatory people of central India*, 118; provinces described by the author, 119; extent of Malwa proper, *ib.*; its history and geography, &c. 120; singular history of Madhajee Sindia, *ib.*, *et seq.*; Dowlet Row Sindia, 122; family of Holkar, 122, 3; admirable administration of Ahalya Baée, a female, 123, *et seq.*; account of Jeswunt Row Holkar, 125, *the period of trouble*, 127; Ameer Khan, leader of the Pindarries, 127, 8; *tragic death of the beautiful princess of Odeypoor*, 128, 9; administration and death of Toolsah Baée, 129; short account of the Puar family, 130; origin and history of the rajahs of Bhopal, *ib. et seq.*; Zalim Singh, regent of Kotah, 132, 3; texture of the Anglo-Indian go-

# INDEX.

vernment in India, 342; circumstances that have tended to produce the present enlarged state of British India, *ib.*; its late dangerous state from the Pindarries, *ib.*; military force of these freebooters, *ib.*; place of their residence, *ib.*; their irruption into Guzerat and Bengal, *ib.*; native powers in subsidiary alliance with the British, 344; provisions of this alliance, 345; insincerity of the Peishwah, *ib.*; disposition of other princes protected but not subsidized, towards the British, *ib.*; states not connected by alliance with the British, *ib.*; disposition of their chiefs, *ib.*; instructions to expel the Pindarries from Malwa, 346; necessity of a controlling power in central India, *ib.*; measures pursued by the Marquess Hastings, 347; he advances to Scindiah's capital, *ib.*; dissolution of the Pindarree force, 348; revolt of the Peishwa and defection of the Nagpoor Rajah, *ib.*; hostile proceedings of the Poonah Mahrattas, 348, 9; situation of Poonah, 349; engagement near Kirkee, 349, 50; retreat of the Peishwa and surrender of Poonah, 351; hostile conduct of the Nagpoor Rajah, *ib.*; situation of the residency, *ib.*; commencement of hostilities, 352; dangerous state of the company's forces, 352, 3; successful gallantry of the troops under Capt. Fitzgerald, *ib.*; surrender and deposition of the Rajah, 354; remarks on the correctness of their proceedings against the Peishwa and the Rajah, *ib.*; defeat of Holkar at Meheidpoor, 355; utter destruction of the Pindarrees, 356; new arrangement of the territories of the deposed chiefs, *ib.*; remarks on the justice and policy of them, 357; general reflections on the present state of India, 358; battle of Meheidpoor, as described by Mr. Wallace, 529; its success owing to the bravery of Sir John Malcolm, *ib.*; capture of the fort of Talner by Sir Thomas Hislop, 530, 31; execution of the Killedar, 531; no adequate justification of this tragical event as yet given, *ib.*; question relative to the mode of government to be adopted in the present enlarged state of our Indian empire, *ib.*; Lord Wellesley's plan of subsidiary alliances, *ib.*; remarks of Sir John Malcolm on our present condition, 532; the rising formidable opposition to the efforts of Christian Missionaries, 533;

plan of Mr. Wallace to locate the converted Hindoos on the waste lands, *ib.*; instances of the bravery of the Portuguese in India, 534, 5; M. Say's remarks on the erroneous opinions prevalent respecting India, 535; stability of the British power in India, against any European invader, 536; his opinion of the probable permanency of British supremacy in India, 537; monument erected to the memory of Mr. Cleveland, by the governor general and council of Bengal, 538.

Indian, American, character of, 395, 6; their general habits, *ib.*

Innes's Christian ministry, 538, *et seq.*; author's design in the present work, 539; extract from Baxter, 440.

Institution, African, eighteenth report of the directors of it, 275, *et seq.*; progress of the schools at Cape Coast, 276; improvement of the colony at Sierra Leone, *ib.*; remarks on the unhealthiness of the climate, 277; increase of trade with the interior, *ib.*; lucrative trade in gold, *ib.*; improvement of the colony since the abolition of the slave trade, *ib.*; horrible details of the slave trade, as still connived at by France, Spain, and Portugal, 278; combination among them to put to death every English officer belonging to the navy who might fall into their hands, 279; course of the Barneel, or Bahr-al-Nil, 280.

Jeanes, Henry, his controversy with Jeremy Taylor, &c. 35.

Jews, their strong attachment to the land of their fathers, 239; obstacles to their conversion diminished, 241; estimate of their number in different countries, 260, *et seq.*; none in Cyprus; reason of it, 264; See Wolf's missionary journal.

Johnson's printer's instructor, &c. 366, *et seq.*; book madness, 367; account of the Author, 368; Guttemburgh, junior, the inventor of printing, Guttemburgh, senior, produced the first printed book, *ib.*; reflections on the art of printing, 368, 9; caution of the first printers, 369; policy of the priests, *ib.*; Caxton the first printer in England, 370; 'The Historyes of Troye,' the first book printed in English, *ib.*; the printer's instructions in regard to points, 372, 3; Dr. Hunter's remarks upon the punctuation of copy for the press, 373; remarks upon casting off copy, *ib.*; on unintelligible writing, 374; correcting,

# I N D E X.

374 ; upon stereotype and machine printing, 375.

Johnson's sketches of Indian field sports, 553, *et seq.* ; disingenuous quotation from Sir Wm. Jones, intended to shew the inexpediency of sending missions to India, 554 : the field sports of India, practised by the Mahomedan natives, 555 ; *Shecarries*, a low Hindoo caste, live by catching birds, hares, &c. *ib.* : mode of taking them, 556 ; description of the *Pariahs*, *ib.* ; female customs of colouring their hands, nails, eye brows, and teeth, 557.

John the baptist, remarks on his diet, 463.

Jones's charge delivered to the clergy of the archdeaconry of Merioneth, 190.

Judaism, said to be the most rarely abjured of all religions, 240.

Kalendarium, Evelyn's, discovered by Mr. Upcott, 419.

Keith's sketch of the evidence of prophecy, 185, *et seq.* ; great importance of the evidence of Christianity supplied by prophecy, 185 ; *prophecy equivalent to a miracle*, 186 ; subjects of the prophecies treated of in this work, 186.

Kempis's, Thomas à, imitation of Christ, translated by Payne, and introductory essay by Dr. Chalmers, 541, *et seq.*

• *Literature, American, cause of its general inferiority, &c.* 82.

*Loans, small, to the poor, great importance of them*, 469.

*London, impressions of Mr. Burke on his first visiting it*, 317.

London and Paris, 417, *et seq.* ; design of the work, *ib.* ; description of a children's ' *bal costumé*, ' 448 ; mode of conducting the Parisian ' *soirees*, ' 449, 50 ; general effect of Parisian society on the English, 451.

Lowth, Dr. on the origin of scripture parallelisms, 360.

Lyon's private journal of the Heckla, during the recent voyage of discovery, 98, *et seq.*

Malcolm's memoir of central India, including Malwa and the adjoining provinces, 115, *et seq.*

Malwa, proper, its extent, 119, *et seq.*

Manual, the bible teacher's, Part III. by Mrs. Sherwood, 376, *et seq.*

Marsh's, Dr. course of lectures, &c.

Parts V. VI. VII. 206, *et seq.* ; literary qualifications of the author, 207 ; on the term ' *authentic*, ' *ib.* ; the author's mode of treating the subject of authenticity, in reference to the sacred writings, 208 ; *his reasons for adopting this mode*, 208, 9 ; the historical evidence for the authenticity, &c. 209 ; credibility of the New Testament, 210 ; the books that we now possess as the works of the evangelists and apostles, were actually composed by them, *ib.* ; the correct notion of integrity, as related to credibility, *ib.* ; remarks on 1 John 5, 7 ; high qualifications of the writers of the new testament, 211 ; the actions ascribed to our Saviour could not have been recorded, if they had not been true, 212, 13 ; question of miracles considered, 213 ; definitions of a miracle, *ib.* ; character of the miracles of the new testament, 313, 14 ; *Hume's argument against miracles*, 214 ; *Bishop Marak's reply*, 214, 15 ; reply of Paley, 215 ; the term authentic not applicable to all the books of the old testament, 216 ; all the Hebrew scriptures as they existed in the time of our Saviour, received the sanction of his authority, *ib.* ; the Jews did not corrupt the old testament writings, *ib.* ; remaining subjects to be treated by the bishop, 217.

Martin, San, his character, 44, 5 ; restores independence to Chili, 45 ; appointed to command the liberating army of Peru, *ib.*

Martius's travels in Brazil, 385, *et seq.* ; see Brazil.

Martyn's, Henry, twenty sermons, 154, *et seq.*

Matthewes's last military operations of General Riego, &c. 381, *et seq.* ; account of the final defeat of Riego's forces, 382 ; capture and death of the General, *ib.*

Maximilian's, Prince, travels in Brazil, 388, *et seq.*

Meheidpoor, battle of, as described by Mr. Wallace, 355, 529 ; see India.

Ministry, Christian, by W. Innes, 538, *et seq.*

Miracles, question of, considered, 213 ; definition of a miracle, *ib.* ; *Hume's argument against*, 214 ; *reply to it*, 214, 15.

Montpcusier, memoir of the duke of, written by himself, 427, *et seq.* ; *parting scene between the author and his late father, the duke of Orleans*, 427 ; their

# I N D E X.

- atrocious behaviour at the trial of Louis XVI. 428; the author serves under Kellermann, *ib.*; is imprisoned with his father, brother, &c. at Marseilles, *ib.*; *his ludicrous character of the Prince of Conti*, 428, 9; *their terrors during their imprisonment*, 430; *narrowly escape being massacred in prison*, 431; are released and embark for America, *ib.*
- Morell's Christian stewardship, 280, *et seq.*; era of the origin of dissenting colleges, 281; the first pastors of the dissenting churches, were university men, *ib.*; *author's view of the sacred office of 'steward,' &c. ib.*; *its honourable nature*, 282.
- Morgagni on the seats and causes of disease, investigated by anatomy, 378, 9.
- Mortimer's lectures on the influences of the Holy Spirit, 154. *et seq.*
- Munter's narrative of the conversion and death of Count Struensee, formerly prime minister of Denmark, 570; character of the work by the late Mr. Rennel, the editor, *ib.*; *the count's declaration of his infidel creed*, 571; *judicious conduct of Munter*, 572; change in the conduct and religious opinions of the count, 573; his death, *ib.*
- Mutilations practised among savage tribes, remarks on them, 401, *et seq.*
- Navy, Greek, Col. Stanhope's remarks on it, 478.
- '*Now and Then*,' by Miss Jane Taylor, 444, *et seq.*
- Odeypoor, princess of, account of her tragical death, 128, 9.
- Onslow's, speaker, notes on bishop Burnet's preaching, 494; his character of Swift, 497.
- Owen's strictures on the Rev. E. T. Vaughan's sermon entitled "God the Doer of all things," 508, *et seq.*
- Parallelisms of the Scriptures, see Boy's *Tactica Sacra*.
- Park's concise exposition of the apocalypse, &c. 339, *et seq.*; peculiarity of the author's mode of regarding the apocalypse, 340; *his explanation of the pouring out of the sixth vial*, 340, 41.
- Parry's journal of a second voyage for the discovery of a north-west passage, &c. 98, *et seq.*; perilous navigation after leaving Winter Island, 98; *dangerous situation of the Hecla*, 98, 9; various improvements, &c. adopted in fitting out the vessels for the voyage, 99, 100; the expedition leaves the Nore, 100; arrives at Resolution Island, *ib.*; Capt. Lyon's description of the Eskimaux, *ib.*; *their dancing, &c.* 100, 1; accuracy of Capt. Middleton's observations, &c. respecting Repulse bay, and Southampton Island substantiated, 101; Gore bay and Lyon inlet, 102; ships take up their winter station, 102; *Capt. Parry's reflections on his voyage up to that period*, *ib.*; arrangements for passing the winter, *ib.*; *beautiful appearance of the Aurora Borealis*, 103, 4; first visit of the Eskimaux, 104; *interesting description of Iligliuk, a female Eskimaux*, 105; the ships resume their voyage, 106; their access to the polar sea prevented by a barrier of old ice, *ib.*; take up their second winter quarters, *ib.*; further description of the Eskimaux, *ib.*; *instances of their excessive gluttony*, 106; *their self complacency, ib.*; *their dexterity in managing their sledges and their dogs*, 109; *curious detail of their superstitions*, 110, *et seq.*; appearance of the scurvy among the crew, 113; return of the vessels, *ib.*
- Pharaohs, monuments of them, list of, 337.
- Pindarrees, war against them, and their complete dispersion, 342; see India.
- Plain in Brazil described, with the various animals that people it*, 394.
- Poonah, its situation described, 349; see India.
- Preaching, extemporaneous, Ware's hints on it, 282, *et seq.*
- Princeps's political and military transactions of British India, under the administration of the Marquess of Hastings, 342, &c.; See India.
- Printing, reflections on the art of, 368, 9.
- Printing, despatch in, curious account of*, 84.
- Prior's life of Burke, 312, *et seq.*; character of Mr. Burke's writings, 314; his early life, *ib.*; *extract from Shackleton's account of him*, 313, 14; enters Trinity college, Dublin, 315; *his impressions on first coming to London*, 316, *et seq.*; his '*vindication of natural society*,' 318, 19; Dr. Johnson's estimate of his essay on the sublime, &c. 319; accompanies single-speeched Hamilton to Ireland, 320; *his attachment to children*, 320, 21; receives a pension,

# I N D E X.

- 321; *rupture between him and Hamilton, ib.*; meanness of Hamilton, and fate of the pension, 321, 2; *state of politics and parties at this period*, 322; he patronises Barry, the painter, 323; becomes secretary to the Marquis of Rockingham, and takes a seat in the Commons' House, for Wendover, *ib.*; Dr. Johnson's opinion of his rising political character, *ib.*; *his admirable advice to Barry*, 324, *et seq.*; *proof of his tolerance on matters of religious belief*, 327; *he introduces Dr. Priestley to the privy council chamber*, 328; his scanty income and rigid economy, 328, 9; death of his son, and consequent decline of his own health, 329; his death, *ib.*; *his letter to the hereditary prince of Wurtemberg, with a present of his letter on a regicide peace*, 329, 30.
- Prophecy, Keith's sketch of the evidence of, 185, *et seq.*
- Puebla de los Angeles, 143; *splendour of the cathedral and the high altar*, 143, 4.
- Puries, Indians on the Parahyba, *description of them*, 397, *et seq.*; devour their slaughtered enemies, 399.
- Pyramids of the sun and moon, in Mexico, 147, *et seq.*
- Religions and denominations, Williams's dictionary of, 380, *et seq.*
- Review, North American, its high character, 83, 4.
- Rhine, its appearance at Leyden, 564.
- Riego's last military operations, Mathewes's account of, 381, *et seq.*
- Romaine's life, walk, and triumph of faith, with introductory essay, by Dr. Chalmers, 541, *et seq.*
- Sabbath, a, among the mountains, a poem, 85, 6; *extract*, 86.
- , Christian, duty of the magistrates to put down buying and selling on that day, 471, 2.
- Sacrifices, bloody, admitted by the Hindoo system, 71.
- Say on the rise, progress, and probable results of the British dominions in India, 528; see India.
- Scriptures, Hebrew, as they existed in the time of our Saviour, received the sanction of his authority, 216.
- Serenade, a poem, 569.
- Shecarries, a low Hindoo caste, employed in catching birds, and wild animals, 556, 7.
- Sherwood's, Mrs., bible teacher's manual, Part III., &c. 376, *et seq.*; *extract illustrative of the plan of the work*, 377.
- Sierra Leone, improvement of the colony there, 276; *remarks on the unhealthiness of the climate*, 277.
- Slaney's essay on the beneficial direction of rural expenditure, 464, *et seq.*; contents of the work, 464, 5; remarks on profitable and beneficial expenditure, 465; the rich should not seek out profitable channels of expenditure, *ib.*; expenditure in farming, by the rich, for profit, not beneficial to the community, 465, 6; on forest trees, and those which are not indigenous to Britain, 406; *different effect between the building of new cottages, and the improving of old ones*, 467; evils to the peasantry from the bad state of the foot paths, 467, 8; *proper side of the road for making foot paths*, 468; necessity for providing regular employment for the poor, 468, 9; *great importance of small loans to the poor*, 469; amusements for the poor, 470; on Sunday sports, 470, 1; duty of the magistrate to put down open buying and selling on the Christian Sabbath, 471, 2; *the author's excellent remark on the peasant's garden*, 472; capability of the wealthy manufacturer to promote the comfort and melioration of the poor, 475; means possessed by the members and bearers of Christian societies, *ib.*
- Slave, the, and other poems, 187, *et seq.*
- Slave-trade, as still carried on by the French, Spanish, and Portuguese, horrible details of it, 278.
- Society, a native missionary, at Serampore, 63; Hindoo literary, at Calcutta, 63, 4.
- Society, Parisian, its general effect on the English visitants, 451.
- Soirées, Parisian, mode of conducting them, 449, 50.
- Spix's travels in Brazil, &c. 385, *et seq.*; see Brazil.
- Sports, field, sketches of, in India, 553, *et seq.*
- Sports, Sunday, for the poor, remarks on them, 470, 1.
- Stanhope's, Col. Leicester, Greece, in 1823, 24, 475, *et seq.*; see Greece.
- Stanzas on visiting Cowper's garden and summer-house, at Olney, 446, 7.
- Stewardship, the Christian, Morell's discourse on the nature of it, 280, *et seq.*
- Stonard's commentary on the vision of Zechariah, the prophet, 406, *et seq.*; political complexion of some late expositions of the prophecies, 406; spirit of the present work, 407; parts of the prophecies treated of by the author, 407, 8; nature of the vision, 408;